



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

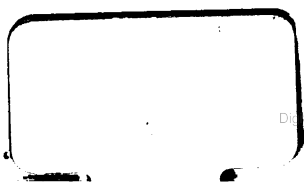
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE

Gospel Herald;

OR,

POOR CHRISTIAN'S MAGAZINE.

VOL. XIX.



'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.


'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.



LONDON:

HOULSTON AND STONEMAN 65, PATERNOSTER ROW.

MDCCCLI.

Per. 1419. e. 215 
14-20



IPSWICH :

PRINTED BY J. M. BURTON AND CO., STEAM PRESS.

P R E F A C E.

IN concluding the Nineteenth Volume of the GOSPEL HERALD, the Editor desires to record the goodness of God, in enabling him thus far to prosecute his labours; and to express his grateful acknowledgments to the numerous brethren and Christian friends who have, during the year, responded to his wishes, and aided him, by their valued contributions, in promoting the various objects sought by the publication of the work.

Impressed with the encouraging fact, that the pages of the HERALD have conduced greatly to the edification and comfort of many of the Lord's people, the Editor has felt desirous to secure its improvement, as well as to extend its circulation, and thereby to render it increasingly appreciable as a vehicle for the dissemination of sound doctrine, genuine Christian experience, and the practical development of vital godliness among the churches of the saints.

That a considerable improvement has been visible in the general appearance and management of the work, he hopes is manifest: and it will still be his aim to render it increasingly acceptable by further improvements, such as progressive events appear to suggest. He trusts that his readers have perceived that his desire is to cherish the religion of the heart; to 'contend earnestly for the faith once delivered to the saints;' to promulgate correct views of the kingdom of Christ; to diffuse information on subjects in which the churches are deeply interested, and to stimulate to active and untiring exertion in the cause of our gracious Redeemer.

These objects he has been anxious to promote; and in furtherance thereof, he has gratefully to acknowledge the kind co-operation of many brethren in the ministry, and others, of whose joint labours he earnestly solicits the future continuance. Without them his efforts would be useless. He begs it will be remembered, that it is by their assistance future numbers of the HERALD must be rendered interesting and instructive. While, of course, he claims the right to select from papers he receives, those which appear best calculated to

promote the objects he has in view, yet he does not wish to restrict the pages altogether to the promulgation of suggestions which approve themselves entirely to his judgment, or of opinions which coincide entirely with his own. Well-written pieces on doctrinal and *practical* subjects, are among those which have been most difficult to procure. By the contribution of *short* articles of this kind, some brethren might render a very acceptable service; and such communications would be welcomed. Intelligence relating to the Denomination generally, the Editor has been solicitous to obtain; and for increased facilities in *this* department, he confidently depends on all those friends who feel interested in the usefulness and success of the work. In the last number will be found intelligence of a cheering character from SOUTH AUSTRALIA, in which some of the churches among which the HERALD circulates, will feel a *peculiar* interest. He hopes occasionally to be able to report the advancement of the cause of Christ in the other hemisphere, and to detail the proceedings of those of our friends who, having quitted the land of their birth, are gone to the uttermost parts of the earth, carrying with them the great principles of the gospel of distinguishing grace.

Finally: the Editor begs to remind his brethren, and readers in general, that his labours have been carried on with no small discouragement, arising from the too-circumscribed circulation of the work. In some places, indeed, chiefly at a distance, successful efforts are gratefully acknowledged to have been made to extend its sale; but among many churches, for whose *special* advantage the work was originally undertaken, a lamentable apathy and indifference exist, in reference to the importance of maintaining and defending the distinctive features of our faith. The practical importance of those principles is becoming increasingly apparent, and he hazards a charge of egotism in affirming, that *decided support* should, therefore, be given to that periodical which embodies and maintains those views of truth which distinguish our section of the Denomination. Earnestly soliciting the efforts of his friends to increase the sale of the HERALD in their different localities, the Editor hopefully addresses himself to his labours, with a renewed determination thereby to render the work worthy of their kind support.

November 28th, 1851.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii. 9.
'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPL. iv. 5.

JANUARY, 1851.

Address to our Readers.

BELoved IN THE LORD.

IN commencing another year, we are induced to ask, 'Is it well with you? Is it well with the church with which you are severally and particularly identified? Is it well with that section of the cause of the great Redeemer wherein our HERALD of Gospel tidings meets with acceptance, and by whom we trust it is prized and welcomed?' In prosecuting our labours, there is nothing in connexion with the declarative glory of the great Head of the church that we are more earnestly concerned to promote and secure, than your spiritual profit, advancement, and consolation. The hope that our little work has ministered to the comfort and joy of many of the children of Zion—yea, the *assurance* that this, in many instances, has been the case, has not unfrequently cheered us in seasons of more than ordinary depression and gloom. Personal affliction, domestic bereavements, and the tribulations of the world, have been our lot to experience, and these have been sweetened by the sanctifying mercies of our God—the God of all comfort, 'who comforteth us in all our tribulations. . . And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.'—2 Cor. i. 4—6.

Now, brethren, let us forget the things that are behind, and let us press onward in the race. The stadia, or ground, is marked out for us; the crown is secured; the goal is before us; 'let us so run that we may obtain.'

Of many things we may be observant, but by nothing must we be diverted or drawn aside. 'Here we have no continuing city, but we seek one to come; a city which hath foundations, whose builder and maker is God.' God is our father, and is not ashamed to be called our God. Forward then, brethren! Jesus is gone before us; the spirit is our guide; the throne of grace is our asylum. The world is but a temporary residence, but heaven is the place of our final home. Permit us to remind you of two of three things as you journey thither.

You have experienced the world's tribulations. And they are not all passed away. The *former* are fled, never more to return. But the *future* are unknown to you; whatever they may prove to be, the antidote will prove effectual:—'*In me ye shall have peace.*' May the HERALD be to you a frequent messenger of peace, proclaiming and bringing the news of the swift approach of Him whose glorious title as 'PRINCE OF PEACE' imports to your unfading dignity, and inspires you with a hope of final dominion over the world's tribulations.

You have heard of the 'World's Exhibition!' 'The children of this world are in their generation wiser than the children of light.' Conformity to the world is dangerous, and therefore is forbidden; but it will be well for us to imitate and imbibe their enthusiastic zeal and indomitable perseverance. The industrial wonders, riches, and possessions of the world are this year to be exhibited to the world's gaze, as a colossal monument of the world's greatness and glory. It will be an unprecedented spectacle! It were well if the spiritual world could take the hint, adopt the idea, and carry it out in its fullest design! What an 'exhibition' might be presented of the industrial treasury of the church, if the importance of the object could once be realized! What a glory would attend the practical exhibition of heavenly science, celestial arts, labours of love, works of faith and patience of hope, if the spirit of godly enterprise and zeal possessed the multitudes redeemed from among men! What an 'exhibition' would it be, if the wonderful works of God were *unitedly, practically, and faithfully* declared by those

whose business it should be to seek them out, and manifest them to the world! Oh! for union, organization, and concentration among us, that the wonders of the Lord Jehovah may be seen and praised. May the **HERALD**, in some humble measure, contribute to that glorious end.

You have read of the glory of the kingdoms of this world, (Matt. iv. 8.) Our dear Lord had that 'exhibition' presented to him, but he was not captivated with the sight! Satan could find nothing in him! The Captain of our salvation came off a conqueror, and thereby taught us how and with what weapons to fight:—'It is written'—'It is written!' Let us beware of Satan's devices. May the Sword of the Spirit ever be at hand! and the **HERALD** be helpful to the humble and unwary.

The world's commotions are around you. Like the troubled sea it cannot rest. The *Church* of Christ is safe on the billows—but let us take heed the waters don't get in the vessel! There is the danger! Let the nations roar, and conflicting worldly hierarchies contend for sovereignty and dominion—we have our port in view—our kingdom on high—our city secured! May the **HERALD** still bring us tidings from the King. **AMEN.**

EXAMU.

JESUS CHRIST THE SAME YESTERDAY, TO DAY, AND FOR EVER.—HEB. XIII, 8.

<p>THAT there should be a sameness is not always a recommendation. God, in his providence, has sent an endless variety for the supply of man; thus evidencing, that to live upon the same thing is not good. God pronounced all that he had created as 'good.' A sameness of food does not afford that amount of nutrition, at least, it is so believed, as a variety: a variety is both pleasant and profitable. A</p>	<p>repetition of one kind of thing may create nausea or insipidity; but not the sameness spoken of in the above blessed truth. Ask the venerable servant of God, who feels the pins of his tabernacle to be loosening, whether, with years, his joys and attachments to his Lord are more or less. His eyes will sparkle, his hands clasp with fervent emotion, and his tongue, give expression, in a most un-</p>
---	--

equivocal manner, to his increased relish for Divine things, and increased desires for more communion with his Lord.

What we say of earthly things, we do not say of persons. If we wish to convey the idea that a person may be safely relied on, we say he is always the same; you can depend upon him: and such equality is a virtue. But if so in man, how much more so in our adorable Jesus, whose sameness is not a mere excellence, but is a principle untainted with any alloy, and which existed before time, and will last long after time shall be no more; yea, it abideth ever.

The perpetuity of the sameness of Christ's character is the glory of the saints, and is the solace and security of the bereaved and sorrowful child of God.

The expression 'yesterday, to day, and for ever,' may signify the eternity before time; the present state; and the eternity after time; though such an expression can hardly with propriety be used—eternity always existed; therefore degrees of continuation, duration, division, or cessation, cannot be properly used when speaking of eternity. Time is but a period carved out or created for a given purpose, which, when attained, the necessity of its duration will cease, and it will be no longer. We behold Christ as the Ancient

of Days, the Man of Sorrows, and the God-Man triumphant. 1st. the Ancient of Days—beyond or before days. The man whose existence was not limited by days; without beginning of days, our Great Melchizedek. One who was created before days were known, and therefore without beginning of days. 2nd. The man who had beginning of days, and necessarily end of years; at least, such was the Divine appointment—**emphatically the Man; the Man of Men; the Man of Sorrows; the Man made strong for God's purpose; the Man made strong to propitiate for men; the only Man who could bruise the serpent's head, and dying, could raise myriads of his adopted nature to life.** 3rd. The God-Man; complexity and unity; heaven and earth; eternity and time; immensity and infinity, with finite existence; Godhead and Manhood in one mysterious existence; the Triumphant Saviour; the Redeeming Judge. 'Great is the mystery of godliness, God was manifest in the flesh;' and this mystery has been the medium of communication between God and man, and will be for ever.

1st. 'Yesterday,'—the Ancient of Days. As respects our Lord's existence before the creation of the world, not much is revealed; but there is sufficient to show that

he existed other than as God. He is to have the pre-eminence in all things. He is to be the Head of the body, the church. His people were chosen in Him before the *foundation* of the world. Some would say, in decree, in *purpose* only; and so make out, that God chose his people not at the period in existence, but foreknown in a foreappointed Saviour. This, in the absence of Scripture showing the contrary, might be received as orthodox; but when we find that our Lord told the unbelieving Jews, 'Before Abraham was, I am,' a different opinion ought to prevail. 'You esteem Abraham to be the Father of the Faithful, yet I truly existed before him. You concern yourselves not with any before Abraham, yet I am he who was before him, not as God simply, but as Christ.' To have stated that God existed before, would be to state a self-evident fact, and one that the Jews were well acquainted with:—'I am the Christ, He that should come; He of whom Moses and the prophets did testify.' Some may object, and affirm that Christ was speaking of his divinity; but the Jews did not expect to see, face to face, the Deity, but the Complex Agent, the Messiah; and, as such, he existed before Abraham.

Should there, however, be any doubt as to how our Lord spoke

those celebrated words, the declaration which John makes will remove all doubt upon the matter. John emphatically declares that all things were created by the Word, and without Christ nothing that is made was made. This proves to demonstration that Jesus existed other than as the Deity. May be, his intellectual or spiritual part existed; his soul might well have existed in union with the divinity of his person. *How* he existed is not the question; the glory of the subject is, that he *did* exist. The mode is not revealed, and we would not be wiser than revealed truth; it behoves where revelation ceases, curiosity should end. To attempt to lift the veil where God hath thought best to conceal, would be bold presumption. God hath placed a limit on all created things: the sand bounds the sea; life here has but a limited duration; but the life beyond the narrow limits of time hath no bounds nor end, and this life we derive through Him who is our life:—'I am the life, the truth, and the way.' He creates and re-creates; he saves and raises:—'I am the resurrection and the life;' He who is, and was, and is to come, the Lord God Almighty.

2nd. '*To-day*,' may be considered from the first day of the creation of the world; or it may allude to Christ's existence on the

ground-floor of time; in either case, he is the same Redeeming Agent. When he was a babe in the manger, he was as much the Saviour as at any other period, whether before the birth of time, or after its existence. Before time, he stood the great Representative of his people in the high Court of Heaven, about to proceed upon his mission of good. In time, we behold him upon his work, achieving that which he was sent to perform; and he now pleads his merits; and after time, his people will stand for ever secure upon the well-done work: and, therefore, whether we view him in all, or either, he is the same great Saviour—the anointed Jesus. This should console the drooping traveller to Zion; the way may be rough, but he is ready to keep you from falling. Christian, he was your Saviour yesterday; he is to-day, and will be no less to-morrow. As God, he has the same power, and is unchangeable in his will; and as man, he has the same unwearied sympathy towards you. His power is always outstretched for us now, and we shall have his presence for ever and ever.

The 'day' existence of our Lord is a very interesting subject of consideration. We can imagine that, when he was hanging on his mother's breast, he was imbibing

those human sympathies which, on many occasions, he so strikingly evinced; sympathy without sin, and without selfishness. His whole life was one continuous display of doing good without guile; blessing without measure; healing every disease, and performing endless miracles for the good of man. We use the expression, 'a good Samaritan,' almost as a proverb; why should we not say in like manner, 'a good Jew'? He was truly the best man that ever lived; he magnified the law by his spotless life, fulfilling all righteousness. Many of his acts of mercy were done as God-man, but the manhood sympathy was strikingly visible when he wept over his friend Lazarus, and also when he pathetically wept over Jerusalem; both which instances show, that love dwells in the human breast as a passion, and that it is not unnatural for man to *weep*. As man, Jesus wept for his friend; as God-man, he raised him to life; and the power displayed was indisputable, as Lazarus stood up, was raised up, and so stood, bound hand and foot. Such is the case in every saving conversion. Here was sovereignty and sympathy blended together. The second instance showed our Lord's love to a place where most of his human associations existed; where God's glory had shone for ages; whither

the tribes of the Most High God were wont to assemble for worship; where many interesting circumstances had occurred, and where the God of Abraham, Isaac, and Jacob had been adored. Yet, of this city so famous, not one stone was to remain upon the other. He foresaw its destruction; its doom, with all its concurrent horrors, were before him with the clearness of present occurrence. He wept. Here was pity and prophecy blended together. In the one case, he sheds tears, and shows his Omnipotence; in the other, he weeps, and warns the Jews of the awful night fast approaching. Our Lord said, in answer to his parent's anxiety about him, 'Wist ye not that I must be about my Father's business?' (Luke ii, 49;) showing very clearly that, even in his disputations, he was doing the work appointed for him to do. I have thought, I should like to have an account of the silencing questions and answers put and given by our Lord, and which astonished the doctors; but many things are wisely withheld from our acquaintance.

As man, he was tempted on all points like unto his people, yet *without* sin. This to some may appear paradoxical; with us, the temptation derives its force from the ignitable matter within; not

so our Lord. With the Lord, the temptations he underwent were viewed and felt with greater abhorrence, owing to the spotlessness of his character; and the more a man lives near to God, the more he lives conformably to Christ, the more he will loathe his sin, and the more he will abhor the tempter and his temptation. To go through the various acts of our Lord's life, would occupy too much space; suffice it to know, his life was one of unceasing occupation and labour for his family; his memoir may be read in touching characters in the 53rd of Isaiah, and still not half will ever be told on this side of the grave; but we hope in the bright world above, when enjoying the glorious result of his woe, to see, and be for ever seeing, more of the stupendous work of salvation.

3rd, 'For ever.' If this world bounded our hope, of all men we should be the most miserable; the expectation of the soul is not limited by the confines of time. Yet hope will end in death; hope cannot exist in heaven; joys realized, heaven enjoyed, and God's presence experienced for ever, this earthly house of our tabernacle will then be swallowed up of life; then we shall more perfectly understand the perpetuity and sameness of love divine; and we shall find Christ to be 'the

same yesterday, to-day, and for ever,' and we shall ever be with the Lord. May God bless these very imperfect remarks!

Camden Town.

E. W. L.

THE WITNESSES.

[Of whom an Account is given in REVELATIONS xi, 3—12 inclusive; and of whom the following things are written, by request of a Christian friend.]

WE shall notice their number, their power, their prophecy, their likenesses, their enemies, their resurrection, their ascension. These witnesses are thought to intend the true ministers and churches of Christ during the reign of the Romish Antichrist. These have borne, and do still bear a testimony against the Man of Sin. (2 Thess. ii. 3.) He is so called, because of all the criminalities committed by the Popes, cardinals, bishops, priests, monks, friars, etc. in the Romish church, against which the witness have protested. The Lord speaks of them as 'my two witnesses,' (ver. 3,) as they are his by Divine choice, purchase, and power; to serve him, and suffer for it, sooner than submit to Antichrist. The number *two* may denote not any two persons, but the smallness of their number compared with others, and yet a number sufficient to confirm their testimony for the truth; and against error.

The *power* of these witnesses (v. 3), which the great God angel promises to give them, may be

understood of the authority, and all necessary ability to preach, profess, and obey the gospel, which they should have whoever may oppose them; for it is said they should prophecy after receiving their power. But their power is further spoken of, in ver. 6, for different purposes; first, to shut heaven, that it rain not during the long period of their prophecy, which denotes a withholding the rain of gospel doctrine from the followers of Antichrist, from whom they have been obliged to separate, and so they have left their enemies to suffer a famine of the word of God, while the witnesses are feasted with it. Secondly, they 'have power over waters, to turn them to blood;' by which is meant, the bloody persecutions their faithful testimony would cause in the nations ruled by the Romish Antichrist. (See Matthew x, 34, 35.) Thirdly, their power is 'to smite the earth with all plagues as often as they will'; their prophecies and prayers have power with God to bring punishment on Antichrist, as often as he and they will. As

often as we will according to God's will, the thing willed is sure to take place.

The *prophecy* of the witnesses, mentioned in the third and sixth verses, is the same with their testimony in ver. 7, meaning the ministers and members of the true churches of Christ, as before said. They shall prophecy 1260 days,' or years, according to prophetic style, (v. 3,) the whole time of the Beast's reign, which shows their courage, constancy, perseverance, and faithfulness; they would prophecy in sackcloth, to signify their outward meanness, and their inward mourning on account of the low estate of the church, and the persecution from Antichrist. It seems, by ver. 10, 'these two prophets tormented them that dwell on the earth.' Faithful preachers and professors of the gospel expose, reprove, condemn, and denounce false doctrine, immorality, hypocrisy, and profanity; and hence the wicked professors and profane are tormented by their ministry. The good are a burden to earth-bound sinners, while they are a blessing to heaven-born souls.

These witnesses are likened, in ver. 4, to two olive trees, and two candlesticks standing before God. This may intimate that they have received an unction from the Holy One, and know all things; that they are anointed with the

Holy Ghost, the oil of joy and gladness, fat and flourishing in their souls, and fruitful in their services; that they are burning and shining lights in the midst of a dark and wicked world. (Phil. ii. 15.) Their standing is in the presence of God, whose service they do, and whose smiles they enjoy. Who would not inherit this transcendent blessing, this joy unspeakable? The witnesses being called candlesticks, shows that churches, as well as ministers, are meant. (See chap. i, 20.) They are like those in Zech. iv, 3, 11, 12.

The witnesses have their *enemies*, to whom we shall now direct attention. These enemies are supposed to hurt them, in ver. 5; and in the 7th verse, it seems they are 'the Beasts of the bottomless pit,' who war against them, overcome them, and kill them. Their dead bodies lie unburied in the great city, where also our Lord was crucified, while their enemies rejoice over them, (ver. 8, 9, 10.) Now brethren, though our enemies may be of the same sort, ascend from the same pit, and have the same will to hurt, it is evident they have not the same power they once had; and may again possess; for we are not killed, but a kind Providence has placed us under the protection of wholesome laws and liberties, and we are likely to live and enjoy them

for the present. But it seems right to look back, and look forward, and look around with all our eyes; and while we are thankful for present favours, let us stand prepared for future affliction. The wickedness, superstition, false doctrine, worldly principalities, corrupt practices, opposition to distinguishing truth, and Puseyism, that prevails in professedly Protestant churches, appears to be paving the way for the universal spread of Popery. But some one may ask, What is meant by the Beast above mentioned? It is the same as in chap. xvii. 8, the Romish Antichrist, so often alluded to in this Revelation, called a Beast, because of his cruelty and uncleanness, coming from the depths of hell, and according to the working of Satan, and wars against the witnesses, by his decrees, fire, and fagot: and while many are thus killed corporeally, the rest will be censured and silenced, so as to cease from their testimony, be driven from their profession, and seek a refuge in some secret dwelling-place. This is thought to be the hour of temptation (in chap. iii. 10,) which will come on all the world, and from which Christ will keep those that have kept the word of his patience. He keeps their souls secure, though their bodies may be slain. By the great city (in ver. 8) compared to

Sodom and Egypt, where the witnesses lie unburied, is understood not only the city of Rome, but the whole Roman empire where Antichrist reigns; and where also, after the above war, himself shall be ruined, for the word of God, like fire from the mouth of the witnesses, will devour them (ver. 5). So that the triumph of these enemies must end in eternal trouble and misery.

The *resurrection* of the witnesses comes next under notice. This is contained in verse 11. For though their dead bodies were not suffered to go into graves, not allowed to rest in any place, after three days and-a-half, or so many years and-a-half, the spirit of life from God entered into them, and they stood on their feet, and thus were they raised from the dead; they were inspired, in a spiritual way, with new courage, zeal, and resolution, to serve their Saviour and defend his cause, after having been forced to cease from it so long. As we do not expect the saints will literally rise till the second coming of Christ, so the resurrection of the witnesses here described is taken in a civil sense. 'And great fear fell on those that saw it.' Their enemies, or the Popish party, might hope they were dead and done with, and so were as fearfully disappointed to see them rise again, as the Jewish

rulers were at the early resurrection of Christ. There are many periods and places in which some think this death and resurrection has already taken place, but I am inclined to hold with others who believe the grand accomplishment is yet to come.

The last thing for our present consideration is, the *ascension* of the witnesses. This the reader may find in the 12th verse. At the call of a great voice from heaven, they ascended thither, and their enemies beheld them, no doubt with grief and sorrow.

Now, as no man has literally ascended to heaven, (John iii. 13,) we have reason to understand the ascension here in a mystical sense, and that it designs the spiritual reign, when the church will enjoy a much more prosperous, holy, happy, and glorious state than she had ever seen before. This will be a blessed contrast to all her sufferings under Antichrist. And this will give birth to blissful songs of praise. And may we not now anticipate their heavenly harmony?

Little Gransden. THOS. ROW.

THE POWER OF THE FEEBLE.

THE gifts of the Holy Spirit in the church are of various kinds. There are *miraculous* gifts, such as speaking in unknown tongues, curing diseases, and predicting the future. There are those which are *spiritual*; some of which relate to the *heart*, such as a triumphant joy, a faith changed, as it were, to sight—a kind of anticipation of the privileges of the celestial city; while others relate to the *intellect*, as the gift of teaching and convincing, profound knowledge of the Scriptures, and generally all those talents which can be applied to the service of religion.

In the train of these gifts, to speak after the manner of the

Apostle (1 Cor. xii. 50—22), come the gifts that are more feeble. These are *humility*, by which the believer classes himself before God, and regards others as more excellent than himself; *fidelity*, which will not be unjust in the smallest as well as in the greatest things; *purity* of thought and conduct, which keeps undefiled the temple where the Holy Spirit deigns to dwell; *truth*, which would not for the greatest bribe open its lips to falsehood; *contentment*, which bears all hopes without murmur; *activity*, which remembers that the kingdom of God consists not in words, but in deeds; and *charity*, which pities and consoles, soothes and be-

seeches, yet rejoices not in iniquity, but rejoices in the truth.

The possession of this latter class of gifts and graces makes no noise in the world, but it is truly the Holy Ghost that dwells in the obscure Christian in whom they are found. If he does not reveal himself there with so much splendour as in others, he dwells with no less entireness, and with all his essential characteristics. That which distinguishes a Christian is not precisely enthusiasm and ardour, still less talent and eloquence; but faith, humility, and love. With these gifts he has passed from death unto life: what needs he more? Doubtless God has shown his wisdom in rarely according more. Danger is attached to all elevation, from which spiritual elevation is not excepted. Pride, which ferments secretly in the recesses of our soul, takes occasion to gain entire possession of it. Hence, burning fervours and extraordinary talents have often been seen opening a passage to spiritual pride, which, like other pride, goeth before destruction. To how many Christians has God shown himself sparing of gifts, the possession of which would have made their position too perilous? How many Christians have found, in the necessity of struggling with some obstinate propensity, or in the presence of some

irresistible doubt, a counterpoise to that presumption which naturally springs from the consciousness of power.

These obscure and feeble gifts are also the most necessary in the church. God having multiplied what the apostle calls 'feeble' Christians, and distributed more sparingly those that are strong, has by this sufficiently indicated the importance he attaches to the former. Eloquence and enthusiasm have not done so much for the sacred cause of Christ, as the modest virtues, the uniform activity, and the patient prayers of thousands of believers whose names are unknown. It is true that eminent men have been raised up of God from time to time, to prepare the soil of the church for a more glorious harvest. But in this class of characters, it seems to us that admiration appears very generally to excuse us from imitation. Isolated from us by circumstances, by their very greatness, and by their fame, they can exert upon us only an indirect and general influence, doubtless favourable and salutary; but going no further than simply disposing us to observe and study the feeble members of that flock of which we must form a part, in order to be the children of God. We feel that nothing can supply the place of *their* gifts; that while we may

neither be wise, nor eloquent, nor rapt to the third heavens by religious ecstasy, we must be holy; and that is the natural vocation of every renewed soul, and the design of God respecting them all. This holiness, when seen proportioned to our measure, and adapted to a sphere of activity which does not transcend our own, attracts us by its simplicity, while it strikes us by its beauty. Mysterious in its origin, and wonderful in its nature, it is yet the *prose* of the kingdom of heaven which all are bound to speak.

Yes, it is these lives, imbued with the spirit of Christianity, of a strict consistency, of a tranquil

activity, of a zeal which does much and says little, that constitute the 'salt of the earth.' The true leaven in the mass is the humble, obscure, active virtue of the thousands of the faithful, diffused through all the recesses of society, struggling, by their example and their prayers, against the general depravity, and causing their light to shine before men so sweetly as, under the blessing of God, to attract souls to Christ. These are the first-fruits of that harvest which is ripening in the field of the world, and which we have the assurance will one day cover the face of the earth with its fruits.

VINET.

'The Excellent of the Earth.'

JOHN KEEBLE.

IN our last, we introduced to your notice a prodigy in literature and piety of the *twelfth* century—in this sketch, we call your attention to a greater wonder; at least, so he appears to us. Mr. John Keeble (who for many years was the honoured and useful pastor of the Baptist Church in Blandford Street, London,) was born in the city of Londonderry, Ireland,* of which place his mother was a native. When he was nine years of age, he came over to England, and settled in the county of Suffolk, in the neighbourhood of Ipswich. At this time, and

for many years after, he unhappily followed the course of this world, and evinced an ardour in sin which surpassed his fellows; he was truly led captive by the devil. As he grew in years, he became more and more hardened in iniquity, and indulged himself in it, without scarcely any remorse of conscience, for several years. That which most drew him into sin, was his unconquerable love for singing profane songs; this led him into sinful company, and to frequent public houses, where he indulged in excess of drinking, till, at last, he became an habitual, and almost a confirmed drunkard. This wicked course he pursued till after he married, and became

* We regret we are unable to furnish the reader with correct dates, but he appears to have been born in 1762 or 1763.

the father of two children. The partner of his youth was a prudent, industrious, and excellent young woman; who, though she was happily preserved from participating in his follies, was necessarily called to reap the sad effects of his extravagance and drunkenness, being often called to want the common necessities of life.

These afflictions, he tells us, she bore with unusual fortitude of mind and mildness of temper; she sought, by soothing kindness, to 'overcome evil with good.' 'I account for this,' says Mr. Keeble, 'on two grounds; her prudent management, and our mutual affection. If I came home intoxicated, and my wife began to complain, I used to say it is useless talking to a drunken man; and if she resumed the subject when I got sober, I would say, it was a pity when we were comfortable, to repeat old grievances, and I would take care such conduct should not be repeated. So that forbearance on the one hand, and a soft answer on the other, generally turned away wrath, and we seldom had an angry word.' At this time, their trials were often very severe from pinching poverty. He says:—'Many times have I gone forth to mow and reap for a whole day, without a morsel of bread, and left my wife at home under similar circumstances; and frequently when we have gone to the cupboard in the morning, and found only a piece of bread, too small to be divided, she would always insist upon my taking it, saying, "I can do better without food than you, who have to work so hard in the fields;" this she has done, when she had an infant at the breast.' Surely 'the way of transgressors is hard.'

Amidst this state of things, Keeble had now and then bitter pangs of remorse; the feelings of the husband and the parent would occasionally rise above the

brutalized passion of besotted sensuality. The tears of afflicted innocence and neglected virtue would, at seasons, make such powerful appeals to his conscience, as to overwhelm his soul with almost insupportable anguish. At length, he says:—'My mind was filled day and night with horror, and I determined to reform my conduct, and pursue a different course. I commenced, forsook my wicked companions, spent my evenings at home, and we lived as happy as it was possible for people in our humble situation. At this time I felt a strong desire to learn to read, bought a spelling book, and with my wife's assistance, made a little progress. We not only lived happily, but I laid up a little money to pay our rent, and felt pleased to think I should now appear the honest man, by paying my rent promptly on quarter day. Unhappily, an incident occurred which withered my fair prospects, and destroyed my morality. A short time before the quarter day, a friend called, and, by fair promises, induced me to lend him my money, which was to be returned by the time I wanted it; but rent day came, I applied for my money, and was not a little mortified on being told I could not have it. I was sorely grieved at the loss of my hard-earned savings, and despaired of making any further effort; went home, took all that remained, went to the ale-house, and there continued drinking till I had spent every farthing. Thus my best efforts were but as "the morning cloud, and as the early dew, which passeth away." (Hos. xiii. 3.)'

These efforts were often renewed, but with no better effect, so that he went on in this miserable round of sinning and repenting. At length, the time arrived for this unhappy prodigal to return to his Father. He was now about twenty-five years of age. This change we shall de-

tail as much as possible in his own words : — 'At the time of my conversion to God, I lived next door to a good man, who used to go three or four miles every Lord's day to meeting, and who also kept up family worship at home. There was only a slender partition between his house and mine; by listening attentively, I could distinctly hear his devotional exercises, which I often did with great seriousness, and it made a very deep impression upon my mind. My poor wife now became alarmed, lest I should become contaminated with this man's religion, and anxiously desired me to desist from my practice, saying these people are what they call *Anabaptists*, they neither believe in the Bible, nor hope in Jesus Christ for salvation. I replied, I know not what they believe, nor what they are called, but I know they are much better than we. They pray, we swear; they keep the Sabbath, we break it; they read the Bible, we neglect it. Thus comparing my conduct with this man's, I felt a longing desire to be in his situation and condition. This desire increased for a considerable time, and at seasons, I cried earnestly to God for mercy and salvation. Indeed, this was my prevailing desire for a long time. While thus exercised, I remembered to have heard it said, that whatever we ask of God, while a star is shooting, we are sure to have it. I therefore watched the stars attentively, and prepared my petition ready against I should see a star shooting; it was, that God would make me a good man, and save my soul.'

From the latter part of the above sentence, we perceive the earnestness of our friend for salvation, combined with the ignorance of his mind. Yet that light had begun to dawn, which shone more and more unto the perfect day.

While his conscience was thus partially awakened, he went one Lord's day morning to Ipswich, a distance of about three miles, to purchase clothing and provisions. On his return home, he met some religious people going to meeting; their appearance and conduct made him ashamed of his own, and increased his convictions of the evil of breaking the Sabbath. He carried home his provisions, and determined, by the help of God, this should be his last business excursion on the Lord's day; this determination he never afterwards violated.

Having opened his mind to his wife, and taken some refreshment, he returned again to Ipswich, resolved, if possible, to find the meeting-house. He found it, but was ashamed to enter, therefore went behind, and took his station where he could hear the minister without being seen; and he says :—'I heard with astonishment; they were things which I never heard before. I felt not only convinced of a guilty life, but of a polluted nature. I began to see something of the desperate wickedness of my depraved heart, and how impossible it was for a sinner like me to obtain salvation, but as an act of God's free and distinguishing grace.' He now became a regular attendant upon the ministry of the gospel, and obtained a quiet conscience before he knew the depth of his disease; indeed he felt quite confident in the goodness of his state, and thought he only needed to be baptized, to make him a complete Christian. So vain did he for a time become of his attainments, that when he and his fellow labourers sat down to eat their morsel, he would take his seat at a distance from them, lest by coming too close he should be defiled. Thus, in the true spirit of the Pharisee, he said :—'Stand by thyself, I am holier than thou.' Under the in-

fluence of this frame of mind, he proposed to join the church, and spoke to the minister, whom he used afterwards to call his spiritual father. The good minister said, 'Do you suppose by this means you will obtain the favour of God, and merit the salvation of your soul?' He replied, 'Yes, most certainly I shall.' His friend pitied his ignorance, and expounded unto him the way of God more perfectly, saying, 'It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;' and, 'By Him, all that believe are justified from all things, from which we cannot be justified by the law of Moses;' with many other appropriate portions of the Word of God. To this friend's house he used to go almost every evening, after the toilsome labours of the day; and God was pleased to bless those means of instruction, and to render the gospel the power of God unto salvation. Now he began to realize the joy of salvation, and the happiness of true religion. Thus he writes:—'When I was brought to believe that Jesus Christ is made unto me 'wisdom, righteousness, sanctification, and redemption,' I enjoyed a very heaven upon earth; "whether I was in the body, or out of the body," at seasons I could scarcely tell. Sometimes when I have been reaping in the fields, my communion with God has been so transporting, and my meditations of him so sweet, that though unconscious of it myself, I have often spoken so loud, as to be heard by my fellow-labourers, and have been brought to my recollection by their calling out to me, "John Keeble, what are you mad?" Those were happy days, when I first obtained the knowledge of salvation, by the forgiveness of sins.'

Being now brought to know, love, and

enjoy the Redeemer and being remote from any place where the gospel was preached, he felt he could not eat his morsel alone; he, therefore, opened his house for a prayer meeting, which he had duly licensed. This gave great offence to the farmers, on whom he was dependant for employment and support. They reproached him, and threatened if he did not desist, they would drive him out of the parish: they held a parish meeting, and sent a deputation to him, with a message to that effect. To that he replied:—'Gentlemen; you know how ready I have been to serve you night or day; and I am as willing to do so now in anything that is in my power: but having opened my house for the worship of God, I cannot shut it, come on me what will.' They, therefore, put their threat into execution, as far as they could; they turned him out of his employment, and by a combination, resolved to starve him out of the parish. God, however, soon appeared for his persecuted servant; a farmer in an adjoining parish sent for him, and engaged him in his service, to the great mortification of his enemies. Having failed in this attempt, they summoned the poor man before a quarterly meeting of magistrates: he attended, and was placed before their 'Worships' for a hearing. His accuser said: 'This man is a disturber of the peace of our parish; he has a prayer meeting in his house every week, and sometimes preaching.' The magistrates asked Mr. Keeble if his house was licensed. He produced the licence; upon which the magistrate turned to the farmers, and said:—'Gentlemen, have you any other charge against this poor man? Does he break your hedges, or steal your turnips, or he is a drunken and riotous man?' They replied, 'No; he is very sober and honest.' Then said the magistrate, 'You have committed a

great error in bringing him here; you have no more right to interrupt or interfere with his religion, than he has with yours.' Thus, instead of encouragement to oppress, his accusers received reproof

and advice: they returned home, disappointed and ashamed, being obliged to suppress that malice for which they could find no gratification.

J. D.

Extracts from Sermons by Mr. Stevens,

From 1843 to 1847.

CONTRIBUTED BY ONE OF HIS HEARERS.

THE MERCY OF GOD.

God cannot *make* an object of mercy, though he *can* an object of grace.

Justice may have a claim where mercy never extends; but there can be no mercy shown where justice has no claim.

It is a difficult to *forgive*, as to *punish* the innocent.

A man may *need* what he cannot *deserve*, *occasion* what he cannot *cause*, and *perish* for the want of what he does not *desire*. Thus, we may *need* mercy, but for that reason, cannot *deserve* it; for mercy and desert exclude each other. And we may minister *occasion* for the display of God's mercy, but could never *cause* its outflow, while thousands *perish* for the want of the mercy they never once *desired*. The mercy of God is, strictly speaking, that *enlargement*, or *development* of his favour which meets our miserable and fallen condition.

1. *Mercy's source* is love—love shown to the miserable and guilty, according to their wants in such a condition. God never shows mercy without loving the object, though he may love, where mercy is not needed.

2. *Mercy's fountain* is Christ. In him it is deposited; by him procured; through him bestowed.

3. *Mercy's channel* is the death of Christ. Not that Christ is a *mere* channel for the conveyance of mercy, for he obtained a *right* to the stream of mercy that runs through him. He purchased mercy by his death, and thereby *ensured* its outflow.

4. *Mercy's objects* are the chosen people of God, who are for that reason called 'vessels of mercy.'

5. *Mercy's effects* are *sure*, *various*, and *endless*. Its final effect is to bring in a revenue of praise to a merciful God.

6. *Mercy's duration*. In its source, fountain, channel, objects, and effects, the mercy of God is everlasting. Mercy is never withdrawn, and never diminished: its objects never die.

THE JUSTICE OF GOD.

Justice does not merely *allow* mercy to act: it *unites* with mercy in saving sinners. Justice returning from her errand of vengeance, against the substitute of the church, with *sheathed* sword, beholds Mercy setting out on the errand of love: having 'met together,' they 'kiss each other, and Justice *returns with Mercy* to secure pardon for the guilty, and deliverance for the captives for whom she received satisfaction.

Sovereignty made Christ a sin-bearer,

but *justice* smote him in that character. Sovereignty finds the victim, but justice strikes the blow. Sovereignty appoints the time when he should suffer, and the people for whom he should suffer; but justice determines the extent of that suffering. The demand of justice on our Lord was equitable, inflexible, and final. *Equitable*: for having accepted the debt, he must pay the amount; in *love* he engaged to die, but in justice he must die. *Inflexible*: it could neither be abated nor refused; justice could neither inflict what is undeserved, nor refrain from inflicting what is deserved. *Final*: it cannot be repeated, for then it would cease to be justice.

SALVATION.

This word implies four things:—1. Innocence lost. 2. Responsibility remaining. 3. Punishment due. 4. Deliverance designed.

1. Meditation and mercy were unnecessary and unknown to innocent man.

2. Man remains to suffer the law's penalty, when he fails to obey the law's commands.

3. The church was exposed, but not appointed, to wrath.

4. Her danger did not procure her deliverance, but rendered it requisite. Where exposure lies in equity, shelter is found in sovereignty.

God is the Author, Contriver, Proprietor, Dispenser, and End of Salvation. Therefore, to look for it elsewhere is sinful, absurd, and dangerous.

SUPRALAPSARIANISM.

Redemption below the fall is an amplification of election and adoption above the fall. Redemption is the medium of the enjoyment of the blessings with which the church was blessed in Christ before redemption was necessary. It gives her

power to take up her ancient privileges.

God cannot make a creature *without* law, or *with* sin.

Christ is the man *of* God by acquisition: the man *in* God by personal union: the man *with* God by near residence and fellowship.

Christ was the second perfect man upon earth: a third there will never be.

LAW AND GOSPEL.

We must know God first in the law, then in the gospel; first in his hatred to sin, then in his pardon of sin. First the mouth is stopped by the law from boasting; and then it is opened by the gospel in praise and confidence. By the law no man can be justified; by the gospel no man can be condemned.

ADOPTION.

Adoption is the *foundation* of redemption, but does not *imply* it; for it may exist without it.

Moral evil could not destroy the antecedent relationship created by adoption. The people of God may be the *slaves* of Satan, but cannot become his *seed*.

It is the high prerogative of the Spirit of God to make the family acquainted with their high relationship, and with their Father's will concerning them.

CHAIN OF THE GOSPEL.

Election is the form by which the family is constituted.

Predestination orders all ways and means.

Redemption removes all obstacles.

Regeneration forms their characters.

Sanctification meets them for their high destination.

Justification gives them a title thereto.

Glorification puts them in possession.

Review and Criticism.

GROVE PULPIT: SERMONS by the REV. JOSEPH IRONS, of Grove Chapel, Cambridge. Published in Weekly Numbers, containing One Sermon; and Monthly Parts, each Part containing Four Sermons. London: Benjamin L. Green, 62, Paternoster Row.

PARTS XXV and XXVII now before us, contain Discourses on the following subjects:—Discipline; Assurance; A Sight of the Bride; The Root and Fruit of Christianity; Christ our only High Priest; The Intercessor Heard; Prayer; and, The Fame of Jesus.

There is much precious truth comprehended in the above Sermons, wherein the fundamental truths of the gospel are boldly illustrated and defended, their experimental savour is richly infused, and their practical tendency clearly enforced. We have especially derived considerable pleasure in the perusal of the discourse on '*The Intercessor Heard*,' founded on John xii, 28; also that on '*Prayer*,' from the words of our Lord, Luke xviii, 1, in which there are many excellent things presented to the spiritual reader on that all-important subject. After explaining prayer to be nothing less than a holy intercourse with God through the priesthood and mediation of Christ, the preacher dilates upon the peculiar character and nature of that exercise, showing that it is the birth-cry of the heaven-born child of God; the breath of Deity respired in the soul; the burden of a burdened soul cast upon the burden bearer; the brief that every client taught of God puts into the hands of the wonderful Counsellor; and the banquet of the soul with God in communion.

The injunction, as enforcing the habitual use of this delightful privilege, is briefly considered, showing that 'Men ought always to pray;' that time's exigencies demand it; that spiritual affection requires it; that frequent necessity impels unto it; and that it is the true antidote to fainting souls.

There is much in the above discourses to admire, and we rejoice to find Mr. Irons is still the uncompromising advo-

cate of the *distinguishing* features of the gospel; justly deploring the widely-extended declension from the truth which exists among the churches and ministers of Christ. But we are sorry that we cannot dismiss this notice without alluding to what appears to us to be some very *objectionable* features in the above discourses. There is a vein of dogmatism traceable in many parts of the Sermons which we cannot approve, and which must prove injurious to the cause of truth, otherwise so ably defended. Coarse and vulgar expressions are at times profusely indulged, and too much of a censorious spirit pervades the pulpit exercises of the pastor of Grove Chapel. The truth as it is in Jesus cannot be advantageously exhibited, nor successfully defended by such carnal weapons, nor are we surprised, though we cannot but feel sorry, that the ministrations of so able a servant of Christ should be the subject of repugnance and *caution* on the part of some, who may appear to have some just cause thereby given them to dissuade 'their friends coming up from the country from going near Grove Chapel.'

We cannot help thinking, also, that Mr. Irons is chargeable with putting glosses on certain Scriptures which, in his calm moments of reflection, he must know to be not founded on truth. Does he *really* believe that the commission of Christ to his disciples, as recorded in Mark xvi, 16, has no reference to water baptism at all? Can he so entirely have forgotten the parallel passage in the 28th of Matt. xix, as to *conscientiously* believe that the text in Mark refers solely to the baptism of the Holy Ghost; that '*that is the meaning of the text, and that it has nothing to do with water baptism at all, neither one way or the other!*' Aware of Mr. Irons' irascible temper where the practice of the Baptists come under his notice, we have no wish to use the weapon of provocation, but our repugnance to insincerity compels us to express our regret that he should allow himself to trifle with the Sacred Word in a manner so utterly indefensible and glaring.

Most glad should we be to know that the 'Grove Chapel Pulpit' becomes increasingly acceptable and useful, by its being free from those hindrances to its wider circulation.

ZION UNDER A CLOUD. A DISCOURSE delivered in Grove Chapel, Camberwell, on Tuesday Evening, Nov. 5th, 1850. By JOSEPH IRONS.

Our attention has been called to this Sermon, among some others, as having immediate reference to the recent aggressions of the Pope of Rome, and the alleged fearful spread of Papal tenets and principles in this country. That it is the ultimate danger of the Romish church to extend its authority, and regain as much as possible its influence in the United Kingdom, few perhaps question. Various are the opinions, however, which have been put forth in reference to the threatened invasion! The Protestant Church of England is appealing to the ecclesiastical supremacy of the Queen, invoking the intervention of its authority as their protection and defence. The majority of Dissenters, too, in their alarm at the Papal pretensions, are virtually adopting the same course, and are *tacitly* acknowledging the authority of the sovereign to exercise a control in ecclesiastical and spiritual affairs; a principle, for withstanding and opposing which, the fathers of the Nonconformist body, suffered fines, imprisonment, and death. We have no sympathy with Popery; we doubt not its object and end in the present movement, and rejoice to see every *legitimate* weapon of defence used to combat its deadly power and influence; but we are as much opposed to the Popery of *Protestantism* as to that of the Romish Beast. *All* state religion, with its ten thousand evils, is equally abhorrent to us; therefore, we too much value our principles and liberties, as Nonconformists, to endanger them by a virtual concession of the right of the sovereign to hold us in the bondage of ecclesiastical trammels—which concession is made by appealing for protection to her supreme authority.

Such being our views, we have been not a little amused by the perusal of Mr. Irons' sermon, who takes credit to himself for having been almost the only *faithful* and discerning watchman on the

walls of Zion, to warn the people of this country against the inroads of Popery. Having informed us that, in the year 1829, at the passing of the Catholic Emancipation Bill, 'he compassed London over to oppose this deadly, dark deed,' he pronounces that event to have been 'the opening of the door to Antichrist;' he declares that he shall rejoice to the day of his death, and believes that he shall be glad of it in eternity, that he opposed that *devilish*, dark deed of 1829! We do not at all doubt Mr. Irons' sincerity in this matter, but we do not admire either his censorious zeal, or his extravagant declamations against the Catholic body. He brands them as Infidels and Atheists, denounces their 'splendid edifices and cathedrals'; and regrets that they are 'allowed' to build them. He sees them 'almost a majority in the Legislature,' and forewarns us of the terrors of the Inquisition and the flames! He believes that 'the Jesuits are at the bottom of the deep-laid plot of the Babel building in Hyde Park!' that they 'are the inventors of the whole scheme, for the purpose of taking possession of England with an army of Papists, without opposition; that they have merely employed agents to push the innocent Prince in the forefront, that he might give it his sanction!' We are forewarned, that 'if the present state of things is allowed to go on, it is questionable if the year 1851 goes out without a civil war!' 'Millions of Papists,' it is affirmed, are coming over to subdue the country, and Protestants are exhorted 'to petition the throne of God, and the throne of the earthly monarch,' that that 'Babel building' may be crushed, and that the impending calamities may be averted.

We have seldom, if ever, read a discourse so replete with *intolerance*, declamation, and weakness, as the above production. The spirit it breathes requires only to be crowned with power, to establish a Popedom at *Camberwell*—the rant it contains is as ridiculous as the egotism of the preacher can render it; and the whole discourse betrays a strange weakness and imbecility which, in *Mr. Irons*, can only be accounted for by the existence of a monomaniacal affection, or perhaps by the fact that he is verging on three-score years and ten.

Intelligence.

Baptisms.

MOUNT ZION CHAPEL, HILL STREET.

ON Lord's day, November 24th, brother Foreman administered the ordinance of believers' baptism to seven females, after a sermon from John xv, 14; observing, these words were spoken by Him who 'spake as never man spake;' they are words of eternal life, righteousness, and peace. They were a part of His last sermon, which is full of excellent things. This text may be considered in a four-fold view:—1st. All true godliness consists in friendship with Christ; 2nd. What makes this friendship? 3rd. The associated blessings included; 4th. The benefits arising therefrom. Without friendship there can be no fellowship. Abraham, the friend of God, is an example of this; and he is our pattern, who are the spiritual seed of Abraham, and who wear the wedding garment of Christ's imputed righteousness, and which garment the natural seed of Abraham do not wear. True prayer is a token and proof of friendship. It is the workmanship of God, producing love to Him, and His love and friendship begets ours. 'I called him alone and blessed him;' and so are all called and blessed; it is a mental appeal, a speaking to the soul. The dead shall hear and live. Paul and Zaccheus are instances of the effect of this call. In the first alarm, the sinner tries to set the wrong right, but soon learns his inability. It is a call to fellowship, to glory, to heaven, which, when the sinner learns, he is willing and ready to be friendly. The blessings are negative, positive, comprehensive, and perpetual; including redemption from all evil; advancement to all good; pardon and peace and all blessings, making the recipient bless in return, like David; a likeness to Bible character proves brotherhood; a comprehensive blessing to be chosen, called, adopted, kept, and preserved; perpetual, for there is no forsaking, no change on God's part; and that secures the perpetuity of every blessing. It cannot tend to licentiousness because it is free.

Increase and advancement in spiritual life is also assured. All these blessings communicated make friends; where the will is there the man is; associated, chosen, and made to be friends. The benefits are all the blessings connected with, and flowing from the death of Christ. 'I have called you friends;' 'Ye are my friends, and I show it, by laying down my life for you;' yea, 'while we were yet enemies, Christ died for us.' 'I have not called you servants, for you have peculiar teaching; to you it is given to know, while from others it is withheld; and whatsoever you want, ask for, and you shall have it;' 'I will not leave you comfortless;' 'I will send the Comforter;' 'Because I live ye shall live also;' 'I have overcome the world for you;' 'Where I am, there shall my servants be;' 'My command is, that ye love one another, as I have loved you;' This was his farewell sermon to his ministerial disciples; their ordination sermon was preached to them on the mount. 'If you are my friends, show your love by obedience.' Did the Lord command baptism? 'Go teach and baptize,' is not that a command? Can you separate or divide teach and baptize? It is our business to obey without asking a reason. How did the Apostles obey? Let them be our examples, for all other practice is the spawn of Popery. There are three remarkable cases recorded in the Acts of the Apostles:—The Spirit sent Philip to baptize the eunuch; a vision sent Peter to baptize the household of Cornelius; and the Holy Ghost sent Ananias to baptize Paul, and the Apostles never baptized a known unbeliever. And as they did, so do we: we follow their example, and by the help of God will continue to do so, asking His continued presence and blessing, and ascribing to our Triune Jehovah all the glory. W. H.

COLNBROOK, BUCKS.

ON Lord's-day, Nov. 24th, our pastor, Mr. Lingley, administered the ordinance of baptism to two brethren, who were received into the fellowship of the church on the following Lord's-day.

Ordinations, &c.

SUTTON, ISLE OF ELY.

THE Ordination of Mr. Flack over the Baptist Church at Sutton, took place on Tuesday, October 15, 1850.

The morning shone propitiously on us; 'twas bright and serene, and at an early hour the village was enlivened by the arrival of the many conveyances bringing friends from neighbouring towns and villages, to join in the services of the day.

Our brother Alldis of Beulah Chapel, Somers' town (from which brother Flack was dismissed to us), opened the services by giving out the 9th hymn, Rippon's Selection: 'Keep silence all created things,' &c. After which, he read 1 Tim. iii, and prayed with much spirituality and fervour. Another hymn being sung, brother Foreman ascended the pulpit, and with much clearness and freedom gave the nature of a Gospel Church, from 1 Tim. iii, 15.

Brother Foreman then called on the church to state the leadings of Divine Providence in bringing them to their present condition, when Mr. Gunton, the senior deacon, rose and said:—He had known something of the church for thirty-seven years. That Mr. Orris, now of Somerham, was their minister eleven years, with great success. Afterwards, Mr. Lay became their minister; and he also laboured successfully for four years. Providence removing him, Mr. Catrell accepted their invitation, and continued among them, the Lord blessing the word for sixteen years. Thus he was succeeded by Mr. Meekings, whose labours continued for five years. That during this period, many were added, and many were taken away by death. After the removal of Mr. Meekings, the church became destitute, and continued so for fifteen months. That at the end of that time, they heard of Mr. Flack, through Mr. Alldis; that he was invited for two Sabbaths; that they were not satisfied with that, and, therefore, gave him a further invitation for one month; and not being satisfied with that, they gave a still further invitation for six months; and that not being satisfied that he should leave at the end of the six months, they gave him a unanimous invitation to become their settled pastor.

Mr. Foreman having expressed his satisfaction with this statement, next called on Mr. Flack to give an account of his call by grace, call to the ministry, and leadings of Providence in bringing him here.

Brother Flack, in rising, said:—He stood before his friends under very peculiar feelings; feeling as he did the importance of the position in which he was placed, as also from the fact of having endured sore bondage of soul and darkness of mind for more than a week past. He said that God met with him in connexion with the Established Church. That he continued a member of the same for twelve years. He showed that, during this period, though he often walked in darkness, yet it was his happiness at times to enjoy much of the power of the gospel of grace. That after many and sore conflicts on the subject of church government and order, the Lord was pleased to open his eyes to see many great and glaring errors existing in that church, and to bring him clearly out.

He then went back to an early part of his Christian experience to show his call to the ministry; in the course of which he stated, that while feeling earnest desires to

'tell to sinners round,
What a dear Saviour he had found;'

he was invited to become a London City Missionary, which he at length accepted, and laboured in that field about four years. His steps were then directed to Holloway, where he preached for more than twelve months, until Nov. 1849, when the scene of his labours was removed to Islington, and subsequently was led in the providence of God to Sutton, the result of which was his acceptance of the church *here* to the pastoral office, encouraged by pleasing prospects of success.

Brother Flack then gave a lengthened and clear statement of his *faith*; after which, Mr. Foreman then said that he should request Brother Flack to promise that if his mind should change on any of the great principles he then held, he would at once resign the pastorate peaceably, and not distract the church of God with any new views.

Mr. Flack immediately stated that he would do so.

A show of hands was then called for

from the members to acknowledge Mr. Flack as their pastor, which was unanimously responded to; and Mr. Flack held up his hand in return, to acknowledge them as the people of his charge.

Brother Alldis then recognized the union of the pastor and flock, by giving the right hand of fellowship to the senior deacon for the church, and Mr. Flack, and Mr. Foreman commended pastor and people to God in a word of prayer, and the morning service broke up.

The afternoon service commenced by Brother Alldis giving out a hymn; after which Brother Bull of Over read 1 Thess. v, and prayed fervently for the blessing of God to rest on the day's work. Brother Irish of Worboys then entered the pulpit, and gave a solemn charge to the church from Eph. iv, 3. Our brother being favoured with Divine presence and aid, was enabled to speak blessed truths, and give some excellent counsel. May it be long remembered!

The evening service commenced by Brother Crampin of Streatham giving out the 411th hymn, Rippon; and our Brother Wells, after a short and savoury prayer, gave his charge to the pastor; and a weighty and faithful charge it was, truly practical, but sweetly savoury. May it never be forgotten!

It was a solemn day with us as a church, but we believe it was a good day with very many of the Lord's family. The meeting was crowded in all parts; many in the evening could not get in; many came from a great distance, were refreshed in their souls, and went on their way rejoicing.

May it be a day long to be remembered by us with grateful praises, for His name's sake! Amen.

BAPTIST HOME MISSIONARY SOCIETY FOR THE COUNTIES OF SUFFOLK, NORFOLK, CAMBRIDGE, AND HUNTINGDON.

On Wednesday, the 18th of December, the Annual Meeting of this Society was held at Stoke Ash, Suffolk.

The Committee assembled in the forenoon, for the transaction of business in the vestry of the chapel, when the accounts were audited, and the applications were read and considered. Various sums were voted to sustain the stations occupied by this Society, and to assist poor

ministers in their labours in the villages.

The proceedings of the day were characterized by harmony and fraternal affection; and in the evening, a Public Meeting was held in the chapel in aid of the funds of the Society. The meeting was well attended, and appeared to take great interest in the principle and objects of the Society, as enunciated and advocated by the different speakers. Resolutions were passed, expressive of the great importance of disseminating the truths of the gospel in the various parishes around, as the only effectual antidote to the abounding errors of Popery and Puseyism; and deprecating all appeals to her Majesty and the Legislature for their interference in religious matters. The meeting was addressed by brethren Matthew of Lindsay, Thornley of Stowmarket, Winter of Shelfanger, Parsons of Rattlesden, Collins of Grundisburgh, Cooper of Wattisham, Harris of Rishangles, and Abbott of Wetherden.

Brother Hill, the pastor of the church at Stoke Ash, was called to the chair; who, with brother Service of Earl Soham, conducted the devotional services of the meeting.

FORMATION OF A GOSPEL CHURCH AT ISLINGTON.

A very interesting meeting took place at the Birkbeck School Rooms, Windsor Street, Islington, on Tuesday, November 19th, 1850, on the occasion of the formation of a new Baptist cause in that locality. The ministers present were:—brother Wyard of Soho, brother Woodard of Ilford, brother Alldis of Somers Town, brother Meeres of Bermondsey, brother Flack of Sutton, brother Garrett of Stoke Newington, brother Glaskin of Islington, and brother Curtis of Homerton. Upwards of 150 persons sat down to tea. After tea, brother Curtis was called to the chair, and the public business commenced by brother Meeres giving out a suitable hymn, and brother Alldis then implored the help and blessing of the great Head of the Church on the important object of the meeting. Brother Flack then gave a very interesting [detail of the leadings of Providence in connection with the little cause. It appeared there had been an impression for some time among some of

the lovers of the Redeemer's kingdom at Homerton and elsewhere, of the desirableness of having a place for the promulgation of truth, and the maintenance of the ordinances of Christ, in that largely populated and increasing neighbourhood. To carry out this desire, Mr. W. Dennant, a deacon of the church at Homerton-Row, with a friend, hired a School Room in Church Street; and brother Flack then being about to leave Holloway, consented to preach in the new place, which he did for some time, the attendance in the meantime increasing; but being called away in the providence of the Lord to Sutton, Isle of Ely, Mr. John Glaskin, a member of the Church at Homerton-Row, was called to supply his place. The Lord was pleased to open the mouth of our brother, and in a great measure to bless his ministry, so that the place became too small, and the friends were induced to take the commodious place in which they were now met. Brother Wyard then gave a clear and concise statement of the nature of a Gospel Church; after which the chairman read the letters from the churches containing the honourable dismissal of the eight persons about to be formed into a separate and independent church. Brother Curtis then read the articles of faith (articles in harmony with the sentiments of the *HERALD*), and called upon the friends to testify before God and the assembly, by holding up their right hands, that they were the sentiments they cordially embraced, and would maintain by the help of God; and if they were willing to give themselves to God and to one another as a church, upon such principles. To which the friends unanimously responded. Brother Curtis then called upon them to declare in the same way, if they were desirous that our brother Glaskin should take the oversight of them as their pastor, to which they unanimously consented. Brother Glaskin was then asked if he accepted their choice. Having replied in the affirmative they took each other by the right hand of fellowship, as confirmative of the union. The little church thus formed, were recognized by the chairman, and the other pastors present, taking them by the right hand of fellowship. The newly-formed church, with the pastors present and several other friends, then sat down to break bread. There was a

feeling of holy fellowship and kindred love flowing from heart to heart. Surely the Lord was in the place, and his name was there, as ointment poured forth.

After singing, brother Woodward addressed the church, exhorting them 'to rejoice in 'the Lord;' 'to contend earnestly for the faith once delivered to them;' 'to walk in Christ's ordinances; and 'to study the things that make for peace.' After singing another hymn, brother Garrett concluded in prayer, and the meeting dispersed. There were upwards of 300 persons present, and some were there who will not easily forget the deep interest, the holy savour, and the Christian fellowship, which pervaded every part of the service, from the commencement to the end. Surely it was a good beginning for the infant church.

Let the brethren in town and country pray that 'Jehovah Shammah' may be written upon them, from the first page of their history as a church unto the close thereof. D. C.

Death.

MRS. HEPHZIBAH GLADWELL.

On Dec. 4, 1850, departed this life, in the 24th year of her age, Hephzibah Gladwell, the beloved wife of Mr. Charles Gladwell of Stowmarket, and third daughter of Mr. Samuel Collins, Baptist Minister of Grundisburgh.

Her affliction was short and very painful, which was borne with great patience and resignation. She was very graciously supported under her severe sufferings, and mercifully helped to commit her immortal spirit to the hands of her compassionate Saviour; and under the support of religion, to resign up her lovely and only child, her sorrowful husband, parents, and relatives, and calmly to bid a final adieu to all on earth once so dear to her.

Her mortal remains were interred at Grundisburgh on Wednesday the 11th, by brother Cooper; and on Lord's-day, the 15th, her affectionate and sorrowful father preached her funeral sermon, by special request, from Prov. xxv. 18. 'For surely there is an end, and thine expectation shall not be cut off,' the words chosen by her in her affliction. 'Blessed are the dead that die in the Lord.'

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii. 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv. 5.

FEBRUARY, 1851.

Essays.

'PRAY WITHOUT CEASING.'—1 THESS. v. 13.

To pray without ceasing, is to pray with constancy; that is, continually—not occasionally merely; not only at stated intervals or times; but at all times. Prayer is to be the Christian's *habit*, and not the *accident*. The Christian in truth ever prays. We do not mean that he does so every moment of his fleeting existence; but prayer, either in words, thoughts, or signs, blends with his very existence, whether he be in business or out on pleasure; in God's temple or dwelling abroad; at the family hearth or rocked on the mighty ocean. His heart beats God-ward; his eyes are upward; his faith is with the

spirits of the just men made perfect, and his thoughts breathe of heaven. Prayer does not consist in articulation merely, nor in gesture; but it may be in the uprising thought of the mind, in the uplifted glance of the eye, in the throbbing of the breast, in the heaving of the heart. It is not necessary that we should be out of business to pray; but when in the house of prayer, it is very essential that we should leave business out of our thoughts. The Christian should not be 'slothful in business,' yet should be 'fervent in spirit, serving the Lord.'

What is prayer? This we have

in a great measure anticipated. Prayer is the spiritual language of the citizens not of this world, but of the heavenly Jerusalem. It is the only language whereby the child of God familiarly and filially talks with his Maker; it is the incense of a sighing heart; it is the breath of love. God having loved us, we love him in return, and we testify by our prayers, that the object of our love is in yonder realms of bliss; by prayer we testify that our love is not bounded by the margin of this earthly scene. Prayer is the only language which stops not by created bounds; the surging, rolling, and boisterous sea has its bound, but prayer has no limits, though it has and will have an end. Death, when it silences the mortal tongue, will end the tongue of prayer; but this happiness we have, that the paralyzing of our mortal frames prevents not our enjoyment in yon bright world of our portion and inheritance. The spirit ascends to the God who gave it not to pray or petition, but to praise. Prayer then is the seed or first fruits of praise; he who truly prays here will certainly praise in the realms of light and bliss; he who gives prayer gives praise; and he who gives grace will most assuredly give glory. Passion often racks the breast wherein exists prayer; but as our vile bodies will be fashioned like unto Christ's most glorious and spiritual body, sin will be absent, and all the satellites of sin; and pure praise will ascend to the God who hath loved us. Job said his prayer was pure (xvi. 17); in this no doubt he erred, for sin is so mixed with all we are, do, and leave undone, that our petitions are not without sin; and if so, are not pure in the absolute sense. In all this we know that we are not yet perfect, but the Christian will be sooner or later. Sin rages at times in our mortal bodies here, and strives to reign over us, and to rob us of our hope; but grace reigns through faith unto righteousness, and the saint by the weapon of all prayer, overcomes through the blood of the Lamb.

Prayer is a fruit of the Spirit. Before a saving change of heart, there exists no prayer; we are clay-clogged mortals till God breaks the fallow ground, sows the seed of life-divine, and waters it by his Spirit and grace. It may be said, for the comfort of the saint who has not felt that dreadful law-work that many speak of, that God can as well and does work salvation by dewy influences, as by the strong hand of terror. He who holds that the Christian must have such a length of law-work, limits the Almighty; and upon such unhallowed ground I wish not to tread.

Prayer is a spiritual grace, and as such, should be, and is a spiritual exercise; and he who worshippeth God most, worshipeth God most in spirit and in truth. A man sold under sin, cannot worship God in spirit and truth; he may have some sparks of the creative light sometimes visible in man, and may thank God for his mercies; he may have and should have gratitude for his daily food, health, and wealth, and be constrained, when he contrasts himself with others, to thank his Creator for all such benefits; but if he has never felt the saving excellency of the Saviour, he cannot spiritually discern heavenly things, and cannot, consequently, hold converse with God by prayer.

Prayer to God signifies knowledge of God. We can have but scanty views of an object not properly understood. Our ideas must be very contracted, if we never saw or knew the living God by living faith. An unknown God is an unloved God. The Athenians truly were unacquainted with God—they could not discern the unknown God; but Paul, in his usual forcible mode cried out, 'Him declare I unto you.' The best of us see but through a glass darkly, and have but little, very little knowledge of Him whom to know, even by the grace of faith, is life eternal; bye and bye we shall know even as we are known. Our vision

here is very imperfect, but when the filmy veil is removed, we shall see God face to face. Such knowledge is almost too wonderful to consider; it is high, who will attain to it?—The praying soul.

Prayer is the handmaiden of faith. Faith climbs the mountain to catch the first earnest of perfect day, and to anticipate the coming of the heavenly bridegroom—the Sun of Righteousness; but prayer is found on the low ground, hardly heard or seen at times, seeking and wrestling hard on the plains of time for a blessing, for more hallowed communion with the Lord; but though the graces of faith and prayer differ, yet they unite, and it is only the prayer of faith that is prevailing.

Prayer does not consist in external form merely, though where there is the substance, there will be form. We may have the bowed head; the dejected look; the tear-dropping eye; the uplifted gaze; and the bended knee; yet there may be only the form, and not the power. God regards not genuflexions merely, but he looks to the heart; and when he says, 'Seek ye my face,' my heart says, 'Thy face, Lord, will I seek.' (Ps. xxvii, 8.) True religion is in the heart, but still it should be seen in the life and spirit of its possessor. 'Know ye not that your bodies are the temples of the Holy Ghost?'

(1 Cor. iii, 16; xvi, 19.) 'What manner of persons ought we to be in all holy conversation and godliness?' (2 Pet. iii, 11.) It is pleasant to see a man devout, sedate, and holy in appearance; but whether they are true indexes at all times of the inward man, are matters between God and the soul. A rigid exterior may exist with rottenness of interior; and therefore we do well to watch and pray, and examine ourselves; and he who truly loves God, will live with God for ever. God will never leave him here unblessed and unprotected, and will at last lift him up to enjoy the bliss of glory for ever and ever, world without end.

What is the utility of prayer? It is of considerable use and value. From the preceding remarks, somewhat of its utility may be seen, though more may well be said. It is of the last importance to the believer; it is the appointed way or medium of access to God through the Redeemer. The saints are called priests unto God; they sacrifice by prayer; they lift up their hands and their hearts unto God; the altar and meritorious sacrifice is Christ crucified. Prayer pleads the merits of Jesus, and it cannot fail to prevail; because God has left on record, that whatsoever is asked in the name of Jesus, shall be granted. By prayer heart speaks to heart, and hearts unto

God; it unites hearts in oneness of service; it softens the asperities of human life; sweetens the sour, and makes the bitter herbs palatable; it keeps alive, through the life-imparting power of God, the sympathies of the Christian breast; it is one of the main instruments in aid of the continuance of brotherly love, and God the Spirit often works through the means of prayer to freshen up the fruits of his power. Elijah prayed, and the heavens were closed, and there were no dew and rain for years; he prayed again, and refreshing showers fall, and dews descend. The thief on the cross prayed 'Lord, remember me;' and the promise of a certain entrance into the kingdom of heaven was afforded. Prayer was uttered; it prevailed—the promise is given, and the sinner's heart was gladdened with the Paradise in prospect. Israel cried unto God when pursued by the Egyptian host, and the waters divided, as if afraid; Israel cried again, and the Egyptians are drowned. Asa cried, 'Help us, O Lord our God' (2 Chro. xiv, 11, 12); and the Ethiopians die. David prays in his distress, and Ahithophel hangs himself (2 Sam. xv.) The disciples prayed when Peter was cast into prison; and lo! he is at the door, safe and sound. It is exceedingly blessed to observe how sweetly the prayer

of the saint dovetails with the providences and power of God.

In conclusion, we may speak by way of caution to all God's children; that while we thus speak of the utility of prayer, we must be cautious that we do not make prayer eclipse the object to whom we appeal. We must not follow

the sin of the Papists, and rest in the means as they do in the sacraments; such is idolatry, to which we are all prone. 'Whatever is not of faith is sin.' 'Little children, keep yourselves from idols,' is a Divine exhortation, one always to be remembered. Amen.

C. T.

EDOUARD.

POPISH PRETENSIONS AND PROTESTANT ERRORS.

POPERY stands before us with brazen, impious, and unblushing front, the monster evil of the age. On its forehead it bears the inscription of 'the Mystery of Iniquity'—the 'Mother of Harlots'—'the Abomination that maketh Desolate.' It is the most frightful and hellish engine for enslaving man and damning souls, by a counterfeit and base religion, the Devil ever could invent or use. It is carnal, sensual, and devilish; worked by men of like character, to secure like purposes. The great power by which it effects its diabolical achievements, the secret of its potent and immense operation, is its additions to, detractions from, and perversions of, God's truth. Professing reverence for the word of God, it makes it void by man's traditions. It presents the mask of Christianity, and keeps the Devil's face behind. Where its spirit is discovered, there, to some extent, its secret reigns. Protestantism even, to a large extent, is infected with its wickedness; Dissenters have not clean escaped from its pollution. Strange to say, that members of the

Baptist body may be found helping to maintain amongst themselves and others, the spirit of its reign, in advocating doctrines and practices she herself has introduced. Not but that they hate the thing as embodied by the Church of Rome, but to some extent, still walk in her evil ways. There is a lurking tendency yet with some of them to exalt human devices over Christ's authority; to subvert his ordinances, or change 'hem profanely, in order to minister to a morbid and carnal charity, unrequired and unknown in his Gospel.

These remarks have been suggested by the late Popish display, or 'usurpation,' as some will have it, in connexion with the perusal of a Tract, entitled *Reasons for Free Communion*, by BAPTIST W. NOEL, M.A., in which that great, and, in many respects, excellent man attempts, by a course of reason, or rather of remark, calculated to be of weight in some quarters, to maintain principles and practices as opposed to Christ's gospel, his ordinances, example, and authority, as any one

of the impious tenets or practices of Popery can be, and which, indeed, have their origin in its corruptions.

It is an obligation resting on those who love, honour, and follow the example of Christ to speak the truth boldly; to defend it when assailed; to expose all the pretensions and aspersions to which any, whether friends or foes, may unintentionally or purposely attempt to subject it; and to exhibit it in all the sanctifying and lovely aspects of its heaven-born character.

In the spirit of these remarks, we wish to make a few brief observations on the erroneous statements and reasonings of the *Tract*, in reference to the distinguishing ordinances of Christianity established by our Lord, and made binding on his disciples to the end of time. Throughout, we consider it a sophistical plea in favour of human expediency over Christ's authority, and of a so called charitable attempt at unity; founded really, though not professedly, on disobedience to his commands, and in violation of his example.

The position sought to be established by Mr. Noel is, '*that the unbaptized believer has a right to a place at the Lord's table in a Baptist Church.*' And he reasons that they have this right, because 'they love and serve the Lord Jesus Christ;' and, therefore, 'that Baptists ought to receive them as brethren,' and, that 'the word of God enjoins it,' because 'they are Christ's disciples, and, therefore, commanded by him

to eat and drink in remembrance of him'—Because 'they cannot force their convictions;' and, 'that there is a difference between the unbaptized person excluded from the Lord's Supper at its institution, and the godly Pædobaptist now'—That 'he is not a disobedient unbeliever, because he professes his allegiance to Christ in the Lord's Supper,' in which he confesses him—Because 'he believes that he has been baptized,' and may therefore be 'admitted without dishonour to baptism'—Because 'the exclusion is impolitic,' and 'injures the spirit of the churches'—That it 'excludes the best men in the country'—And because 'they will baptize infants, because they think Christ requires it.'

The statement resolves itself into a plea for disobedience to Christ's supremacy, and advocates by far a greater violation of the Crown rights of 'the Prince of the kings of the earth,' than the Pope's Bull could be, possibly, of those of Queen Victoria. According to it, the believer in Christ, however uninstructed as to his will, and, therefore, indisposed to bow to his commands, has a right to set up his ignorance and disobedience over his Lord's authority in his church, and to claim a special privilege amongst Christ's obedient followers, the enjoyment of which is limited exclusively upon such obedience; and which plea, if admitted, would be a practical concession that conformity to Christ's authority was nothing worth. There might be a pretence of reason for this statement, had the terms of our

Lord's commission ran in this form : — ' Believe, and eat the Lord's Supper ; ' but, inasmuch, as these terms are ' Believe, and be baptized, ' and then, and then only, in reference to that Supper, ' Do ye this in remembrance of me ; ' i.e. in remembrance as much of my authority as of my love, there is not even a shadow of a shade for such pretence.

The reasoning adduced to support this statement is not less extraordinary than the statement itself. We are told that the unbaptized love and serve the Lord Jesus Christ. Why ! their love has not yet even led them so far to serve him, as to submit to the *first* of his commands. Baptists may ' own them as believing brethren, ' but not as ' baptized ' and ' obedient ' brethren, as Christ has commanded all believers in his name to be : nor does ' the Word of God enjoin them so to do, ' but it does enjoin honesty both of word and deed upon them. Neither are ' Christ's disciples commanded to eat and drink of the Supper ' before they have been baptized in his name. If they ' cannot force their convictions, ' neither can they force his words or will. No difference has arisen, through lapse of time or any other circumstance, to release the unwilling disciple from submission to his Lord. If the unbaptized believer is not ' a disobedient unbeliever, ' certainly he is ' a disobedient believer, ' and, therefore, totally disqualified for the Lord's table. He is not in a position to confess Christ at the supper, whilst objecting to the baptismal

and precedent confession. An erroneous belief confers no licence for wrong doing. No unbaptized believer can be admitted, without dishonour being done to Christ, to the Supper. Baptists have nothing to do with the ' policy ' or the ' impolicy ' of the ' exclusion. ' They must attend to their Lord's will ; and what he commands, cannot injure the spirit of his people. He, too, is the best judge of the ' best men in the country. ' How can men suppose that Christ requires them ' to baptize infants, ' whilst they are unable to produce a single instance of his either baptizing infants himself, or of requiring his disciples to do so ? The reasoning of Mr. Noel is not only inconsistent with Scripture, but fails also to establish the statement, to prove which it is adduced.

But we must attend to the statement and the reasoning somewhat more particularly ; and first, as to the statement. Mr. Noel's words are : ' The person sprinkled in infancy has neither been immersed, nor has he made, through the reception of the sprinkled water, any profession whatever of discipleship ; he is therefore wholly unbaptized, and it is regarding him simply as an unbaptized believer, that I advocate his right to a place at the Lord's table in a Baptist church. ' Now this appears to us an unaccountably strange and unscriptural statement. Point us to the place in the New Testament upon which the assumption is based ? Surely, the hon. gentlemen does not pretend to have received a dispensa-

tion to annul one of the standing ordinances of Christianity? If the institutions of Christ, and the practice of himself and of his apostles, are not to be changed, baptism is an undisputed qualification for the reception of the Lord's Supper; and yet, according to the reasoning of Mr. Noel, the unbaptized have a *right* to it. Believing in Christ confers no right to alter, modify, or dispense with his commands, in the slightest particular, nor with the order which he has established in the church of which *He* is the head. According to the appointment which he has made, a profession of faith in his name is the qualification for baptism, and baptism for the Lord's Supper. The church has no right to receive as a member an unbaptized person; and, assuredly, no right to present the Lord's Supper to those yet without. It is our deep and solemn conviction, that neither Pædobaptist churches, nor churches admitting Pædobaptists to the Lord's Supper, are constituted upon a Divine pattern and order—in a word, are not the churches of Christ at all—*i.e.* are not constituted according to the Divine pattern and will. There is no right to the Lord's Supper but by submission to baptism; and the unbaptized at the Lord's table take *that which does not belong to them, which Christ has not authorized, and which his obedient followers ought not to offer.*

This, indeed, in effect Mr. Noel himself admits when he says:—'That there is an instituted connection between baptism and the Lord's

Supper, I freely admit; and it is no less clear that, after the institution of baptism by our Lord, no person who refused to be baptized was ever admitted in any Christian church to that Supper.' Very good; but why should such an one now be admitted? Here the *law of Christ* is confirmed, and the primitive practice of the church also as engrafted upon it. By what authority then, do Christians of modern times claim to dissolve this instituted connection, and subvert this practice? We can admit none, short of a direct revelation from heaven. To resolve it into a difference of cases, a circumstantial expediency, as some great, but we humbly suggest, misguided men whose names have been accepted for sound reasoning and Scriptural authority, have done, goes for nothing, so long as Christ's law remains unrepealed, and the practice to which it leads unreversed.

The allegation that, 'as the unbaptized person was then excluded from the Lord's Supper, so he was excluded from every other act which would mark him to be a Christian brother, while now Baptists ought to own them as brethren,' is nothing to the purpose. The law of Christ, and the practice he has established upon it, are paramount to all other considerations. The statements of Mr. Noel, however, do not exhibit an adequate view of the matter; nor do they represent it accurately, and in its true light. In those days we are informed that, on the part of believers, there was 'no denial of baptism'—there was no schism respecting

it; no one could 'then refuse it without wilfully disobeying the commands of Christ.' We ask, *when and by whom came the change?* How was the alteration in the law and practice of the churches of Christ effected? It is enough for us to refer to the fact without troubling ourselves to point out the period, or the parties, to whom this grand innovation is to be ascribed. The character of the proceedings is sufficiently obvious. They originated with the Spirit of Evil. The author and instigator was Satan; and man, whether mitred and surpliced or not, lifted up the hand of impious rebellion to subvert the authority and rule of the great King of saints; and in the stead thereof, to set up an infernal abomination which, to this day, continues with brazen and unblushing front the idol of disobedient believers, who, in doing it homage, fall down at the shrine of Satan, and turn their backs on the throne and supremacy of the blessed Redeemer.

Thus this tract seeks to establish that, as circumstances have changed, pious men now, though rejecting the ordinance of Baptism are, nevertheless, entitled to the privileges resulting thereby to the obedient disciples of Christ. This is, in effect, to plead that ignorance or obstinacy is a sufficient ground for setting aside Divine institutions. What! have modern professors improved so much as to entitle themselves to a right to supersede apostolic and primitive practice? Does the church of these later, more respectable, and enlightened times excel in wisdom its

Lawgiver and Lord? Has she advanced so far as really to claim power to pervert and subvert his commands, change and abolish his ordinances, question his wisdom, and, with pretended homage, dishonor his Word and his name? His declaration, however, still stands unrepealed: 'Then are ye my disciples indeed if ye do whatsoever I command you.' It is not in the mouth, as it is not in the heart, of a disciple of Christ to plead, in exemption of his Master's injunctions, his own superior wisdom in discovering either their supposed inutility or inconvenience.

But it is asserted that, 'the difference between the case of the disobedient person, and that of the godly Pædobaptist now is, that while the one (the disobedient person) could neither preach nor pray in public, the other (the godly Pædobaptist) is invited by strict Baptist churches to do both. While the one was esteemed a disobedient unbeliever, the other is owned by them to be a godly minister of Christ. To reject the one from the table of the Lord was consistent; to reject the other appears to be grossly inconsistent.' We ask not whether the difference here pleaded involves the strict Baptist Churches in gross inconsistency; but whether it be, in itself, a sufficient justification for departure from primitive practice and Divine institution? We ask not, 'whether it is, or is not, consistent or inconsistent with the innovations of modern times;' but was it so from the beginning? Present practice and circumstance have

no just claim to deal with Divine ordinations; they must bend to these, not these to them. To whatever exclusions the unbaptized were subjected in primitive times, and by terms of Divine institution, to them are they subjected still; unless, indeed, there be produced a dispensation of some higher authority than that of modern hypothesis, and the speculative usage it bears. The conclusion therefore is, and is inevitable, that no unbaptized person has authority either to preach, or perform any other ministerial act, in the church of the living God. All such persons lack an essential qualification for the Christian ministry.

Hence, in the words of our author, the 'gross inconsistency of strict Baptist Churches' inviting such persons to perform acts of religious worship amongst them. This confusion of practice is great where it obtains, and has arisen out of the idolatry of Pædobaptism, that Grand God of man's wisdom, setting up itself above the wisdom of Christ!—that pious attempt to subvert the ordinances of Christ in his church! It is the expression of a so-called, but spurious charity, nowhere required, and, therefore inferentially, of necessity condemned. How many specious pretences has the many-faced monster, 'the Man of Sin,' to compass his diabolical ends? A charity of wider dimensions than the Saviour enjoins, is the production of an agency and influence diverse from, and antagonistic to, Divine operation.

The representation, too, which the hon. gentleman gives of primitive practice, we humbly submit is somewhat defective. He says, that as 'the unbaptized person was then excluded from the Lord's Supper, so he was excluded from every other act which would mark him as a Christian brother.' There is a wide difference between excluding a man from every act which would mark him to be a Christian brother, and excluding him only from certain ministerial acts and peculiar privileges for which he does not, at present, possess the requisite qualification. The hon. gentleman must have surely forgotten that the confession of Christ with the mouth is a mark of Christian brotherhood, but what unbaptized person was yet ever excluded from making it? Indeed, it is an act essential and precedent to actual *union with the visible church* by baptism. What hinders a man from confessing with the mouth the Lord Jesus, who has neither been baptized, or partaken of the Lord's Supper? There is nothing; let him confess. But until he has confessed by baptism also, he has no authority to assume the office of the Christian ministry, because he does not as yet belong to the visible church of Christ. Nor can he so belong, or the church admit him, but by a violation of the authority of the Redeemer, and the laws which he has laid down. Before opening his commission as an apostle, Paul must be baptized, though he was admitted to be, and *was addressed as a Christian brother*, before he had

put on the Lord by baptism. Though before baptism a man may give evidence of vital union to Christ, and thus present a claim to be regarded and addressed as a Christian brother; yet baptism is the indispensable act, or link of connexion, which unites him to the visible church, as it is also the indispensable prerequisite as well for the enjoyment of its peculiar privileges, as for the exercise of ministerial gifts within it.

It would have been satisfactory to us if Mr. Noel had pointed to but only one single passage in the New Testament, in which 'the right of an unbaptized believer to a place at the Lord's table in a Baptist church' is founded, especially as he truly affirms that 'our conduct should be governed by a regard to the revealed will of Christ.' This he has not done; therefore, we infer his inability. Indeed, he seems to ground the supposed 'right' generally upon 'the love Christians are bound to exercise one towards another' (John xiii, 35.)

Now we are not at issue at all on this point, viz. the point of love. Christians, without any question, are under obligation to love one another, so far as they exhibit the spirit of Christ. But *true Christian love* includes no toleration of the errors and actual disobedience of brethren. Though to be loved for Christ's sake, they are to be withstood, and rebuked sharply for such things. The 'unruly brother,' though to be loved, is not therefore to claim to walk any longer disorderly. It is, therefore, useless to

tell us that 'there are many Pædobaptists who love and serve the Lord Jesus Christ—for as to baptism and the Lord's Supper, they do but dishonour him; that they are his members, his servants'—for in these things they do not 'serve' him at all; that 'they maintain his authority, copy his example, obey his precepts'—for they set at nought 'his authority,' disregard 'his example,' disobey 'his precepts;' and that 'to each of them he will say at last—*"Well done, good and faithful servant . . . enter thou into the joy of thy Lord."*' Why did not Mr. Noel fill up the quotation? Did he conscientiously feel that he could not in reference to those for whom he pleads? Neither can we. Most certainly the Lord will not commend them for having had regard *unto all* his precepts. However, what he will do at the last of his own good pleasure, he has not bequeathed as a rule to guide us in the church at present. The question is not as respects *future state*, but *present practice*. Not as to what *he then will bestow*, but what *he commands us now to do*. Not in reference to what *he will do at the last* with his spiritual body, but to the obligations, and consequent privileges, enjoined on his people *in his visible church on earth*—not to the pardon of all offences *hereafter*, but to obedience, consistency, and enjoyment *here*.

But Mr. Noel proceeds:—'He is no more a disobedient unbeliever, than the strictest of the Baptists who would exclude him.' Well if he is not a '*disobedient unbeliever*,' he is neverthe-

less, a '*disobedient believer*;' and we allege it as a total disqualification. What he ever so sincerely believes, cannot alter the institutions and injunctions of Christ, of the nature and importance of which as yet, in this respect, we admit he is grossly ignorant, or very perverse. When therefore it is asked by Mr. Noel, 'what person was ever excluded from the Lord's Supper in the apostolic churches for doing all that he believed, after searching of the Scriptures, and listening to the apostles, to be according to the will of Christ?' we reply, that what a person *believes* in these matters is utterly worthless, if it be not according to the *faith of God's elect*. In apostolic and primitive times, according to Mr. Noel, the exclusion was on two grounds, viz., '*disobedience*' and '*unbelief*.' In the case of believing Pædobaptists now, it is on the ground of '*disobedience*' only. The grand objection, '*unbelief*,' in their case is removed; but the other, '*disobedience*,' no less insuperable than that, remains. It is useless to solicit the privilege, if the obligation be not discharged. The language of the prophet of old has not yet lost its force with re-

spect to Divine requisitions. When Saul disobeyed the word of the Lord, and pretended to substitute sacrifice in its stead, did not Samuel say to him: '*Hath the Lord as great delight in burnt offerings and sacrifice, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.*' (1 Sam. xv, 22, 23.) Let the advocates of Pædobaptism and open communion make the just application.

Now, we take leave to affirm that God's Spirit never teaches for *truth* two opposite and contrarious doctrines. He does not deny himself. But the hon. gentlemen himself supplies a sufficient answer to his own question, when he asserts that no one could then refuse it without *disobeying* the commands of Christ. And we feel compelled to enquire further, upon what ground *sincere disobedience now* is justified in claiming the privilege denied to *wilful disobedience then*?

LEX.

A PAGE OF PROVIDENCE.

'God is his own Interpreter,
And he will make it plain.'

THE events of Providence are like texts of Scripture; one explains the other. One providence is written in Latin—the common reader cannot make it out; another providence translates it into plain English, so that he that runs may read it. What mysterious events have occurred in

the history of the church—mysterious in their beginning, but plain in their ending; showing the infinity of mind, and benevolence of design of Him who 'conducts unseen the beautiful vicissitude.'

More than two years ago an aged sister in the faith, who had been the subject of vital godliness for thirty years, was accepted by the church of Christ at Wetherden, as a candidate for baptism and Christian fellowship; but between the day of church-meeting, and the time fixed on for her baptism, she was summoned into eternity, to join the church in glory. Just as she was about saying—

'Through floods and flames, if Jesus lead,
I'll follow where he goes.'

Just as she was about saying this, circumstances changed, and the more suited language was—

'Hinder me not, come, welcome death,
I'll gladly go with thee.'

We thought this a mysterious providence; we wondered what could be the design of the wise and gracious God in this. Since then he has made it plain. On the 2nd of June, the husband, in his seventy-fifth year, and on the 3rd of July, the youngest son, were baptized, and received into fellowship with us; both ascribing their conversion, under the blessing of God, to the circumstances of our friend's death.

W. A.

Exposition.

A HUMBLE REPLY TO 'ONE READY TO HALT.'

BELOVED MR. EDITOR,

As in the GOSPEL HERALD for November 1850, page 260, a request is proposed to me by 'One Ready to Halt,' I beg through the same medium to make my humble reply.

'One Ready to Halt,' you are personally unknown to me, but your *name* I am somewhat familiar with, and have been more or less now between thirty and forty years.

To halt is to *hesitate*; this I have *seen*, (1 Kings xviii, 21.) To halt is to limp, (Gen. xxxii, 31.) To be halt is to be weak, *lame*, and infirm, (Zep. iii, 19; Mic. iv, 6, 7; Luke xiv, 21:) this I have *felt*, and

gone limping only most of my time.

To be ready to halt, is to be ready to fail and stop altogether, (Ps. xxxviii, 17;) this I have hundreds of times *feared*, and concluded that such must be the case, and especially so in the ministry of the word; and there have been those who have evidently wished for it, and watched for it, some of whom have however died without the sight; and here I am up to this day, as a brand plucked out of the fire; faint, yet pursuing; lame, yet still limping on; ready to halt, yet the Lord upholdeth my goings, (Ps. xvii, 5;) so that I am quite as familiar with your *name* as I wish

to be, having rather a great desire to be strong in faith, giving glory to God.

Your question is more difficult than at first sight it would appear to be; to me it is so, however; because I am so poor a judge of ALL the signs of God's saving work in the heart of another, and of ALL the different ways he may conduct his own hand in that work; and I am equally as poor a judge to determine the negative; and observation and experience have made me more slow to judge than I was thirty years ago. And the *indefinite* form of your question makes it also the more awkward for me to handle; because you have not stated the *where, when*, nor on what *occasion* the testimony looked for refers to; whether in free general conversation by the fire-side or otherwise, or in the order of a candidate bearing testimony before the assembled church. These different positions may make an amazing difference, from the nerve, feelings, or the speaking ability of the candidate, in the testimony or declaration made.

But as I am left to guess, I conclude that the question refers to a candidate speaking before the church; and shall treat the case accordingly as such.

In properly considering the subject of your question, particular attention must be paid to the undeniable *order* of the Lord's first work on the soul of a sinner, to bring him humbled to his feet. That the Lord does not begin with the deep-laid latent evil of fallen nature's radical contamina-

tion, I think, though this subject is much overlooked, must be evident to the thinking mind of every reflecting Christian of a few years' standing; but that the laying that evil open by degrees, is the after work of the Holy Ghost by many ways and means; and that the first work has more especially to do with the *practical character*, as that of a transgressor, in which the person has lived. And this *order* being the truth of the Divine conduct, there may be, and must be expected, as great a variety in the feelings and confessions of mercy's own dear children, as there were differences in their habits, manners, bringing up, example set them, and leading circumstances in their lives from their childhood. If we do not properly attend to this distinction, we shall most certainly set up a false standard, whereby to measure souls for the right of baptism and church fellowship.

With regard to myself, in going before the church thirty-seven years ago next February, I made a shocking poor hand of confessing my repentance, faith, hope, etc.; not but that there were some most decided points in the conduct of God's hand with me, that left time and place too deeply engraven on my heart ever to be forgotten, and which were in strict accordance with the profligate life I had lived up to the moment that I discharged the gun, through a painful rebound from which God sent sudden and most awful convictions into my mind; but I was frightened, and fear drove every

thing out of my power of which to make a statement before the church. And however they could receive me, I am sure I never knew, nor could judge; except it was from my *walk*, for it could not be from my *talk* before the church, for I stuck fast, and could not get on; and this has made me always feel very tenderly for others; and whether the church did wrong and were deceived, or not, in taking me out of such a maze through baptism into the church, the above years can bear some testimony.

I have, in the course of my now almost thirty-five years in the public ministry of the Word, had many before the church who could speak well, and have a pleasing testimony elsewhere, who have not been able to speak to any particular point before the church, but, like myself, have been set quite fast; as though, like me, they had lost even their common-sense command of their tongues, their feelings, and their recollection. And yet I have known those persons to have lived well, walked well, and some of them to have died well, and others of them now, after many years, to be still walking well in a Scriptural and godly sense. While on the other hand, I have heard those who have given such a correct account of time, place, chapter, and verse, until all who heard have been delighted, and thought they heard the response of wondrous grace; and yet, strange to say, far more of *these* than of the others have faded away to nothing, deceiving my hope, and cheating my pleasure in them, and

have almost broken my heart under the produced impression that all my labours, in like manner, would prove a blank, and myself nothing in the ministry after all. No soul but myself can tell what I have suffered in my feelings from these painful and almost unaccountable contradictions. And I have heard a few very *extraordinary* experiences, and they have almost all turned out rotten at heart, and so awfully deceived me, that I almost tremble to hear what is called an *extraordinary experience*! Now, as these are facts that only give me fresh pain to relate them, what can we say, but that statements before the church can have no fixed standard as a detached evidence upon which only and alone to receive candidates to baptism and communion; and that we must and ought, all we can, look also for consociate and collateral evidence in the life and connections of the candidate.

But you ask, 'Is it right to admit persons to baptism and church-fellowship who cannot remember any particular passage of Scripture, nor any event that first impressed them, nor the time they first began to seek the Lord or salvation?' I have already said that there is no account to be given for the unpointed and hobbling statement made before the church by my own example. There are not a few sincere and truly humble souls who can say but little more than 'One thing I know, that whereas I was once blind, now I see.'

But the Word of God only can be a proper 'lamp to our path, and light to our goings,' for the settlement of

this enquiry. And by this light observe the following things; 1st. The signs and works in the *life*, character, and conduct of the candidate. 'Every one that doeth righteousness is born of him,' (1 John ii, 29.) He that doeth righteousness is righteous, even as he is righteous,' (1 John iii, 7.) 'He that followeth after righteousness and mercy findeth life, righteousness, and honour, (Pro. xxi, 21.) Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him, (Acts x, 34, 35.) 2nd. The most evident *affections* of the candidate. 'We know that we have passed from death unto life, because we love the brethren,' (1 John iii, 14.) 'He that loveth his brother abideth in the light, and there is none occasion of stumbling in him,' (1 John ii, 10.) 'In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother,' (1 John iii, 10.) 3rd. The candidate's *belief* and *reception* of the truth of the gospel of the grace of God. 'Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life,' (John v, 24.) 'He that believeth on the Son hath everlasting life,' (John iii, 36.) 'Lord to whom shall we go? thou hast the words of eternal life,' (John vi. 68.) 4th. The candidate's estimation of Christ, in his person, word, works, ways, worship, and ordinances, so far

as time will allow opportunity for some degree of Christian judgment. For 'unto you, therefore, which believe he is precious,' (1 Pet. ii, 7.) 'Blessed is he whosoever shall not be offended in me,' (Matt. xi, 6.) 'His mouth is most sweet: yea, he is altogether lovely; this is my beloved, and this is my friend, O ye daughters of Jerusalem!' (Cant. v, 16.) The Christian's vital character is thus very briefly and yet very comprehensively delineated by the sacred text; and if a person habitually, and by a constant course and practice, shows some sign and evidence, and nothing really to the contrary of the principles and disposition of such life, such affections, such *belief*, and *reception* of the truth, and such *estimation* of Christ, as the only free grace given name under heaven, in which is salvation, and as the only foundation of all trust, the only appointed source of all spiritual life and comfort, the only object and way of faith, and the only plea at a throne of grace, so far as I can see and judge, we can rightly do no otherwise, by any divinely written or given rule, than conclude that such a person is actuated by inwrought principles of saving grace; although, to a great degree, such an one may be '*dumb in the gate*,' (Pro. xxxi, 8.)

We like to hear what is called a good statement before the church, and it is considered some disappointment when a person cannot so speak at large, and with some pointedness; but it is a manifold more painful disappointment when a person has so spoken as for all to admire, and

then contradict the whole in after life; and which I have had to witness with great pain more than once. It certainly cannot be wrong to teach children from their infancy to 'Remember their Creator in the days of their youth;' to revere the Scriptures as the solemn Word of God; to respect the house, ways, and means of God's institution; to esteem godly people as the best for example and imitation, to keep them from every moral evil or wrong thing, and to teach and impress them, and habituate them, to think and consider that everything contrary to the godliness of the Bible is an evil in the sight of God, and are fully hurtful every way; and yet when a person has been so trained up under such moral influence of godly example and instruction, it frequently is to be seen, that such a person when called by the grace of God, has but little of that pointedness in the first conviction and work of the Holy Ghost, that is as frequently to be observed in the calling of those who

have lived more profligate, or practically opposed to everything in the name and moral form of godliness. And this I apprehend is to be accounted for on the *order* of God's first work by his grace in his arrest of the sinner, that being as above observed, more particularly on the practical department of the sinner's state, as it was with *Saul* of Tarsus, who was arrested on his persecuting practice. (Acts xi, 4;) the development of the inlaid, deep-rooted depravity of human nature being by degrees the after work of the Holy Ghost, as we have above hinted.

My Christian love to you unknown 'Ready to Halt,' and I hope though limping, you will hold on; and though lame, you will yet take the prey; and that if to the point in question, you can get nothing to advantage by what I have here written, you may, by what I have not written, be led to think of what you would not have thought, if I had not written what I have.

JOHN, of *Marylebone*.

'The Excellent of the Earth.'

JOHN KEEBLE.

(Continued from page 17.)

By this time Mr. Keeble's family increased, and his difficulty to support them was very great; yet God often interposed in a manner so remarkable, that his providential care ought not to be overlooked. Take, as a sample of many, the following memorable event, related in his own words:—'Soon after the Lord called me

by his grace, I had a heavy, personal affliction; was confined many weeks, and brought very low. Our means of support were also exhausted. On the first Lord's day morning after my partial recovery, I felt very anxious to go to the house of God, though my strength was very unequal to the labour. I determined, how-

ever, to go, if possible; and, supposing I should want some refreshment by the way, I took with me *all the money my house afforded, which was one penny*. When I had walked about two miles, I became much exhausted, and went into a small public house, and called for a half-pint of beer, being as much as my money would pay for. The woman brought the beer, and some bread and cheese, saying, "John, you look very ill; take some food and refresh yourself." I did so, and enjoyed it very much; and when I had done, instead of taking my penny, *she gave me twopence*. Overwhelmed with this unexpected act of kindness, my heart was too full to make suitable acknowledgments; and when I got into the road, I could not proceed till I had retired to the side of the bank, and poured out my heart in grateful tears and praises to God, for this merciful and well-timed interposition of his favour. It was to me like bread from heaven, or water from the smitten rock. "Surely the Lord is a present help in time of trouble."

He now felt his great need of education, and applied himself to acquire the art of reading; and to this object devoted several hours most nights; indeed, so intensely was his heart set upon this, with a view to his becoming familiarly acquainted with the Word of God, that for a long time after he was settled in London, he made it a practice of spending two whole nights in the week in reading the Bible. When he had so far mastered the difficulty of reading as to be able to read after the minister at meeting, he always took his Bible with him, and observed how his minister pronounced words, and referred to different passages of Scripture as proofs of the truths he advanced; by this means, he obtained a greater aptness for referring to chapter and verse than many men who had en-

joyed a liberal education. This helped him much in the subsequent part of his life.

Soon after this, he began to give his thoughts upon some portion of Scripture, at a prayer meeting in his own village, in conjunction with others; and God was pleased to give him so much enlargement, that very soon, the whole time appropriated to expounding was given up to him, and many hearts were refreshed and blessed in these exercises.

While thus engaged, a woman came before the church of which he was a member, to relate her own experience, and said the first serious impressions she ever felt was, under a sermon which she heard *John Keeble* preach. '*John Keeble preach, did you say?*' said the minister. 'Yes,' said the woman; 'If ever I heard you preach, I have heard him preach; and his sermon was blessed to the salvation of my soul.' This induced a judicious member of the church to go and hear him, who was so blessed under, and pleased with, the discourse, that upon his report, Mr. Keeble was requested to exercise his ministerial talents before the church. To this, poor man, he at first objected, saying: 'Perhaps they may set me to preach from a text that I cannot read, and what shall I do then?' 'Why,' said a good friend, 'if they do, we will read it for you, and then you can preach from it.' Upon this condition, he went; and after preaching a few times, the Church called him out to preach the Gospel wherever God in his providence might direct him: Soon after this, he was appointed to preach at an Anniversary of the Norfolk and Suffolk Association; but when the time drew near, his soul was filled with deep distress in prospect of his engagement; he thought he would run away. He set off for home, went part of the way, then returned, in

part; then went back a second time; at length he ventured with much trembling into the pulpit, and God so helped him, that he says:—'I know not that I ever preached with so much ease, pleasure, and savour in all my life.' The text on which he preached was one in which, through life, he felt peculiar pleasure. It was Zech. xiii, 7:—'Awake, O sword, against my Shepherd; against the man that is my fellow, saith the Lord; smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.'

In the life of a man, especially a minister of Christ, there is generally some one incident which is made by Jehovah a pivot upon which the most important events of his future life seem to turn. Such was the case with our friend here; that sermon at the Association of which we have spoken, was not only blessed of God to the people generally who heard it, but also to a gentleman who was a member of the church in Blandford Street, London, which was then destitute of a pastor. Dr. Jenkins, a man of extensive learning, sound in the faith, and an excellent man, had been laboring at Blandford Street, but could not raise a congregation; therefore resigned under great discouragement. The gentleman referred to thought Mr. Keeble would be just the man for them; he carried home the report, and Mr. Keeble was invited to preach there on probation, which led to his settlement as pastor; which office he was enabled to sustain, with honor and usefulness, for nearly twenty-six years. When he entered upon his station in Blandford Street, every thing wore a gloomy aspect; the last embers seemed almost ready to expire. But the God of Israel wonderfully helped him, and prospered his ministry; the chapel became filled, the Word was blessed to many, and so anxious

were believers to become members of his church, that during his pastorate, nearly *five hundred members* were added to the church. His ministry was also much blessed to the edification and consolation of the people of God; such a sweet savor of the preciousness of Christ ran through his prayers and sermons, that seldom did a hungry sinner hear him either pray or preach, but his soul obtained refreshment. The writer of this sketch will never forget, while memory retains her office, the happiness he felt the last time he heard him preach. His soul seemed on fire; his countenance was lighted up with holy joy; and his tongue poured forth strains of spiritual eloquence upon Isaiah xxviii, 14: 'And they shall come that were ready to perish,' &c. Nor is it a little singular that the poor, despised, and persecuted farmer's labourer should be so circumstanced in his latter days, and so much respected, that no less a person than one of the *king's physicians* should be his *kind and constant attendant* for a considerable period, *without fee or reward*. God raiseth up the poor from the dunghill, and setteth him among princes.

Such, however, are the vicissitudes to which the best of men are subject in this imperfect state, that our friend was in his latter days exceedingly tried in the church; which so oppressed his spirits, that his health gave way under the burden, from which he never fully recovered. While these troubles were going on, his beloved companion, who had shared with him in all his joys and sorrows, sunk under the pressure of affliction, and finished an honorable course, in which she had seen many an evil day, leaving her sorrowing husband incapable of going through the regular discharge of his ministerial work. But God in whom he trusted supported him, and raised him up a friend, whose

pecuniary resources removed all apprehensions as to temporal difficulties, and whose piety, affection, and kindness contributed to cheer his heart to the end of his journey; this he looked upon as an act of

special mercy flowing from his heavenly Father. How true is that word—"Trust in the Lord, and do good, so shalt thou dwell in the land, and verily, thou shalt be fed."

(To be continued.)

Review and Criticism.

ONE TAKEN AND THE OTHER LEFT; or, *The Capture of One of the 'King's Own.'* A TRUE NARRATIVE for Old and Young. By WILLIAM HAWKINS, Author of '*Essays on the Prominent Doctrines of the Gospel.*' '*Lydia and Philip.*' etc. Fourth Edition. London: Houlston and Stoneman, 65, Paternoster Row. 1850.

THIS is one of a series of 'heavenly records,' written and published by our brother Hawkins of Bradford, Wilts, wherein the sovereignty and riches of Divine grace are exemplified in the matter-of-fact-occurrences of human life. The narrative before us relates to two youths, whose excessive depravity and vice was a source of grievous affliction to their godly parent, whose salutary counsels and fervent prayers were disregarded and condemned.

Their immoral conduct procures their disgrace and degradation; and, at length one of the brothers enlists into Her Majesty's 4th regiment, commonly called 'The King's Own.' The sad farewell scene between the broken-hearted father and his prodigal son, is touchingly described. Entered upon military service, young 'Gideon,' with the regiment, embarks for India. The voyage is perilous, but they arrive safely at Madras; and the solemn impressions, induced by the terrors of the deep, soon vanish. But here, amidst scenes of dissipation and crime that were constantly before his eyes, and surrounded by the novelties of idolatrous worship, the grace of God arrests him in his mad progress—the terrors of a guilty conscience are dreadfully endured; and, amidst the raging of the cholera, the apprehensions of sudden death and inevitable destruction, seize and render him the most wretched of men. But mercy pur-

sues its object; the young soldier meets with some God-fearing companions in the army, to whom he relates his feelings, and by them he is directed to the only refuge for the guilty. His father receives from the prodigal intelligence of the happy change; and the brother, like the elder son in the parable, manifests his enmity and rage, at the reported penitence and reformation of the soldier. Communications of an interesting character are exchanged between the old man and his distant child. Meanwhile, the latter is preserved, amidst scenes of rapine and war, through which he passes, till at length the regiment is disbanded. And after months of suspense and solicitude, the son returns to his father's house a monument of mercy, and an object of distinguishing grace. The entire narrative is deeply interesting and instructive, and is peculiarly adapted for Sabbath schools, and for young readers in general. We are glad to perceive it has reached a fourth edition, and feel happy in expressing our cordial recommendation, and best wishes for its extensive circulation.

THE ANABAPTISTS OF KNOLLYSFORD DEAN; OR, *The Struggles and Trials of Bible Christians for the Right of Liberty of Conscience in the Worship of God.* A NARRATIVE founded on Authentic Historic Facts. By W. HAWKINS, Author of '*Essays on the Prominent doctrines of the Gospel.*' '*Lydia and Philip.*' etc., etc. London: Houlston and Stoneman, 65, Paternoster Row.

THIS little work has just come to our hand, and from what we have already seen of its contents, we are persuaded, it will be highly appreciated by our young readers, as an interesting and instructive

record of facts, illustrating the sufferings of the faithful for conscience sake. It is the more interesting at the present juncture, as, while the persecutions and terrors of Popery are sounding in every ear, *the no less intolerant spirit of the early Protestants in power towards the 'Baptists,'* is traced in the cruelties inflicted upon them by the Reformed Church, during the reigns of Henry VIII, Edward VI, and Elizabeth. We intend shortly to present our readers with a more extended notice of this Narrative.

THE OLD INFIDEL'S PROGRESS TO CHRISTIANITY; or, The Grace of God exemplified in the Conversion of William Holmes. 12 pp. London: Paul, Chapter-house Court.

WE are much pleased with this plain, intelligent narrative; it is a happy illustration of the power and riches of Divine grace, and cannot be read without grateful emotions to God for thus snatching a brand from the burning. The writer is a member of brother Foreman's church. We wish for this tract a very wide circulation; and would suggest that the next edition be printed in the common tract size, a much better form for circulation. Will the author favour us with the tract, *Reasons for Renouncing Infidelity?*

A BRIEF MEMOIR OF MR. EACOTT, late Pastor of the Baptist Church, Southwick, Wiltshire; with FUNERAL SERMON. By J. F. RUDMAN, Minister of the Gospel Bethel Chapel, Trowbridge. 40 pp. London: Houlston and Co.

A PLAIN, short account of a venerable and useful minister of Jesus Christ; the sentiments and spirit are in accordance with the Gospel; and the desire of the author is usefulness. It will suit Christians who delight in experimental truth.

The style is somewhat faulty, but in this our brother may improve by careful practice. In the memoir is included a short and interesting history of the Baptist Church at Southwick.

THE SIGNS OF THE TIMES, which are Preceding the Second Coming of Christ, and his Personal Reign on David's Throne at Jerusalem. By W. GOSLING, Author of the 'King in his Beauty.' Woolwich: J. Grant; London: Houlston and Stoneman, 1850.

THE author's observations on the signs of the present times are founded on James v, 4—8. The distressed circumstances of agricultural labourers and the wickedness and awful profligacy of the landowners of this country are, among other things, presumed to be indications of the state of things described by the apostle, and which the author believes are about to usher in the period of Christ's coming to reign over the house of Jacob, which reign it is affirmed will be personal, and prolonged beyond the period of a thousand years, even unto 'a thousand generations,' during which time the Jews are to be restored, and a Millennial happiness is to be enjoyed by the Church. We confess we have not been able to accompany the writer in his prophetic ramblings. His explanations have rather bewildered than edified us; and from the ambiguity of his statements we have found it difficult to ascertain their real meaning. But if the personal reign of Christ is indeed so near at hand, and 'men's lives, now reckoned at three-score years and ten,' shall be, during that happy period, as the author conjectures, 'extended perhaps to 1,000 years;' we may hope to be able more clearly some future day to understand and appreciate his hypothesis.

Intelligence.

Baptism.

ON Lord's day, December 15th, 1850, our beloved pastor was privileged to administer the ordinance of believer's baptism to five brethren, who had been previously strengthened to declare in Zion the work of the Lord upon their souls.

Blackmore.

E. C.

Ordination, etc.

SUTTON, SUFFOLK.

ON Dec. 25th 1850, Mr. W. Large, formerly a member of the Church at Grundisburgh, was publicly recognized the pastor of the Baptist Church at Sutton, Suffolk.

Mr. Isaac stated the nature of a Gospel Church, and asked the usual questions. Mr. Large then gave an interesting statement of his call by grace, and to the ministry of the gospel; and then made a statement of the principles of truth on which he intended, by the help of the Lord, to base his future ministrations.

In the afternoon, Mr. Collins, his late pastor, addressed to Mr. Large some suitable advice upon the solemnity and importance of his office, work, and the means to be employed to render himself useful in the sacred office to which he had been chosen.

In the evening, Mr. Day of Tunstal preached to the church, and exhorted the members to encourage the Lord's servant in the prosecution of his work.

The Devotional Services were conducted by brethren Runnacles of Chursfield, Pawson of Waldringfield, and Dowsing of Woodbridge.

It was truly pleasing to see the harmony and good feeling expressed by the members of the church, and the general good-will evinced by the numerous friends present. The attendance was large, and all the services deeply interesting. May peace and prosperity long continue!

BEULAH CHAPEL, SOMERSET-TOWN, LONDON.

On Tuesday, Dec. 31st, 1850, the members of the church meeting in the above chapel, with their pastor, Mr. R. Aldiss, held a Social Tea Meeting. Mr. Collins of Grundisburgh being in town, was invited to meet with them. Tea was provided in the School Rooms. Nearly all the members were present, except those who were afflicted, or otherwise unavoidably detained.

After tea, it was proposed to spend the evening in singing, prayer, and short addresses. After singing, and one friend having engaged in prayer, Mr. Aldiss addressed the members generally, when one of the brethren rose and delivered a very affectionate and suitable address on the occasion; stating that, as in the days of our Lord, there were the Marys and Marthas, who constantly employed themselves in doing good, and Lydias and others, in the days of the Apostles; and from that time till now, the females had distinguished themselves in good works; and he was happy to say that, among them, there were some who were still kind and thoughtful. He then said he was requested to address a few remarks to their honoured pastor, and to inform him that the female members of the church had entrusted him with a token of their sincere esteem to present to him. He then handed

to Mr. Aldiss a letter, and the sum of money which had been collected; and though not large, was quite equal to the ability of the kind-hearted friends who had willingly subscribed it.

Both the present, and the manner of its being presented, much affected Mr. Aldiss, he having no previous knowledge of such intention. The letter strongly expressed the affection they bare to him for his work's sake, and deeply sympathizing with him in some past church troubles, and congratulating him on their present prospects.

Mr. Aldiss very suitably and feelingly acknowledged the unexpected kindness of his friends, and thanked them for this mark of their generous and good feeling to himself.

Mr. Collins was then requested to speak to them, which he did; and addressed some remarks to his friend and brother Aldiss, the deacons, and the members generally upon the scenes of the past year; upon their present state, and future prospects; and expressed himself much pleased to enjoy with them this social meeting, and to witness the harmony of good-will that reigned in their midst.

The deacons and other friends gave addresses; hymns were sung, and prayer offered; and one and all exclaimed, 'It's good to be here.'

At eleven o'clock many of the members and friends met in the chapel, and held a service till past twelve o'clock; and thus prayed and watched the year 1850 out.

A SHORT ACCOUNT OF THE RISE AND PROGRESS OF THE PARTICULAR BAPTIST CHURCH, TUNBRIDGE WELLS, KENT,

Under the pastorate of Mr. Henry Kewell, who departed this life on the morning of the 16th of December, 1850. It may truly be said of him, 'fully ripe, as a shock of corn cometh in, in its season.'

In the winter of the years 1832-3, Mr. Down, Baptist minister of Wadhurst, in Sussex, preached to a few people who used to assemble in a Room at a small cottage, situate at the upper end of Grosvenor Road.

They continued to assemble here for worship till the summer of 1833, when they removed to a School Room at the lower end of Grosvenor Road, which was opened by Mr. T. Shirly of Sevenoaks. They were from this time supplied gratuitously by Baptist ministers from the surrounding neighbourhood. Among those who came to supply was Mr. Savory of Brighton, who recommended our late esteemed pastor (this was in January, 1834), who had been, with Mrs. K., an honourable member of Mr. Savory's church for twenty years, fourteen

years of the time he filled the office of deacon, *and well*; so that he purchased to himself a good degree of boldness in the faith of Christ.

The recommendation was accepted, and he came to us a perfect stranger. The first text he preached from was 1 John, iv, 16—'God is love.' In the evening of the same day from Rom. viii, 35—'Who shall separate us from the love of Christ?' From this time he used to supply very frequently till the summer of the same year, at which time the church was formed, consisting then of eight members from other churches. There was generally a crowded audience, and they began to find the place too strait, so that they said 'Give room;' and the Lord put it into their hearts to build a House for worship; and as he had put it in their hearts, so he put the means in their hands, and by the end of the year 1834 the chapel was raised, and opened for public worship by Mr. Evans of John Street, London, Mr. Shirly of Sevenoaks, and Mr. Castleden of Hampstead.

After the opening of the chapel, Mr. Kewell supplied almost entirely till September 1835, when he accepted the pastorate of the church, and was ordained the last day of September, 1835; and we may truly say, the Lord was with him in his work, by the many signs which followed, in that very many were converted under his ministry, and others built up and established in their most holy faith.

We have before said the church, when formed, consisted of eight members only; but this number was soon increased to about forty, and has been steadily increasing till the present; our numbers now are between seventy and eighty. Since the commencement, many have been removed from us as a church militant to the church triumphant, and others have gone out from us.

In this, therefore, we have proved the mercy and faithfulness of our covenant God, and would desire to say, in honour to his dear name, that 'having obtained help from the Lord, we continue to the present.' The habits of our dear departed pastor were quiet and retiring (as he was called to do business in deep waters where there is more work than noise), always endeavouring, as far as in him lay, to do good to all (temporally as well as spiritually), ready to every good word and work; and as a church, we feel it an honour to bear the testimony that he was a man who not only preached the truth, but lived and walked the truths he preached. He said to a friend in his illness, 'he could die with those truths he had preached; that they were now his stay and support.'

The Lord was very kind in granting him

general good health while over us as a church—he not having laid by one Sabbath from illness during the fifteen years he was settled over us—till his late illness, which we might date from the first Sabbath in December, 1850, that being the first Sabbath he was laid by from his labours; (his and our impression was, that he had a heavy cold upon him, which was accompanied with a cough, latterly causing a good deal of pain in his side.) Under these circumstances, we had arranged for a supply for a month, that he might rest from his labours, and place himself under medical treatment, when we hoped he would again be enabled to resume his labours; but in this we behold the sovereignty of our God, that while we plan and propose, he disposes all things. He has a right so to do; therefore we would desire to acknowledge:—'Thou, O Lord, art just and right in all thy ways.' His illness might be said to be short, save that he was poorly some two or three months previous to his being laid by (with a supposed cold), but which proved to be dropsy at the heart; which accounts for his sudden and unexpected removal, which his nearest and dearest friends did not anticipate, neither himself; for he said to a friend only three days before his decease, when bidding them good bye, 'Oh,' he says, 'brother, I do not think this sickness is unto death. Not that I am afraid of death;' and spoke very blessedly of the comfort he enjoyed from his Master's presence. He appeared to be privileged to hold much fellowship and communion with his God, and a firm standing on Christ, the Rock of eternal ages; and Satan dared not molest. He said to a friend, he could not think where the adversary was gone; that he was not permitted to annoy him. During his illness, he was able to converse but very little, his complaint affecting his breath very much, so that what little he said required great effort; and for this cause, it was deemed prudent that he should be seen as little as possible. He fell asleep in Jesus on the morning of the 16th of December, 1850, apparently without a struggle, merely turning himself over on his side when the fatal blow was struck.

His remains were interred in the chapel, at a spot selected by himself three or four years before, by Mr. John Foreman of London. Mr. Robinson of Borough Green having read and prayed, Mr. Foreman delivered a very suitable address to a crowded audience, which we take as indicative of the great respect in which he was held generally; the three other dissenting ministers of the place being present on the occasion. The event was most ably im-

proved by Mr. S. Milner of London, on the evening of the 29th of December, from a text chosen by our departed brother a short time before he chose the spot whereon to lay:—‘Is not this a brand plucked out of the fire?’ The place was so crowded that there was not standing room left either in the gallery, body of chapel, or vestry, and many were compelled to leave without being able to gain admittance at last; and we do trust the day may be long remembered, in that the event may be made the means of life to many souls.

The last time he preached was on the last Sabbath in November, from Malachi iii, part of 1st verse:—‘And the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in.’ He has left a widow and four children, two sons and two daughters. The two sons and one of the daughters are out in life, able to do for themselves; and one sickly daughter remains at home dependent on her mother, or rather upon the annuity from the Kent Union, of which our departed brother was a member, and amounts to about £20 a year. This, with the exception of interest of £100 in the 3½ per cents., forms the whole means of support.

Since writing the above, we are informed that our departed brother preached for five years at Hunstper Point, about nine miles from Brighton.

— BIRD,
JEFFREY AUSTEN, } Deacons.
WILLIAM WAGON,

[The above matter has been furnished by his widow and one or two of his oldest friends, who can vouch for its authenticity.]

CHEERING INTELLIGENCE.—UNION CHAPEL, CUMBERLAND STREET, LONDON.

We have to tell of the Lord's goodness to us still at Union Chapel. The Lord is giving testimony to the word of his grace, sinners are born to God, and the believers are greatly edified under the ministry of our much-loved pastor. On the last Lord's day in the old year, four brethren were immersed in the name of the Holy Trinity; and six brethren were received into the church on the first Lord's day in this year. One hundred and nineteen have been added to the church since our beloved minister has been with us (about two years.) Surely we have occasion to exclaim ‘What hath God wrought!’

Wishing for you, my esteemed brethren, a large measure of that anointing which teacheth all things, and that you may be long spared for further usefulness in the cross and kingdom of our Lord and Saviour

Jesus Christ, I remain, beloved brother, yours most affectionately, NATH. KEVAN.

Deaths.

MR. PAGE, BAPTIST MINISTER, TRING, HERTS.

Our late brother Page, for whom we always cherished great esteem, has been laid aside from his accustomed labours for some months. His brain had become much affected, and at times he was quite unconscious to all that was passing. On Saturday, the 19th of January, he was taken much worse, and early in the morning of the 22nd, he was called from this world of sorrow and toil to his final rest. The age of our deceased friend was, we believe, about sixty.

Brother Page was first settled at Horsell in Surrey, in the year 1825; and after some years, removed to Richmond, and from thence to Tring. Our brother was a sincere and faithful advocate of the doctrines of distinguishing grace, and a man of exemplary conduct.

We shall hope to be supplied with other particulars in a future number.

MRS. ANN MINCHIN DENHAM.

At Southwark Bridge Road, London, of consumption, on the 9th instant, Ann Minchin, wife of Mr. Eliezer Denham, and daughter-in-law of the late Rev. David Denham of Southwark, aged twenty-one years.

SUDDEN DEATH.

On the 9th of December, Mr. P. Cross, senr., wheelwright, Rattlesden, shortly after dinner, while at work in his yard, suddenly fell backwards, and died instantly. He had been for years a regular attendant at the Baptist chapel, and was much respected in the village. We doubt not that, to him, sudden death was sudden glory—the short and easy road to heaven.

Under whatever circumstances the Christian dies, as he is complete in Christ, he is blessed: ‘Blessed are the dead that die in the Lord.’ In sudden death there is mercy to the dying, but pain to the surviving; the dying are spared much suffering, but the surviving feel the event more keenly. Still, as the dying sufferer shares proportionate consolation, and has opportunities of telling out the power, joys, and hopes of religion; looking at the two cases thus, we scarcely know which to pronounce in favour of; yes, we had rather leave it with God, for what he appoints is best, whether a lingering or a sudden death. W. A.

THE
G O S P E L H E R A L D ;

OR,
POOR CHRISTIAN'S MAGAZINE.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii. 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv. 5.

MARCH, 1851.

Essays.

THE KINGDOM OF CHRIST: ITS EXTERNAL DEFENCES.

THE church of the living God is his peculiar treasure. For her sake the world is continued, and, with a special regard to her interests, the affairs of nations are governed; the angelic hosts are her ministering spirits; and all the evil designs of Satan and wicked men, are made by infinite wisdom to subserve her good. Her *internal*, secret defence consists in the love, wisdom, and power of her covenant God, by which her preservation unto eternal life is infallibly secured. But the church of Christ is ordained to have her standing first in *this* world. Here the kingdom of the Redeemer is set up, and is, therefore, exposed

to constant opposition at the hands of its enemies. Though this is 'a kingdom which cannot be moved' by any earthly power; though its secret interest and covenant security cannot be endangered by all the machinations of Satan or evil men; yet, inasmuch as it appears on earth in the visible form of organized societies, observing the laws and ordinances of its king, and witnessing for the truth as it is in him, it is a kingdom which cannot fail to encounter resistance from the world which 'lieth in wickedness,' and the strength of the resistance will ever be proportionate to the purity of the doctrine and discipline maintained. The

line of distinction drawn between the subjects of this kingdom, and all others, provokes hostility wherever it appears; the world would fain be rid of the church, and has sought this end, either by force or by fraud, by persecution or by corruption, ever since the days of righteous Abel. Now the certain historical fact of the preservation and progress of the kingdom of Christ in spite of all opposition, leads us to inquire in what its *external defences* consist; and, consequently, *what is the legitimate reliance of its subjects in the hour of danger?* It is to this latter point that we wish especially to direct the attention of our readers.

In order to a right understanding of this matter, it is necessary, we think, to bear in mind our true position and character. We sustain a twofold relation to the church and to the world: we are subjects of the spiritual kingdom of Christ, and also subjects of the earthly government under which we live. The rights and privileges arising from the former relation, must not be sought to be obtained by the same means as those we employ to obtain those of the latter; since a spiritual end can only be attained by spiritual and moral means. But though these two relations are distinct, they must not be supposed to clash with each other. Our political

and social *relations* are those in which we are placed by the same Divine Providence that brought us into the church of Christ; they confer upon us civil *privileges*, which we may and ought to seek to obtain and maintain by all legitimate means, and they also involve *duties* which we cannot neglect without violating the express injunctions of the Word of God. In fact, to use our privileges, maintain our rights, and perform our duties as citizens of the realm, are obligations devolving upon us as subjects of the kingdom of Christ. Paul appealed to his rights as a Roman citizen, and claimed to be sent to Cæsar's judgment seat. He did not do this, however, merely on personal grounds (though in this he would have been justified), but chiefly, we think, on the ground of his relation to the cause of Christ, and as a subject of his kingdom; judging that he could better serve the interests of that kingdom by the possession of the liberty to which he, as a Roman citizen, was justly entitled.

But while we demand our privileges as subjects of the commonwealth, at the hands of the civil legislature, it by no means follows, that we should look to the same quarter for aid in our efforts to defend and extend the kingdom of Christ. The protection we ask for

in the exercise of the rights of conscience, and the worship of God, we regard as our natural right, of which we cannot be deprived without injustice. We ask for no civil legislation in religious matters. Though we regard ourselves as the subjects of Christ's kingdom, we ask for no patronage or privilege on that ground. Though we believe the doctrines we maintain are true, we do not ask that those who preach them should be endowed by the State; neither do we wish for an instant that the slightest penalty, or civil disability, should be imposed on those who preach what we deem to be error. We think that the *practical exemplification* of these principles by those who profess to maintain them, is greatly needed at this particular period; and we urge the subject upon the serious attention of our readers. If we really believed that the church of Christ is founded upon a rock, should we be so much alarmed when the wave of persecution appeared about to roll upon her? If we really believed that the kingdom of Christ was not of this world, and that the appointed mission of its subjects was to 'bear witness for the truth,' should we seek to promote the interests of that kingdom by unhallowed alliances with its enemies, or seek to spread the truth by state endowment and

establishment? We know that this is not generally the case; but many, we fear, among professed Dissenters, are prepared, in the present period of excitement respecting Papal aggressions, to disavow, in part, their principles. They do what the Israelites of old were forbidden to do; they go down to Egypt for help, and seek in legislative enactments the protection they can only legitimately look for in the providential care of the King of Zion. We repeat what we have before observed, that the people of God, *as such*, need no defence, and should look for none, but in the providential protection of their reigning and exalted Lord.

But it is said, that the present efforts made by the Popish party in this country to gain ascendancy, are such as to threaten our civil and religious liberties, and can only be effectually repelled by penal statutes. The law, however, can take no cognizance of the intentions or designs of any man, and until something be *done* to endanger our own liberty, we cannot justly interfere with theirs. Our remedy for the apprehensions expressed, would be a very simple one. We would not ask the government to legislate, but to *cease to legislate* in religious matters; cease to endow, and patronize and protect one religious party in the state, and then *there*

will be no prize for the Romanists to aim at. Withdraw all secular allurements, wealth, and power, and leave Popery, with every other system, to its own resources. Let there be no dominant religion; no civil privileges attaching to a particular creed; and let truth and principle be left to themselves. But as this is not likely to be done

London, Feb. 3rd, 1851.

at present, our object in the mean time should be, to seek to diffuse our principles far and wide, by pulpit, platform, and press; and, above all, to use every effort to diffuse sound Scriptural knowledge among the people, feeling assured that this is the best safeguard of liberty against every form of civil and ecclesiastical despotism.

THE PREVAILING PRACTICE OF OPEN COMMUNION EXAMINED.

THE question of who are, and who are not, qualified to be partakers of the Lord's Supper, is one which naturally and unavoidably occurs to any one who considers the nature and design of that important ordinance. He who is sincerely desirous of ascertaining the truth, and of conforming his conduct thereto, will at once make his appeal to the declared will of the Great Founder of the institute, as the ultimate standard of correct practice. He will not *first* enquire what are the opinions now existing in the churches; he will not be governed by the writings of the Fathers, but he will go back through all intermediate ages to the very time when the supper was first instituted and celebrated. He will there find, 1st. That none but *believers* were found partaking of the Sacred ordinance; and 2nd. That the individuals had been *received into the church, and accredited* as the disciples of Christ. Upon this latter point, we lay great stress, as

being important to a correct understanding of the subject under consideration. The ground we take is this:—That in the times of our Lord and his apostles, no person professing to be a believer was received into the churches, or admitted to the company of the faithful, without being openly baptized, in token of his voluntary subjection to the will of Christ.

That such was really the case, will we think be denied by few, if any, in the present day. We might refer to the three thousand converts who gladly received the word from Peter, and were *at once* baptized; to the Samaritans who believed and were baptized by Philip; to Cornelius, to Lydia, and to the Jailor, who professing their faith in Christ, were baptized—as sufficient proof that baptism invariably and immediately followed conversion, and preceded any admission to the number of the faithful. There is nothing, in short, in the New Testament, to lead us to suppose, that any one individual

occupied a place in the churches, or enjoyed any of the privileges connected therewith, without having been openly and properly baptized. One cannot even imagine that the apostles would have so evidently violated the terms of their Master's commission, as to dispense with this appointed introductory ordinance, in regard to any one individual, whatever his station, or his wishes. The early Christian "Fathers" also, when referring to baptism, speak of it under the two-fold aspect, of a voluntary open avowal of faith in Christ, and of an indispensable prerequisite to an enjoyment of the immunities of his kingdom. And down to our own times, a *baptism*, in some form or other, at some period of life or other, has been regarded by all professedly Christian churches, as the Scriptural and essential mode of admission into the church, and as the only legitimate means of participating in its privileges.

It is to be remembered, that at the beginning of the gospel, there was no alternative between the church and the world; and that during three centuries, all the Christian congregations were churches of baptized believers.

We now advance a step further in our argument. And we affirm, what we think will be readily granted, that the ordinance of the Lord's Supper was necessarily a *church ordinance*; that is, designed to be celebrated exclusively in the churches, and that in their collective capacity. The administration of the eucharist

to the sick and the dying, was the invention of a later age. In the apostolical times, and long after, recognized members of Christian societies alone occupied a place among those who 'assembled to break bread.' No others had a right to be there. There, in a manner above other sanctuary services, the church is separated from the world. There she gives a public testimony of her faith and obedience; and therewith is connected a mutual recognition among those who have given themselves first to the Lord, and then to each other for the Lord's sake, as possessing but 'one Lord, one faith, and *one baptism*.'

Let us now connect together the two positions advanced. We have said, that in apostolic times, none were recognized as believers, or were added to the church, but those who had been baptized. And we have also said, that none occupied a place at the table of the Lord, but accredited believers who had been recognized by the church as such. The conclusion, unavoidably follows, that *no person could, or did partake of the Supper, who had not been previously baptized*. The constitution of the Christian church made the admission of the unbaptized to the table of the Lord an impossibility, except upon the supposition of a wilful and gross violation of the commands and authority of Christ.

And we must ever bear in mind, that the records of the practice of the churches gathered under the ministry of the apostles contained in the New Testament, are so many

inspired precedents for our guidance, which have all the force of law. Even supposing it to be doubtful whether Christ intended baptism to be an ordinance binding upon all believers, previous to their admission to a place at the Supper, the practice of the apostles must settle the question beyond dispute.

We have been greatly surprised to find advocates for the admission of the unbaptized to the table of the Lord among those Baptists who strenuously insist upon the binding character of Scriptural and apostolic example, in their contests with the advocates of infant sprinkling. Where is their consistency in disowning the examples of Scripture in the former case, and insisting upon them in the latter ?

Mr. C. Stovel, in his able lectures upon Baptismal Regeneration, delivered at Woolwich in 1843, lays great stress upon the declarations of the inspired writers respecting the condition of all baptized persons in their time, as being of the greatest consequence in the argument. He farther remarks : That by the actual cases recorded in the sacred writings, 'the meaning of the Holy Ghost may be more perfectly ascertained than it could have been in their absence, even from the clearest written law.' Law may be misinterpreted, but 'actual cases expound the law ;' and 'to such cases, therefore, we are bound to refer in all examinations of this kind ; and even when obeying the positive law of the Redeemer, we are bound to use the utmost care to make our practice in similar

cases conform with these examples.'

How applicable are such remarks to the question of the proper characters to partake of the Supper of the Lord ! The law of Christ is 'fixed and guarded by actual administration,' in the constitution and practice of the New Testament churches ; nor can we conceive how this talented writer can consistently deny that the practice of strict communion, is as much Scriptural and binding as that of believer's baptism.

It is constantly urged by the advocates of open communion, that in the days of the apostles there were no believers believing themselves to be baptized, who, in reality, were not so ; whereas in our own time such instances abundantly exist, inasmuch as each member of a Pædobaptist church believes himself to be really and properly baptized. Also that such are exceptional cases, and require to be treated accordingly. Thus Mr. B. W. Noel, in his recent Essay on Baptism, while admitting that the individual who has been sprinkled in infancy is really unbaptized, argues that such a case differs altogether from that of a person refusing to be baptized in the time of the apostles, 'because they *knew* that they were disregarding a Divine command, but he believes himself to be fulfilling it,' and that therefore he is not disqualified for communion with the church at the Lord's table. But the question returns upon us : Are those ministers and churches, who sincerely and earnestly believe that the will of

Christ and the examples of the New Testament forbid their communion with the unbaptized, to be required to act contrary to their convictions in receiving the unbaptized, because they believe themselves qualified? They are called uncharitable in their refusal, but it may be questioned whether he is not *more* uncharitable who brands them with bigotry for not violating what they regard as the will of Christ, in order to gratify his inclination. The last named writer indeed admits that 'the church must be the ultimate judge of the qualifications of those who seek communion with it;' while yet he calls upon the churches to judge rather according to the high estimation in which these individuals are held in other churches, and their professions of devotedness to the

London.

will of Christ, than according to the church's own convictions respecting the proper qualifications of communicants at the table of the Lord. It is true that baptism 'does not touch the great doctrines of the gospel,' but it *does* touch the authority of Christ as King in Zion; it *does* touch the question of entire and unreserved obedience to that authority; and as such, it is a matter of no slight importance in our churches. Infant Baptism, it is to be remembered, differs only in kind and degree from the most flagrant abuses that have obtained in the professing churches. It is equally with them a contravention of the will of Christ; and therefore any concession, such as mixed communion, which tends to represent it as a trivial error, should be strenuously repudiated.

G. P.

ON CONTROVERSY.

In the religious world, the common adage is constantly found true, 'Many men, many minds.' The holy apostles themselves did not agree in some circumstantial points, although they perfectly agreed in the testimony they bore to the truth by the Spirit. 'Truth is a deep well, out of which the waters of life are to be drawn by knowledge, faith, and prayer. But in so doing, great care should be taken that we do not first bring the water to the well, but that we draw it clear, and send it forth *from* the well; in doing this, we may gain some assistance by controversy, if rightly

managed. One book in the sacred Word is chiefly controversial: I refer to the book of Job. All the speakers expressed great and noble sentiments, yet they mistook the character of the afflicted man, which was the chief subject of their controversy. (See Job xlii, 7, 8, 9, 10.)

In this sublime statement we observe, 1. That although all were *sincere*, yet in the end they were reprehended, or commended, not according to their sincerity, but according to their defence of the truth, by which the God of truth is glorified. This shews that our God is jealous of his own glory,

as displayed in his perfections, which his Word of truth reveals. 2. That there was much darkness mingled with light, and therefore controversial errors needed forgiveness by sacrifice. We also need an atonement for the sins of ignorance, and our best services are polluted, and need the cleansing fountain. 3. That Divine forgiveness produces mutual forgiveness and prayer with, and for each other, as in the case of Job and his friends. They had *firmly* withstood each other in their integrity, but when the Lord became their teacher, they as *firmly* united in brotherly affection, under the shelter of atoning blood. From this book we may learn many useful lessons on the subject of controversy, and that it be rendered useful, many important things should be regarded.

First. *The motive*.—This should be, 1. Not merely to obtain the mastery, but to illustrate the *truth*, that both parties may rejoice therein. Our brother Peter has told us, that there are in the Scriptures ‘some things hard to be understood.’ Great care then should be taken not to *wrest* them, but to explain them according to the analogy of faith; not displaying *wit*, but *wisdom*; not *pride*, but *prudence*. In aiming to correct what appears to be wrong, let the motive be carefully examined, that the writer may be assured in his own mind that he acts from a conviction of the vast importance of truth, in his explanation of its

meaning. 2. Not to display *talent*, but to impart useful knowledge. The former is the fruit of *self-esteem*; the latter arises from Christian benevolence. Talents, many or few, are not given to benefit the possessor, but others, so that none may live unto themselves. The sun shines not for himself, but for the use of all the planetary worlds which roll in boundless space around him, shedding his light and influence upon them. So should the talented Christian shed his light upon others, and thus kindly impart what he himself has received. 3. Not to gain human praise, but Divine approbation. It is a light thing to be judged and approved of men, but a weighty matter to be judged and commended of God, as a wise and faithful servant. Our great Master is glorified in whatever he approves: and the Holy Spirit approves and applies the same to the edifying of his body which is the church. Thus with a pure motive, and as under our heavenly Master’s eye, should all theological controversy be conducted.

Secondly. *The manner*.—This should be, 1. *Plain*, yet *pleasant*, or faithfulness with affection. Our brother Paul was remarkable for plainness and boldness of speech. On one occasion, he withstood his brother Peter to the face, because he was to be blamed. But this was both spoken and received in love; for Peter afterwards spoke very affectionately of him as ‘our beloved brother Paul.’ 2. *Firm*, yet *friendly*. Having

prayerfully studied to know the mind of the Spirit in any subject or text, by 'comparing spiritual things with spiritual, the conclusion at which we thus arrive should be held firmly; but this should not be any interruption to Christian friendship. And should either party be convinced of error, it would indicate a firmness of mind to discard the error, and hold the newly discovered truth: thus both would be benefitted, and friendship established. 3. *Clear, yet courteous.* It is important that ideas should be clothed in words clearly expressive of the meaning intended, avoiding every thing ambiguous, and using a style the most easy to be understood. This would prevent many mistakes, and long explanations would not be needed. But invective or condemnatory language is certainly not required to make anything clear and plain. The friends of Job, though wise men of the east, were at length taught that the judgment seat did not belong to them, and therefore were reproved for their temerity. It is much to be regretted, that in controversy, offensive words should be preferred to such as are inoffensive, yet clearly expressive; and especially if peevish obstinacy is returned for a gentle reproof for so doing.

Thirdly. *The benefits resulting.*—

1. Enquiry will be promoted. Controversy is well suited to give action to the latent springs of the mind, in its enquiry after truth, and by searching these golden mines, true riches are found. For this, the noble Bereans were commended many years

ago, when brother Paul preached to them. It is true, some restless spirits are constantly carping at what they hear, while others as constantly receive every thing without enquiry; but the best course is between extremes. 'Take heed *how*, and *what* you hear,' is the direction given by the Great Teacher, which certainly includes a sincere, humble, prayerful enquiry. 2. Knowledge will be increased. This is generally found to be the result of enquiry; and as knowledge takes the lead, so will experience and practice follow. In the Christian character, they are united as the *root*, the *tree*, and the *fruit*. The clearer the truth is known by the Holy Spirit, the more its power is felt, and exemplified. If God is worshipped, he must be known. If Jesus is trusted and obeyed, he must be known. If the truth as it is in him is loved, and lived upon, it must be known. Let us aim then to be perfect in the knowledge of his will, and try to make controversy subservient to that end. 3. Believers will be established. This will follow an increase of knowledge, because *known* truth is *precious* truth to them, therefore they will hold it fast. Gospel truth reveals a precious Christ, and a precious salvation in him; and thus to know him is life eternal. Having examined well the truth thus believed and received, he is not tossed about with every wind of doctrine, like a willow, but strikes root, firm as the cedar 'rooted and built up in him, and established in the faith.' In order that truth should thus be known, the

Gospel ministry is graciously appointed, that believers may thereby be 'stablished, strengthened and settled.' Christian controversy also, managed in a Christian spirit, will have a tendency to promote these ends; if it does not, it is worse than useless.*

Eynaford. W. REYNOLDS.

* In page 274 last year, W. P. B. has noticed my reply to his attempt to remove the *troublesome stone*. He is a stranger to me, and as I have had no communications

with him private or public, what can he mean by saying, 'Doubtless, I perceive by this time what is *not* his meaning,' &c.? My objection was according to its meaning in Scripture and common language, and he has not shown that it has any other. If he has used a term with a meaning contrary to what he intended, he must not blame me for not understanding him, or be angry when reproved for a bold dash of his pen. But his unkind and unjust insinuations at the close, certainly does not merit my thanks, though given in the form of advice; but I forgive him, though he has not said, 'I repent.'

Exposition.

A REPLY TO A 'YOUNG READER OF THE GOSPEL HERALD.'

(No. 50, for November, p. 250.)

DEAR FRIEND,

You are, for ought I know, unknown to me; but as you are 'a Young Reader of the GOSPEL HERALD,' I would hope that you are a young believer in the free grace gospel principles published by the GOSPEL HERALD, and also a hopeful believer in the Lord of those principles, and are seeking for the unjarring harmony of Bible reading and Bible truth; and for a fair and truthful explanation of those parts that seem difficult; and as such, in Christian affection, I shall address you, and do my best, by the measure of grace given, and help of mercy, to reply to your request.

You have set me a long text, and which is the more difficult profitably to condense into the fair limits of the GOSPEL HERALD. You ask me to instruct you how to *read*, or rather, how to *understand* the 1st and 2nd chapter of *James*; referring more particularly to chap. i, 22, 23, and chap. ii, 17, 18.

The apostle *James* wrote to no one particular church as *Paul* did, but

to the 'Twelve Tribes' of Israel (chap. i, 1); not to them as tribes at large, but to all those of the twelve tribes who professed the faith of the gospel, saying to all he meant in his address, 'Knowing this, that the trying of your faith worketh patience, (ver. 3.) Now, on the ground of their profession of the faith of the gospel of Christ, as the Lord and only Saviour; and of hearing and receiving the gospel as of the truth and grace of God, and of possessing the religion inculcated by the gospel, the apostle addressed them of all the 'Twelve Tribes.' This, I think, as to the direction, the extent, and immediate point of intent of the apostle's address, is plain and self-evident; because he speaks so much, and keeps so close to the subject of *faith*, contending also so warmly as he does for the corresponding fruits and evidences to be looked for where the possession of faith by the gospel is at all professed; as a good tree is expected to bring forth good fruit; and this conclusion I think at once throws light on the whole epistle,

and on the reading of the parts also in question. For it at once must appear a clear point, and a point to be strictly kept in mind, that the apostle writes to professors of the faith of gospel; taking them at large on the ground of their profession, while the conduct of many of them was most painfully reprehensible, severely to be blamed and condemned; as not only a disgraceful stain upon, but a practical contradiction to their profession; as a sort of professing one thing and doing another; a hearing of the word, but in no form of Christian life doing it; a saying 'Lord, Lord,' but not doing the will of the Father, (Matt. vii, 21;) and which was not only a disgrace to, and occasion of, reproach on religion in general, and a sore grief and stumbling block to the truly humble; but it was the very conduct of those who deceive themselves by a presumptuous resting upon their practically contradicted hearing of the word and *profession* of the holy faith. And against this practical contradiction, he complained of them, and exhorted them, if indeed they had any Divine life in them at all, as they professed to be stirred up, and their conduct to be improved by such gospel means. Of the particular evils the apostle had so painfully to complain, I have no need here to write, for they are sufficiently stated or implied by the apostle to be at once seen; while the contrary, on their profession of the holy faith of Christ, is strongly recommended and enforced for the Lord's name sake, their own good, the credit of their profession, the peace and comfort of the truly humble and sober minded, and the honour of godliness in general, if indeed they at all regarded either, as they professed to do.

The apostle uses some very strong language of censure, but still entertained some hope of those whom he thus rebuked; and would not at once

cut them off altogether for their deplored conduct; but labouring, if possible, to correct the painful wrongs, he still called them *brethren*, saying, 'Do not err, my beloved brethren', (chap. i, 16;) 'Be ye doers of the word, and not hearers only, deceiving yourselves;' for that so hearing and professing the word only, is but like a cold, careless, thoughtless, fruitless, and vain look into a looking glass, that is soon forgotten, in regard to anything touching holy, vital, profitable godliness. And, therefore, the apostle as good as said, 'Labour to live and walk the faith you possess, or cease to talk of having it; cease to talk of having looked by faith into the sanctifying law of liberty, as the adopted sons of God, or labour to walk as those who are no longer without conscience toward God, slaves under the bondage of Satan, sin, and the sentence of death by the penal law.'

The apostle is not contending for the legal works of the law for justification before God, but for the Scriptural obedience, works, and fruits of faith, after the example of *Abraham* and *Rahab*, (chap. ii, 21, and to the end of the chapter.) The conduct of *Abraham* and *Rahab* was but the effect of true and living faith in God, and these *works* were but the works of faith in a believing obedience to the will of God, as circumstances were. (See Heb. xi, 17, 18, 19, 31.) And without some such effects and fruits of faith, where is, or would be the difference between a believer and an unbeliever? And if faith produced no Bible, godly, obedient fruits, in life and conduct Godward, where would be the Bible proof of its bringing, as a medium, any heavenly benefit from God by his word to the soul? Therefore the apostle saith, 'Faith without works is dead', (chap. xi, 20;) that

is, if a person say that he has faith, and make a profession of faith, and is no more a godly man in life and conduct, showing no godly effects or 'fruits unto holiness' (Rom. vi, 22), or scriptural 'obedience to the truth' (Rom. i, 5), than an openly avowed worldly man, who makes no such profession of the faith, such a profession of faith is but a dead profession, having nothing of the saving life and power of true and vital godliness about it, and goes no further, and is of no more benefit to the soul, than the belief of *devils*, which makes them *tremble*, but never *humble*, nor *obedient*,' (chap. xi, 19;) while Christ is the 'author of eternal salvation,' only to those who through grace evidentially and finally '*obey him*.' (Heb. v, 9.)

And the solemn truth of the apostle's saying, 'that faith without works is dead,' seems to have been shortly after the writing of this epistle, terribly exemplified in many of them to whom the apostle wrote, by their entire apostacy from the truth, and becoming avowed enemies. For the apostle *James* is reckoned to have written about the year *sixty*, and whatever might be the effect of his epistle on some of the rebuked, others, instead of improving by this epistle, went on worse and worse, till many of them proved indeed that their faith, or profession of faith, was but dead, and not alive in God, nor standing in the power of God, for that they apostatized altogether, gave up their profession of the truth and faith of Christ, and became enemies in worst forms, as apostates have frequently done. So that in the Epistle to the *Hebrews*, as those of the twelve tribes were called, which is reckoned to have been written about the year *sixty-four*, just four years after *James*, those apostatizing characters are evidently spoken of as 'drawing back to perdition,' (Heb. ix. 39,)

and as 'nigh unto cursing, whose end is to be burned,' (Heb. vi, 8;) and indeed it was to encourage the truly humble and believing Hebrews against the discouraging example of such apostates, that the epistle to the *Hebrews* was written. The apostle *Peter*, who is reckoned to have written his second epistle about the year *sixty-six*, just *six* years after *James*; and he therein also writes of those same apostate characters, as 'following their pernicious errors,' (chap. ii, 2;) 'as natural brute beasts, made to be taken and destroyed,' (ver. 12;) 'having eyes full of adultery,' (ver. 14;) 'these are wells without water,' (ver. 17;) 'the latter end is worse with them than the beginning,' (ver. 20,) 'for it had been better for them not to have known the way of righteousness,' (ver. 21;) but it is happened unto them according to the true proverb, 'the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire,' (ver. 22.) What an awful picture of such as once professed the faith, and were once addressed as brethren beloved in the Lord! The apostle *Jude* is reckoned to have written about the year *sixty-six*, the same as *Peter*, and *six* years after *James*, and he also speaks of those same apostates, and that with a 'Woe!' (ver. 11, 12, 13;) but considered that there were some who had been unwarily beguiled and drawn aside from the truth through their own weakness, and the overpowering cunning craftiness of others, and that on some of these, compassion should be shewn, and others of them to have due means used to reclaim them, as he says, 'Others save with fear, pulling them out of the fire!' (ver. 22, 23.) *John* the apostle is reckoned to have written his first epistle about the year *ninety*, just thirty years after *James*; and he also speaks of those apostates, saying, 'they went

out from us, but they were not of us; for if they had been of us, they would have continued with us; they have not fallen from grace, but from a dead profession of the faith; 'but they went out, that they might be made manifest that they were not all of us,' (chap. ii. 19.) And the apostle *John's* whole first epistle was written to mark out those apostates by their *hatred*, and distinguish the true saints by their *love*, and to encourage the *latter* against the craft and hurtful influences of the *former*, (chap. ii. 10; chap. iv. 7, 8.)

Now when we consider the above spread of evil among the professors of the most holy faith of the gospel, and the stage at which that evil had arrived at the time the apostle *James* wrote, I think his epistle will at once appear plain and accountable, and not less so the parts to which you more particularly refer. The apostle *James* has been considered by some to be the most *practical* of all the apostles, and hardly in accordance with them in doctrine; but his style and matter is at once to be accounted for and understood, on the soundest principles of the truth and gospel of the grace of God, when we consider, *first*, that those he wrote to, professed the faith of Christ, had been received as brethren, as the begotten of God, and as a kind of first fruits of the gospel of the *Jews*, (chap. i. 18.) *Second*, the many things and spreading evils there were to lament, reprove, and condemn among them far exceeding what was to be found to be rebuked among any other people in the world, professing the faith of Christ at that time. *Third*, when we consider the *stage* of the spreading evils, that although deplorable to the apostle's mind, yet not so far advanced, but that the apostle hoped to correct and amend the same, by sharp reproof, by exhortation, and by kind and godly persuasion; saying, 'so speak, and so do, as those that shall be judged by the law of

liberty; by the gospel of *grace*, and not by the law of *works*; by the law of *adoption* as sons, and not by the penal law of irrelative offenders, (chap. ii. 12, 13.) Whereas, when the other apostles wrote, four, six, and thirty years after to, or of this same Hebrew people, as above stated, things had pretty well ripened and reached their climax; the apostates had distinguished themselves by their arrogance and hatred, and the true believers by their humility, sorry of discouragement, and love; so that the other apostles, according to the state of things at the date of their writing as above, had only at once to condemn the apostates, and teach, confirm, encourage, and comfort the sorrowing, trembling, humble believers. These remarks I think will throw light for a 'Young Reader' on many passages in the different epistles, and on *James's* epistle, and on the reason for his different style from the rest.

And as to the apostle's speaking of showing *his faith by his works*, that is not *legal boasting*, but speaking of the fruits that faith produces; and which is but a showing the tree by its fruits, as our Lord sets forth in Matt. vii, 15—20. And there could be no other Bible proof the apostle could give of his having faith, than by its worked out good, and godly fruits and effects; as he shows in *Abraham*, saying, 'Seest thou how faith wrought with his works, and by works was faith made perfect,' or fully shown in its existence, its nature, operation, tendency, and effect in him, (chap. ii, 22.) Faith in the soul is a vital principle of Divine origin, Divine gift, and Divine operation; and it is and acts as a persuasive power over every faculty of the mind, to a receiving of the revealed truth of God, and to an active reliance on the faithfulness of God. All revealed truth beheld in the fulness of the Saviour's name, and as covenantally based on the

Saviour's mediatorship, is the law of faith. The promises take all truth in their train and spirit for the use of faith; and the Holy Spirit puts the beauty of grace upon, and the power of grace into the promises, and in such vital forms of appeal faith is persuaded, and so faith persuades the soul to godly fear, hope, reverence, submission, patient waiting, self-denying, and suffering for Christ, truth, and good conscience sake, as the matter may be in the conduct of the good hand of the Lord in his providential dispensations, as is beautifully shown in the collection of testimonies set down in Heb. xi. Faith is an active principle, but works not for merit, but by love, and in the patience of hope; and what it apprehends of God, it brings over the whole soul persuasively, and purifies the heart from all false trusts and false comforts too. And while the great atoning sacrifice of Christ is the standard that the Holy Spirit lifteth up to faith against the enemy when he cometh in like a flood, (Isa. lix, 19,) so faith lifts up to the soul the precious blood of Christ in holy, humble defiance, and *overcomes the world*. (1 John v, 4; Rev. xii, 11.)

Faith is *precious*—1st. As it is obtained through the righteousness of God only, and not by human works. 2nd. As Christ is the author, object, and finisher of it. 3rd. As it is God's own *sheep-mark*, set upon his chosen only, 'The faith of God's elect.' 4th. As it is spiritually to the soul in regard to all the truth,

grace, and salvation matters of God, what the ears, the eyes, the feet and the hands are to the body in the things of nature. 5th. As it is as certain a proof that the soul is alive by grace for a happy eternity, as that the eyes seeing, the ears hearing, and the hands and feet moving, are certainties in nature that the body is alive. 6th. As by it only the Christian can rightly do any one thing in godliness; as 'Without faith it is impossible to please God.' 7th. As it never fails; 'I have prayed for thee, that thy faith fail not.' 8th. As it 'stands in the power of God;' as its trials are for honour, praise, and glory; as its end is 'the salvation of the soul,' and as of wants, fears, dangers, or foes, it shall overcome them all at the last.

Where faith *really is*, corresponding fruits in godly life, conduct, and conversation, are to be expected. Where faith is *professed*, the fruits of godliness are to be looked for on that profession. And where faith is professed, and the life of the professor is not in accordance, the matter and style of the epistle of *James* is then applicable, and to be used for trial in hope of improvement; as in the end, 'every tree that bringeth not forth good fruit, will be finally hewn down, and cast into the fire.' (Matt. iii, 10.) If these remarks should afford no help to 'A Young Reader' as to how to understand the two first chapters of the epistle of *James*, they will serve to show in what little light I myself understand the whole epistle.

JOHN, of *Marylebone*.

Notes from a Shepherd's Remembrances.

V.—THE VILLAGE PASTOR'S FUNERAL.

ONE of those sights so precious to the Lord having occurred, even the death of one of His saints, I, accompanied by a brother in the Lord, on one of the most

beautiful days ever had in September, went to Southwick to the funeral of Mr. W. Eacott, the only minister of that village. He, like the great God our

Saviour, was a baptist. Seventy-four years he had been an inhabitant of this globe. In his youth, very wild; in his early manhood, a horse-soldier, disgracefully depraved, he felt it a precious reflection in after days, that He who said 'I will have mercy on whom I will have mercy,' was divinely loving, and invincibly saving. In the very midst of a full swing of sinning, according to the desires of his carnal mind, he felt it to be such a hell on earth that he blindly resolved to cut short his existence here for that below, and with his own wretched hand. Oh! what must it be to be given over to the full enmity of fallen nature, with devils in the blackness of despair, when the depraved soul, confined as it is by the organs of the body in this state, find it so unspeakably beyond bearing? But Eacott was designed to be a vessel of honor in the Lord's house below, so he was *kept* from his purpose, and was born again. By conviction of sin he was stopt in his dread career, and long trembled before an angry God. This lion became as a lamb, and he who before had been the leader of soldiers into all the evil such people are often guilty of, was now seen sitting at the elbow of a young damsel learning his letters, that he may read the Word of God for himself. To his regret his fair instructress became married, and he lost her valuable help, but it was a delight to him when he found by labor of spelling, he could make out by himself the first chapter of the Gospel by John. Having himself, with no further education, learnt to read, write, with a little arithmetic, he earnestly pressed it on all who were enlightened by grace, of whatever age, who could not read the Word, to set about it at once, to learn and possess such a privilege.

His changed conduct caused him great ridicule while a soldier, and he was weak enough to be much troubled about it; but the regiment being disbanded, he returned to Trowbridge. Here he attended the honored ministry of one who soon after was released from labor. Here he grew in grace, and in the knowledge of the God and Father of our Lord Jesus Christ, and, professing his faith after the apostolic plan, he joined the church of Christ, and walked in and out with them with great profit of soul. When, after a few years his honored pastor died, and his successor dealt in more general things, he grieved

in soul on that account, and was obliged to withdraw with about forty others. These afterward built Zion chapel, and when settled, our departed friend was chosen to serve the church in the office of deacon, which he did usefully in its spirituals and temporals.

Having gifts, he accompanied a brother some fourteen miles off to preach. Being a good horseman, and a little elated on his returning, he out-rode his more timid brother; but as it is not always that the race is to the swift, it turned out so in this case, for presently, as the slower traveller lifted up his eyes, he saw his fast companion, by a stumble of his nag, going over his head sprawling into the mud. Besides spoiling his parsonic attire, he was taught a lesson not unuseful to him afterwards. He became a good minister of Jesus Christ, and after useful services elsewhere, he was finally settled over the important church in this village. His wife was a little noted for her discernment of character, and shrewd blunt expressions of her discoveries. He highly prized her in life, and during a long and distressing illness of many months, he watched her with all tenderness night and day. Besides beneficially laboring in the pulpit, he shone out of it as a visitor, a work which some of us do so little, which many do so injuriously. His visiting increased his people's regard for him, and no doubt aided his usefulness. At the day of his departure, very many felt they had lost a friend they esteemed; and at this funeral, it appeared as though the whole village was moved, and had come out to their last expression of respect to this honoured village pastor. As the different persons passed onward to the pretty residence that yet sheltered the corpse—his own freehold—they heard from one and another of the neighbours sayings such as—'Aye, they be goan to Maaster Eacott's berren! dear man, he be goan zafe.' 'That he be, I'ze zure,' another would answer, and add, 'And nobody will zay nothen agen he; that's zarten. He *was* a good man; letz goa and zee 'un too.'

When the hour had come to carry out the body, a large number of people had assembled, and it was a solemn sight to see the procession, headed by the three ministers who took parts in the services, with gentlemen and tradesmen preceding

the corpse; the pall borne by the deacons, and relatives and numerous friends following, all slowly moving towards their excellent chapel, standing so prominently before us. So they reached the tomb.

And while you may view the multitude going into the chapel, I will relate to you an incident our departed friend related to me. As the church did not give him a large salary, a gentleman, who highly esteemed him, recommended him a few years since as a proper person to receive benefit from a fund, which certain high, bounceable gentlemen, of certain low notes, receive in this part of the country. Arrived at the treasurer's of this fund, he was accosted with—'Well, Eacott, Mr. — has spoken to me of you; other good men have annual helps, and here's one for you;' and as he spoke, threw seven sovereigns on the table before him. Our departed brother had his mouth open to thank him with all his heart; for, though he was not so needy, yet he was pleased with the help; but he was stopped with a *but*. 'But, Mr. E.' said the treasurer, altering his previous familiar style to one of great gravity; 'I hear you are very high in doctrine.'

E. replied: 'Well, sir, I don't know that I am higher in doctrine, or lower in practice, than Scripture warrants.'

Treasurer.—'I don't want any controversy, but do you hold with eternal justification?'

E.—'Well, sir, I must candidly tell you, looking at it as an imminent act of the eternal love of God, with the great and renowned Dr. Gill, "*I do believe it.*"'

T.—'I cannot think how any good man can be so misled, when we are told, it is both by faith and works that we are justified.'

E.—'Aye, sir, 'tis by faith I am justified in my conscience before God; and it is works which that living faith produces which justifies me before my fellows, while I am justified by God through what Jesus has done for me, and eternally through my union to Jesus.'

T.—'I shall be happy for you to take these sovereigns, but you must give up these high doctrines, if you do.'

E.—'Take them, or not take them, sir, I cannot profess to give up what I see clearly to be the glorious truth of God.'

T.—'Now, see, Eacott, give up your high notions and take these, pointing to

his gold, or hold them, 'and lose these. Decide, which you will do?'

E.—'I never did sell my conscience, sir, and I trust I never shall; so I bid you a good morning.' With this, he left the house; and though he had gone, I think, seventeen miles, he felt thankful, that in this matter of seven pounds a year, he had had no temptation to sell the truth.

Perhaps this don should have had a little closer address, and it might have done him good; but he never offered the money afterwards, though it would fill with disgust perhaps, my friends, if I were to lay before them some purposes to which this fund is applied. But our friend abode faithful—peace to his memory! He never wanted. His funeral attendants, and the number of affected spectators said, 'Amidst all his imperfections, the village pastor was an honest, affectionate, useful man.' As many as filled the chapel having entered it, all clad in mourning, the pulpit clothed in the sombre garment of black cloth, some present weeping, all seeming to feel a bereavement, our good brother, the minister of Hilperton Baptist Church, ascended the pulpit, gave out the hymn, read the 1 Cor. xv, and presented an impressive, suitable prayer. After him, the pastor of Bradford Baptist Church delivered an address, which, though it took him nearly an hour, was heard, as expressed by many, to the end with great attention and interest. I will forward the substance of it to you for the next number. After this address, the body was interred, and the people dispersed until the evening, when the minister of Bethel Chapel, Trowbridge, was to preach the funeral sermon, which I understood he did.*

Now reader, our late friend has gone home. His last illness was short, but blessed, as appears from the address; he was taken home under blessed circumstances. That you and I may be so dismissed our toil, imperfections, and anxieties, is the earnest desire of yours, in all love,

A SHEPHERD ON THE PLAINS.

The Tent, near to Dothan.

* My friend has since published his sermon on the occasion, with a brief memoir of the Village Pastor. It may be had of the publisher of this Magazine.

'The Excellent of the Earth.'

JOHN KEEBLE.

(Concluded from page 44.)

For two years before his death, our friend was greatly afflicted, but was enabled to live and act as a dying man. His friend Mr. Chin of Walworth, who preached his funeral sermon, says:—"At my last interview but one, he said, "I have no exuberant joys; I am not wonderfully transported; but I have a *solid and well grounded hope*, and that hope is built on the *truth and faithfulness* of God; and when I lie down on that bed, it is a matter of perfect indifference to me whether I awake in this world or another; death cannot alarm me, for I am *founded on a rock*. One night since I have been ill, and while I thought my departure was at hand, I had some sweet enjoyments; it was just as though my heavenly Father had lifted up a cloud, and allowed me to peep into heaven: I had such a view of it as I cannot express, and such enjoyment as I cannot describe; these were not long continued, nor is this the *ground of my hope*." He added again, "I am *founded upon the Rock Christ Jesus*." These expressions were in perfect agreement with an address which he delivered a short time before his death, in which he said with tears, 'I appear before you as a dying man; and I bear my testimony to the excellency and influence of Divine truth.' What should I have done without it? These two years past I have been graciously supported by it. Yes, I have. I have had such enjoyments from the truth of God, that I have been able to sing songs in the night.'

During the last few weeks his mind appeared mercifully detached from earthly things, and when his kind and affectionate partner spoke to him of secular things, he would reply, 'Never mind, never mind, my dear; these are *little things*, these are *bubbles*: I live on high.'

Often when his poor body was deeply afflicted he would sing the praises of God in the delightful contemplation of heaven. That passage of Dr. Watts' paraphrase of Psalm cxi. was particularly sweet to him, and often sung by him:—

'To heaven I lift my waiting eyes,
There all my hopes are laid;
The Lord that built the earth and skies,
Is my perpetual aid.

'Their feet shall never slide or fall,
Whom he designs to keep;
His ear attends the softest call,
His eyes can never sleep.'

And when surveying the troubles by which he was surrounded, his thoughts were turned to his peaceful home, and he would often say with a smile, 'Ah, I shall soon be beyond their reach.'

'Then they may fight, and rage, and rave,
I shall perceive their noise no more,
Than we can hear a shaking leaf,
While rattling thunders round us roar.'

While under the exercise of such happy feelings and delightful prospects, a friend said to him, 'Have you now, in the prospect of death and eternity, any doubts about the truths you have delivered from time to time?' 'None at all,' said he, 'but why do you ask that question?' 'Because,' said his friend, 'it may be said hereafter, that your views were altered at the close of life.' 'Well, then,' he said, 'tell them I believe what I have always believed since I knew the truth of God; if there be any difference, I view these truths with greater satisfaction, because I see them with clearer light.' On one occasion, speaking on the ground of his hope, he enlarged, with much pleasure, upon the perfection and efficacy of the atonement, and closed by citing the following sweet lines of Cowper:—

'The dying thief rejoiced to see
That fountain in his day;
Oh, may I there, though vile as he,
Wash all my sins away.'

It was indeed evident, that all his consolations were closely connected with that heart-cheering subject; for seldom did he give expression to the peace of his soul, without adverting directly or indirectly to that beautiful text, '*The blood of Jesus Christ, His Son, cleanseth us from all sin.*'

The death of our friend was at last rather sudden. He rode on the morning of that day from Fulham to London, to consult his physician, and was as cheerful

as usual, but was suddenly seized with cold chills, and obliged to return home as speedily as possible. Having arrived at his house, and being placed in his dying chair, he looked at his beloved wife, and said in a feeble tone, 'It is finished—all is over—are you not glad?' This he said with a marked complacency, as one who had arrived at his wished-for home, and who realized the experience of the dying patriarch: 'I have waited for thy salvation, O Lord.' Having uttered a few other words, expressive of conjugal affection and gratitude, he closed his eyes and lips without the slightest appearance of pain or agitation, and finished his course with delightful composure, April 18th, 1824, in the *sixty-third* year of his age. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'

'Softly his fainting head he lay

Upon his Saviour's breast:

His Saviour kissed his soul away,

And laid his flesh to rest.'

Let us now turn aside for a few moments and survey this 'great sight,' for we maintain the life of John Keeble is replete with wonders. We are first led to admire the rich grace of God, which made him what he was; for it was by him constantly acknowledged, 'By the grace of God I am what I am.' And as we proceed to trace him onward and onward in life, we are more and more filled with astonishment. Here we see Jehovah selecting a servant to publish the gospel of Jesus from among the most unlettered ranks of mankind, yet allowing him to remain in the middle of blasphemers and drunkards until nearly thirty years of age. Who among us, had we witnessed him at that time learning to read, would have thought, that man is destined to preach the gospel at the west end of London, to hundreds of well educated men and women, who will feel it a great privilege to receive profit from his lips. Yet, such for many years was the case, for he was really *popular*, not only in his own chapel in Blandford Street, but such was the interest which his preaching excited, that several members of other churches, being desirous of the privilege of hearing him, without neglecting their own places, solicited him to open a lecture in Devonshire Square. This he did and conducted it for a considerable time, much to the gratification of his hearers, and which

was, we trust, made a great blessing to many souls, which will be recognized when the Master comes. Also he was popular in many places in the country whither he used to go to blow the gospel trumpet. Verily the God of glory did it to stain the pride of all glory, 'That no flesh should glory in his presence.' Yes, our friend was not only a preacher, but a *fluent* preacher; and that not only of words, but of ideas. His thoughts were striking—his diction was out of the common order—his sentences were frequently musical, and saturated with a holy unction, so that his hearers, while listening to him, felt their hearts warmed and refreshed, and they swelled the odour of him, whose name is as ointment poured forth.' They could evidently perceive his prayers and affections had been revelling amidst the sweets of the gardens of Engedi, and stirring up those sacred perfumes; and they felt the gentle breezes of the Holy Ghost conveying them to their sanctified sense, constraining them to sing—

'As myrrh new bleeding from the tree,
Such is a dying Christ to me.'

'At such seasons the preacher was lost sight of in his *subject*, and his deficiency in education was forgotten amidst the heavenly eloquence and holy fervor with which it was handled. It may be asked, Can all this be true? and if so, How could he possibly attain to it? That it is true the writer and many other living witnesses, more competent judges than himself, can testify; and as to the method through which he was (perhaps we may say) insensibly led to such a degree of excellence in preaching, we are constrained to say, doubtless, God opened his understanding in a remarkable manner, and sanctified his memory in a remarkable degree, so that his penetration was quick almost as lightning to perceive the meaning and bearing of any point of truth which he studied, and the storehouse of his memory as tenacious to retain whatever knowledge he acquired. But think not for a moment he succeeded without using means, or that he never was tired. He laboured in *digging* and *begging*—He read and *studied much*, and *PRAYED MORE*. Yet, notwithstanding all, he was at times greatly distressed, and looking back to his former laborious employment, used to say, 'That labor of the body was light com-

pared to those labors of the mind.' On one of those occasions he was so distressed for a subject for his weekly lecture, that he formed the resolution of leaving the ministry; and for that purpose went towards Hyde Park, to enlist for a soldier; but before he came there, the Holy Ghost brought a subject to his mind, and opened it so sweetly to his meditation, that he returned in good time to preach, and enjoyed a comfortable season.

'The mount of trial is the place,
'Where we shall see surprising grace.'

'God knoweth how to deliver the godly out of temptation.'

His trials too, were neither few in number, nor small in degree; and these were graciously sanctified to the enriching of his experience, and the mellowing of his spirit, leading him from the creature and all created good, to the fulness which dwells in Christ Jesus. At one time, when preaching on a public occasion, he adverted to his own prosperous and comfortable condition in the following language: 'I attribute it,' said he, 'to the praying men with whom I am connected; I am supported on their shoulders and enrobed in their affections.' But he lived to see the insufficiency of this robe, and the insecurity of such support. 'Jonah was glad of the gourd,' but it was a tender plant, and soon withered. And our good brother had the pain of seeing some who had 'eaten bread with him, lift up their

heel against him.' Concerning one of these he said, not long before his death, 'My former troubles were great, but *this* was the finishing stroke.' Yet, as God graciously supported him, and quickened his soul under afflictions, in him it was frequently seen, that

'Trials make the promise sweet,
Trials gave new life to prayer.'

Thus we perceive, by persevering industry, constant observation, continuance in prayer, and a sanctified use of afflictions and temptations, he arose to the standing of a good minister of Jesus Christ, and the blessing of God resting upon his labours, they were crowned with an unusual measure of success.

One observation more: and oh! that our younger brethren who are called to preach from under similar circumstances, may lay it to heart. Mr. Keeble never *affected to be great*: he told his simple tale in unvarnished *simplicity*, it came warm from his heart, and God caused it to reach the heart, and made it the 'demonstration of the Spirit, and the power of God.'

'His warfare is accomplished.' 'May our defects be as few, our excellencies as many, and our end as honourable.'

'O may we too maintain *our* ground,
From faith to faith go on;
At the last day in Christ be found,
And form the circles that surround
The everlasting throne.'

So prays, yours affectionately in Jesus,

PHILIP DICKERSON.

Original Letters.

Char'd, July 16th, 1817.

MY VERY DEAR SIR,

I conceive it would be most highly ungrateful in me, and altogether inexcusable in me, were I indisposed to make my sincere acknowledgments unto you for your very great kindness unto me. May the Lord himself take notice of it, and reward you for the same. Amen. I hope the glorious gospel of the blessed God will be everlastingly precious to you; and the mysteries it contains be the glorious subjects which will be esteemed by you of the greatest importance. May you receive them, digest them, live in the clear

knowledge of them, and have free and full communion with the holy, blessed, and glorious Trinity, in the real knowledge, faith, and spiritual apprehension of the same, and thus increase with all the increase of God. The knowledge of the Three in the One Incomprehensible Jehovah, is a fundamental part of that which is necessary to salvation: as is also the knowledge of their will, council, and covenant, and eternal purposes in Christ, concerning an elect remnant of Adam's posterity, beloved and chosen in Christ before the world began. This being clearly apprehended, leads to other

vastly important and Divine truths, which tends to the being, and well-being of our faith, and serve to elevate our minds above and beyond ourselves, frames and feelings. They make way for our living in communion with God, and to our living a life of faith upon the Son of God; which life is so far surpassing all others, that it is the very next to the life lived by saints in the state of glory. For what can be comparable to a living over in the mind, spiritually, distinctly, apprehensively, and believingly, the love where-with the holy, blessed, and glorious Trinity, have loved the persons of the elect within Christ before the world was. What a blessed life is it, to live over in our minds, the glorious person of Christ, God-man, and to live in the believing apprehensions of what is revealed of him, and concerning him, in the revelation given concerning him in the sacred Scriptures of truth! You will be ready to say, the mind must be fitted by the Lord for this. It must be so indeed. And it is in, and by spiritual regeneration which is the act of the Holy Ghost; and it is produced by the act of the eternal Spirit within us. And by it we have a spiritual and divine faculty, suited to spiritual, divine, and heavenly subjects, which spiritual mind the Holy Ghost is pleased to work upon. He enlightens it with the knowledge of God in Christ; he opens it to receive Christ; he takes of the things of Christ, and makes the same known; he takes of the things of Christ, and realizes them, so that the regenerate person has a real knowledge of them; sees and tastes of the real good contained in them, and is thereby brought to believe on Jesus for salvation; to centre in him for everlasting life; to look to him for all the blessings and benefits of life everlasting; to glory in him alone; to rejoice in him with joy unspeakable, and full of glory; to say 'In the Lord have I righteousness and strength;' and thus to renounce all confidence in the flesh.

It is good to observe whilst these things are so; yet all this is but the gracious fruits and effects of salvation. I am not in Christ by means of any of these; our being in Christ is proved to us, and others by these; but our being in Christ is the fruit of everlasting love. God's everlasting love to our persons in

Christ from everlasting, is the foundation of our election in Christ before all worlds. Our being chosen in Christ, is the foundation of our union to the person of Christ. Our foundation for salvation is built on the covenant acts between God the Father, and his Son, our Lord Jesus Christ. Salvation work has been completed in the person, and by the work of our most adorable Lord. He hath taken away all our sin by the sacrifice of himself. He hath brought in everlasting righteousness into the high court of heaven for us. He appears there as Jehovah our Righteousness. And we are made the righteousness of God in him. I hope you have some blessed conceptions of these most divine and important realities in your mind. As sure as you have, so certain it is that you have eternal life in you. And this is manifested by the knowledge which you have of the person, love, and salvation of the worthy Lamb: and every good thought which you entertain of him, is the proof and evidence of the same. Your whole, true, real, everlasting blessedness consist in having real and spiritual communion with the Lord Jesus. And the heart of Christ delighteth in having and holding free and full communion with you. He is all love; he is full of grace and truth; he is all mercy; he is complete salvation; he is as suited to you, and everything within you, and the whole you are, as the very skin which covers your bones and your flesh. It will be true blessedness rightly to conceive this, and make use of Christ in the true apprehension of the same.

Were we more clearly enlightened into the knowledge of Christ, as made known by the gospel, we should find ourselves individually so exactly suited to him, and he to us, that we should see we needed nothing but to make use of all our wounds, and wants, sins, and miseries, to go with them to our most precious Jesus; that by fresh communion with him, and in fresh accesses to him, as sinners to a Saviour, we might obtain more precious discoveries of the everlasting virtue of his most precious blood. I always find for myself, I need to be continually apprehending the virtue and efficacy of his one offering. How completely sin is removed from me thereby. How I stand in Christ, on the footing of it, before the

Father, as completely sinless, as if I had never sinned. That in the blood of Christ I am as pure, as if I had no sin in me. That in Christ I am everlastingly, invariably, and completely righteous, in the sight, and before the view of the heavenly majesty: This should be always maintained in the conscience, otherwise, we shall never get above ourselves; for the indwelling of sin, and our own particular besetting sins, will often administer matter for Satan and unbelief to work upon. It is, therefore, of the utmost importance, that our consciences should be established in the belief of this truth, that the blood of Jesus Christ, the Son of God, cleanseth us from all sin. And we are to believe this, on the authority of God's own testimony concerning it; let us feel in our own minds whatsoever to the contrary we may.

There is nothing which can more concern us in our walking with God, than the real apprehension of this truth. On it the peace of our consciences entirely depend. We are perfectly cleansed from all sin by the blood of Christ; but we do not inwardly enjoy the benefit of it, but in believing. We are without all sin in the sight of God, and everlastingly righteous before him, in the glorious robe of Christ's righteousness. We shall not be more complete in Christ when in glory, than we now are. It is as we inwardly receive the knowledge of Christ from the Word into our minds, that we are established in Christ, and are enabled to live Christ. We only live Christ, as we really apprehend him. And as we live in views of the blood and righteousness of the Lord Jesus Christ, we are lifted out of ourselves, and enjoy the peace of God which passeth all understanding. The true belief of our being eternally pure in the blood of Christ, from all sin; and that by his stripes we are healed from every wound which sin hath given us, is the very means of helping us to live down our own particular sin and sinfulness. Nothing can save us from present sin and evil, but by our living Christ—by our living on him, by our living to him, and by our living for him. He lives in us; and hereby it is we live on him. His eye is ever fixed on us; his heart delighteth in us; he is ever present with us; he rejoices in us, and over us, to do us good.

O for more enlarged views and apprehensions of his glorious person; of his incomprehensible love; of his finished work; of his most transcendent righteousness; of his most perfect sacrifice; of his life in heaven; of his office there; of his living in the presence of God for us! We should contemplate what he is to us now that he is in glory. He loves us in heaven with the very same love he did when he bore our sins, and carried our sorrows. He entered into heaven in our nature, as our forerunner, in the flame of everlasting love. He is perpetually reiterating his love, in his own vast and infinite mind towards us. This gives him unutterable satisfaction. He cannot be happy in heaven, without being thus employed.

What consolation may we not derive from hence. His triumphs over sin, and death, men, devils, and hell, may well increase our spiritual joys. His coronation, dignity, and exaltation in glory, may swell our joys and triumphs in him. We may well enter with boldness within the vail, and gaze with wonder at the glories of the Lamb in the midst of the throne, and join the ten thousand times ten thousand, and thousands of thousands, saying, 'Worthy is the Lamb that was slain, to receive power, and wishes, and wisdom, and strength, and honour, and glory, and blessing,' and seal the same with the word 'Amen.'

My good sir, I have to ask your pardon for troubling you with this epistle, and putting you to the expense of postage; but I wanted to express my gratitude unto you, therefore hope you will take the will for the deed. It may be your will not to be able to read my writing, it being a singular hand. I have wrote this with one eye entirely closed. I am willing to do in any, in every way which lies in my power, whatsoever may promote the praise, honour, and glory of the precious Lord and Saviour. He hath loved me, and washed me from my sins in his own blood; therefore I would willingly glorify him with my body and soul, which are his. He is my Lord, and I would worship him. May he be pleased most graciously, freely, and fully to shine upon you, and within you, and refresh you abundantly with his life-giving presence. May he pour into your heart that

unction which teacheth all things, and leadeth into all truth. May your soul and body, your mind and memory, your every faculty and affection, your every sense and enjoyment, be perfumed with the savour, fragrancy, perfume, and odour of Christ Jesus. And may his name, person, life, death, his burial, resurrection, ascension, intercession, yield a rich perfume to you, that you may say with

I subscribe myself, your very humble servant,

SAMUEL EYLES PIERCE.

Review and Criticism.

THE BULL TAKEN BY THE HORNS; or, *Papal Aggression calmly Considered, in a Letter to LORD JOHN RUSSELL*; by W. PALMER, Baptist Minister, Oldham Street, Manchester. London: A. Hall and Co.

WE very much regret, that this letter did not reach us till the 20th, February, being wrongly directed. We are, therefore, obliged to content ourselves with a very brief notice. The letter is well timed, well written, and goes to the very heart of the question now agitating the country. We hope his lordship, to whom it is addressed, will be constrained to give it a careful and a calm perusal; and we sincerely wish the task of answering it were imperiously imposed upon him.

All who wish to understand the question—the true position of the Romish and the English hierarchies, the true character, principles, and objects of both; with all the mummeries and irreligion mixed up with them; we strongly recommend them this letter, the price of which is only 4d., and persons of small discernment, we venture to say, may easily gather four shillingsworth of information.

The letter discovers extensive reading and great research in ecclesiastical matters. It is quite equal to any thing Mr. Palmer has written on the subject.

PEACE LYRICS. By H. G. ADAMS. London: C. GILPIN, 5, Bishopsgate St. Without; Newcastle: T. P. Barkas; Manchester: W. Irwin.

THIS little production is well calculated to aid the cause of the Peace Society,

your latest breath of him, to him, and his name, 'Thy name is as ointment poured forth.' I shall speak of you to him, as I have been speaking of him to you; I hope you will do the same for me; it is one way in which we have communion with the saints. The apostle says:— 'Brethren pray for us;' the Lord Jesus Christ be with you. Amen.

whose labours and principles are becoming increasingly known among the nations of Europe. The Author's design is truly laudable, his Poems are interesting and impressive, and well adapted for our young readers.

We subjoin the following as a specimen of the writer's style:—

THE SICKLE AND THE SWORD.

There went two reapers forth at morn,
Strong, earnest men were they,
Bent, each at his appointed task,
To labour through the day.
One hied him to the valley, where
Ripe stood the golden grain;
He reaped, and bound it into sheaves,
And sang a merry strain.
And lo! the other takes his stand,
Where rolls the battle's tide,
His weapon, late so clear and bright,
With sanguine gore is dyed;
And furiously he tramples down,
And lays the ripe corn low;
He is Death's reaper, and he gives
A curse with every blow.
To which of these two earnest men
Most honour should we give;
He who destroys, or works to save
The food whereby we live.
And by the Mighty Judge of all,
Which, think ye is abhorred?
Which deems he best for men to use,
The SICKLE or the SWORD!

THE WATCHMAN'S ANSWER TO THE QUESTION, 'WHAT OF THE NIGHT?' and, THE PRACTICAL IMPROVEMENT OF THE WATCHMAN'S ANSWER, *Two Sermons* by JOHN GILL, D.D. Revised by J. A. JONES. London: James Paul.

THESE two excellent discourses are doubtless well known to many of our readers. They are here reprinted in a

new and cheap edition, and revised by our brother Jones, being uniform with his 'Bunhill Memorials,' to whom we express our cordial thanks for his labours in this direction. To those unacquainted with these striking productions, and desirous of seeing a sober and judicious estimate of the present aspect and future prospects of the Church of Christ, founded upon 'the sure word of prophecy,' we recommend the attentive perusal of what is here advanced by one of the most eminent ministers of our own or any other denomination.

The first of these sermons, entitled, 'The Watchman's Answer to the question, "What of the Night?"' is founded upon Isaiah xxii, 11, 12. In speaking of that part of his answer—the *morning cometh, and also the night*, he refers it to that succession of mornings of prosperity and nights of adversity, which have ever characterised Christ's church, and shall continue to do so till the end of time. The state of the church in all ages is described by the seven churches of Asia, of which they are prophetic representations. These are a succession of nights and mornings. Thus the church at *Ephesus* represents the truly apostolical church: that at *Smyrna*, the church under the ten Pagan persecutions: that at *Pergamos*, the church degenerated in the time of Constantine: that at *Thyatira*, the darkest times of Popery: that at *Sardis*, the reformed church yet without the life and power of true religion, in the latter part of which we are now placed: that at *Philadelphia*, the spiritual reign of Christ—the latter-day glory: and that at *Laodicea*, the relapse into coldness and carnal security, which will prevail at the time of our Lord's second coming, which will usher in his personal reign of a thousand years and the first resurrection, to be succeeded by the resurrection of the wicked and the final judgment. Such is a brief outline of Dr. Gill's views upon this great subject; which he supports and elucidates by many cogent arguments and striking illustrations. He confidently expected the general spread of Popery, previous to the latter day glory. The *outer court* (or worldly establishment of religion), is to be 'given to the *Gentiles*,' or adherents of the Pope, and then, the 'two witnesses' for the truth will be

slain. Afterwards they will rise again; Antichrist is to be destroyed; the gospel to be purely preached; ordinances scripturally administered; multitudes to be converted; and the Jews brought in. We make no comment on the above, but recommend the entire discourse to the notice of our readers.

The second discourse contains practical suggestions founded upon the foregoing. It is an accommodation of 1 Chronicles, xii, 22, and is full of weighty counsels and practical advice. This section upon *good works* is especially pithy and pointed; it contains the most condensed description of the *nature* of the good works to be done by the Christian, and of the *necessity* and *reason* for doing them, which we ever remember to have seen.

We shall be glad to learn that these two discourses obtain a wide circulation, inasmuch as they are especially adapted to the present state of the churches.

THE USE OF FAITH IF POPERY SHOULD RETURN UPON US. A SERMON preached May 7th, 1680, by JOHN OWEN, D. D. Reprinted, with a Preface by J. A. JONES. London: James Paul, 1, Chapter-house Court, St. Paul's Churchyard, and Paternoster Row; and all Booksellers.

MR. JONES has done well in republishing this valuable discourse. It is a *seasonable* call upon the spiritual church to watchfulness, and devout consideration of the spread of Popery.

Several propositions in relation to this absorbing subject are illustrated with peculiar force, in concluding which the excellent Owen remarks:—

'There are in the Scriptures intimations that those who, in an especial manner, *cleave unto God and his worship*, with faith, love, and delight, shall be *preserved and saved*. I do not propose this unto you as an object of your faith; all the rest I do; but I say, there are intimations that give me some satisfaction, that they who with quick and lively spirits do act faith and love, and delight in God and his worship, or that are worshipping in the *inner court* of the Temple, shall be peculiarly secured at such a time. But I am afraid few of us shall hear it, because I see so much *coldness and deadness* grown

generally upon us, and the churches of Christ; it makes me think exercises will come on *us all*, for we have need of them!

Books Received.

Protestantism or Churchism: What is to be done with it! Papacy or the Catholic Religion: What is it? and, What is to be done with it! By G. WYARD.

A Catholic Catechism for the use of Protestants. By F. SILVER. London: H. G. Collins, Paternoster Row.

An Appeal to Protestants respecting the Nation's true Defence against the Papal Aggression. London: Wertheim and Macintosh.

The Glorious Liberty of the Children of God; a Letter addressed to the Common People of the Roman Catholic Laity, by EMANCIPATOR. London: Whitfield, Essex Street, Strand.

An Old Infidel's Reasons for Renouncing Infidelity, and for Advocating the Faith he once Laboured to Destroy; by W. HOLMES. London: Holmes, Stingo Lane, Marylebone.

Take Advice. Addressed to Church Members by the late REV. J. SMITH, with an Introductory Address by W. A. BLAKE.

Believers' Baptism; or a Short Apology for the Practice of Adult Baptism by Immersion. Addressed to those who Vindicate Infant Sprinkling.

History of Greece from the Earliest Period to the Roman Conquest; by MISS CORNER. Adapted for Schools and Families. London: Dean and Son.

Papa and Mamma's Easy Lessons in Geography. By ANNE MARIA SARGEANT. London: Dean and Son.

Public Good, No. 13. London: J. Passmore Edwards.

Poetic Companion, No. 1. London: Office, Lovell's Court, Paternoster Row.

The Holiness of Christ Maintained, in Eight Letters by THOMAS CHAMPTON. London: Houlston and Stoneman.

[A HINT.—Those who wish their Works noticed the month they send them, should forward them direct to the *Printers*, as early in the month as possible.]

Intelligence.

Meetings, etc.

REDBOURN, HERTS.

ON Thursday, February 13th, 1851, a Sermon was preached by Mr. Foreman, and a public Tea Meeting held, after which Mr. Cook, of Luton, prayed; Mr. Foreman then addressed the meeting on the Prophecies relating to Christ and their accomplishment in him; and Mr. Milner delivered an address on the Ministry and Miracles of Christ. The attendance was large, the place being filled.

This meeting had been appointed and arranged while the minister, Mr. Figg, was from home; and the proceeds of the tea and collections were for his special benefit. The people were pleased, the truth disseminated, and the minister's heart very much encouraged. Messrs Colyer, Rush, and other ministers, were present.

[Expressions of Christian affection to Christ's ministers invariably returns to the people with large increase. We strongly recommend churches to take a hint, and try this.—EDITORS.]

BAPTIST CHAPEL, NEW END, HAMPSTEAD.

Mr. W. Cooper has accepted an invitation from the Particular Baptist Church, New End, Hampstead, to supply the pulpit for *three* months, commencing on Lord's day, the 2nd of March. Services: Morning at

11; evening at 6; and also on Tuesday evenings at 7 o'clock.

REMOVAL.

IN consequence of continued domestic affliction, brother Austin has resigned his connection with the Church at New Mill, Tring, Herts, after preaching to them upwards of two years; and has accepted a six months' probationary call from the Church at Tunbridge Wells, Kent, and will commence his labours there the second Lord's day in March.

Deaths.

MR JOHN ROWELL.

ON Monday, February 17th, departed this life Mr. John Rowell, of Lakesend, Cambridgeshire, in the triumphs of religion.

[The death of Mr. Rowell is a great loss to his dear family and friends, and especially to the cause of God in the locality. He was highly and deservedly esteemed by all who knew him.—EDITORS.]

SELINA ABBOTT.

ON Thursday, January 30th, at Rattlesden, aged four years and seven months, Selina, the only daughter of Mr. W. Abbott, Baptist Minister, Wetherden. "He shall gather the lambs in his arms, and carry them in his bosom."

THE
G O S P E L H E R A L D;
OR,
P O O R C H R I S T I A N ' S M A G A Z I N E.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii. 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv. 5.

A P R I L , 1 8 5 1 .

Essays.

THE KINGDOM OF CHRIST: ITS INTERNAL RESOURCES.

IN our last, we adverted to the external defences of the kingdom of Christ, with a view to show what should be the reliance of its subjects in a time of danger, from external foes. We now propose briefly to glance at its internal condition and resources, endeavouring to point out the elements of its prosperity and strength, and the standard to be aimed at, in order fully to carry out the intention, and fulfil the command, of its Divine founder. It may be necessary to remark at the outset of our subject, that we most readily concede that the church of Christ possesses no resources apart from the fulness of her exalted head; from whom

all her purity, prosperity, safety, and strength are derived. Her union to him is her strength for action and for endurance. But yet it is to be remembered, that from the very fact of her union to Christ, she is under an *obligation* to perform all that his perceptive authority enjoins upon her. Being united to the great source of purity and strength, she is called upon to *use* the strength, and to *manifest* the purity he imparts.

This leads us to remark, that *united, earnest, persevering, believing prayer*, is the great resource of the church of God, in any time of danger from internal evils or external foes. The prayer of faith is the

appointed channel by which all needed supplies of grace are conveyed down from the head to the members, nor would it be too much to affirm, that he imparts no blessing, except in answer to prayer, after having given to any individual or church the *spirit* of prayer. Yet for the spirit of prayer it is our duty to pray. God's promises are the rule of *his* acting; but his precepts, with which are ever connected his promises, are the rule of our duty. And may it not be said that, in this time of prevailing error and worldliness, the churches are, generally speaking, powerless, because *prayerless*. We are of ourselves insufficient to arrest the evils we deplore; but it is ours, by all prayer and supplication in the Spirit, to engage the arm of omnipotence on our behalf; and while thus employed, we shall feel under a deep and mutual obligation to search out and remove those things among us which are inconsistent with the blessings we seek, and which hinder their reception. Whatever evils prevail, or dangers threaten, herein is *our great resource*, a resource which can never fail. Do we lament the lukewarmness and leanness prevailing even among the churches which maintain the distinctive principles of sovereign grace? Do we deplore the spread of Armi-

nian and semi-Pelagian errors? Do we fear the return of Antichrist upon our land? It is ours by prayer to encompass his throne, who has engaged to be 'a wall of fire' unto Zion, who 'waters her every moment,' and 'lest any hurt her, keeps her night and day.' Prayer is therefore the main element of the churches' prosperity and strength; but not until the belief of this fact is unitedly and practically exemplified, will Zion arise from her low estate.

Again: *the cultivation of personal holiness, and the exhibition of all the graces of the Spirit*, is another great means for the advancement and prosperity of the kingdom of Christ. A deficiency in this respect has many injurious effects attending it. First, it tends to prevent the spread of the gospel, and the increase of the Redeemer's kingdom. Let us not be mistaken here. We know that God will do all his pleasure, and that all his people will be brought to know him in his own time. But we also know that the increase and prosperity of a church is indissolubly connected with its purity, so that we have no right to expect the former, where the latter is absent. When we shake ourselves from the dust of earthliness with which we are enveloped, and put on the beautiful garments of holiness, and the

'armour of righteousness on the right hand and the left,' then, and only then, shall we possess that power which carries conviction to the hearts of beholders. The intellect and eloquence displayed in the pulpit may be disregarded, but when truth is embodied in the conduct, and preached in the lives of its advocates, it possesses an invincible power in the hand of the Spirit, to win souls to Christ. In the words of an able writer: 'Let Zion, though all her departments, reach this elevated point, and how triumphant would be her progress! With what demonstration would her tidings be attended. What numerous channels would pour into her treasury the requisite means, and how richly would the showers of Divine influence be shed down, quickening into life the seed which she scatters, and filling the now desolate places with verdure and joy.' Further, the low state of vital religion has the effect of bringing down the chastising hand of God upon her. All the afflictions and persecutions that have overtaken the church from apostolic times till now, have been necessary for her purity and spiritual prosperity, and perhaps have been sent for this very end; and may we not regard the danger that now appears to threaten our religious liberties and privileges, from the spread of Popish principles

in our land, as the *result* of the great declension from scripture doctrine and discipline which characterizes the professed people of God? Has not the Lord a controversy with his people, for suffering the crown of apostolic doctrine and practice to be taken from them? There are yet a few names in Sardis which have not defiled their garments, and to such a certain degree of favour and exemption appears promised in the day of trial. To such our Lord has said: 'Because thou hast kept the word of my patience, I also will keep thee, in the hour of temptation which shall come upon all the world, to try them which dwell upon the earth.'

Lastly: *the strenuous maintenance of the fundamental truths of the gospel, and the scriptural constitution of the churches*, is a main element of their prosperity and strength. The present day is characterized by a keeping back *part* of the truth of God, and by a mode of refining upon the doctrines of grace, which neutralizes their efficacy and power. Where this is wilfully done, there may be large additions to the churches, and much excitement and zeal, but the blessing of God does not rest there. We need a time of trial to test the apparent growth and prosperity of the professed churches of Christ. Yet we do not affirm that clearness of doctrine is *alone* the measure of any

church's prosperity. It is where the doctrine influences the heart and conduct, that prosperity and increase is to be found. The light possessed must shine out to the view of all around, that those who behold may be brought to glorify God thereby.

We might enumerate many other things which we conceive to be incumbent upon the churches of Christ; but we regard the three above-mentioned, as the *main* requisites to their well-being, and to the spread of the Redeemer's kingdom among men. Were there a deep spirit of solicitude and prayer, an assiduous care to remove everything in disposition and conduct opposed to the word and will of God, and a practical maintainance

London.

of the doctrines of sovereign grace, we should no longer have to lament the manifold evils which prevail. These three points fall within the compass of *our duty*, and may be safely viewed as so many *resources* which we have at command to remedy the evils we deplore.

That the above imperfect remarks may have the effect of exciting enquiry, anxiety, and diligence, both in writer and readers, is earnestly and prayerfully desired. It is to be remembered that if these things are binding upon churches, they are binding upon each individual member; they may be carried out by each in his private capacity, and the result could not fail to be a large measure of personal prosperity and consolation.

G. P.

~~~~~  
'BEHOLD THE MAN!'— JOHN xix, 5.

THE language of Scripture is always full of meaning; there is much that does not strike the mind at the first glance of the eye. Truth (said a great man) is in a well, therefore thought, meditation, and mental exertion are necessary; we must search, scrutinize and ponder the words of the precious oracles of God, and the result will well repay all the time expended upon the subject. The instruments to be used in the exploration of truth, are prayer and meditation. They are both necessary, and are alike so to the minister and the layman. The ministry of the former, if it lacks those two, will

not be very edifying or successful; and the saint who is little in prayer and meditation, will have to lament much leanness of soul, and the furniture of his mind will not be very extensive in the best things. It has been said that temptation is a necessary ingredient for a minister, and no doubt, under God's control, it is so, both to pastor and people; for by it the truth is burnt into the soul, watchfulness and prayer are engendered, and the watchful soul is a wakeful one, and the praying saint is a progressing Christian.

In the above portion of sacred truth there is much couched; much

that is hid; much that is in a well. The word 'behold,' is variously used in sacred writ, but it is always an expression of emphasis, calling up the attention of those addressed, arousing up the powers of the mind to particular regard. Who so worthy of especial regard as the Son of Man? In Him is seen the Man who was prophesied, who was promised, who was shadowed forth in all the types and rites of the Jewish Church, Here is the substance of the faint adumbration of all the sacrifices which could not make the comers thereto perfect. Here was the Man, the body, prepared for the great sacrifice well-pleasing to God; and this one offering, once offered, for ever perfecteth the sanctified. (Heb. x.) Such an object as this is worth gazing upon—worth beholding.

'Behold the Man!'—The Man from heaven; the Man of heaven. This is he who descended from the glories of heaven for a special purpose, and for a definite object. He is not the Man simply, but the Man emphatically; the Man of Men; the first Man; the pre-eminent Man. As respects Christ's existence as man in heaven before he took flesh, we know nothing; but the fact is shortly and forcibly stated, and is true beyond all controversy. The Psalmist said: 'He shall send from heaven and save me,' (Ps. lvii, 3.) Paul said. The first man (on earth) was earthly, and the second *Man* was the Lord from heaven.' (1 Cor. xv, 47.) Adam was the first, according to natural order, here on earth; but not truly the first Man as to exis-

tence, for Christ hath (as man) in all things the pre-eminence; he is the first born of every creature; and John bears his testimony towards the truth that our adorable Christ was the man from heaven, for he says, 'No man hath ascended up to heaven, but he that came down from heaven; the Son of Man who is in heaven,' (John iii, 13;) shewing clearly, that Christ was man before he took the earthly part of human nature, and that his dwelling place was heaven. Some will say, Why this ado about a subject wholly unessential? but as I believe the whole word of God is essential for some object or other, I cannot conceive anything written to be of no moment, whether believed or not; that which is written, is written for our edification unto holiness.

There is one whose earthly tongue is silent in the grave, who used to call our Lord Jesus the Glory-Man; and methinks he was right, for if he was man, and descended from heaven, he came from glory; he was the Man of and from glory; and therefore the Glory-Man.

'Behold the Man!'—Christ the resurrection Man. 'As all in Adam die, so *all* in Christ shall be made alive.' Since by man came death, (meaning by Adam) so by (the) man (Christ) came also the resurrection of the dead, for the Lord himself shall descend from heaven with a cloud, &c.' (1 Thess. iii, 16.) Our Lord himself bears witness of himself, and the only man that properly can do so. He says, 'What if ye shall see the Son of Man ascend up where

he was before.' (John vi, 62.) We cannot say God ascends and descends in the meaning of the above portions. *As God* he filleth all in all; but the revealing medium, the Man Christ, may truly be said to ascend and descend.

'Behold the Man'!—The Man of wisdom. If your enemies speak well of you, their testimony may be taken; the eye of friendship or love sees no fault; love covers a multitude of faults, but if one with whom there exists a variance speaks well of you, his evidence may be relied on. So when the officers sent by the Pharisees to apprehend Jesus in the Temple, returned without him, the Pharisees said, 'Why have ye not brought him?' (John vii, 45.) The officers answered, 'Never man spake as this man.' A singular answer for officers to use, when commissioned to apprehend a man. They were so astonished at our Lord's doctrine, that their hands could not execute the evil design of the Pharisees. 'Some of them *would* have taken him, but no man laid his hands on him.' There was the desire without the ability; the hands failed to perform their office. His wisdom was so powerful in its influence, that those who had the will were deficient in power, and Christ was left unhurt.

The words of this man's mouth were as deep waters; the well-spring of wisdom; a flowing brook. (Prov. xviii, 4.) Christ's wisdom was and is better than strength. (Eccl. ix, 16.)

When Jesus taught in the synagogue, (Matt. xiii, 54,) his hearers were astonished, and said 'Whence

hath this man this wisdom, and these mighty works'? or if we leave out the word '*man*,' which is in italics, we may perhaps arrive at the meaning of his contemptuous hearers; for it would appear from what followed that they sought to cast contumely and derision upon him, for they afterwards say, 'Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses, Simon and Judas, and his sisters, are they not all with us? whence then hath this man all these things? And they were offended at him.' Their enmity engendered offence. The weak believer may receive solace from this, for being offended at Christ, is a sign that the heart is not right with God; but says our adorable Jesus, 'Blessed is he whosoever shall not be offended in me.' (Matt. xi, 6.) To such Christ is both the power and wisdom of God.

'Behold the Man!' He was the Man of Sorrows; the sinless Man; and the Man of the sacrifices. Was there ever any sorrow like unto his sorrow? Behold and see. Behold and behold. Look with intense gaze at the unparalleled sorrow; at his unprecedented grief. Look with a continued gaze, and see if there ever was any sorrow like unto the sorrow of Jesus: there could not, because he bore the accumulated sorrow and grief of his people. It is stated that when an exalted Saviour was in Gethsemane, he began to be sorrowful—very heavy (Matt. xxvi, 37); yea, exceeding sorrowful *even* unto death, (v. 38.) In this Gethsemane

(literally the place of oil presses), was our Lord literally pressed down with the burden of the sins of God's elect. He is here seen the Man of sorrows, and acquainted with grief, not as one may be informed of another's grief or sorrow, but *realized* grief and anguish: he was fully acquainted with the magnitude and enormity of sin, and was immersed in suffering. Well could he say: 'I have a baptism to be baptised with, and *how* am I straitened until it be accomplished.' The accomplishment did not take place till he had finished his work; until he had made an atonement for sin, and had brought in an everlasting righteousness. He endured the cross, despised the shame, and is for ever sat down on the right of his Father. When he uttered the words, 'It is finished,' the law was fulfilled; the prophecies realized; the precepts magnified; Satan defeated; sin purged away; man saved, and God honoured. (Heb. xii, 2.) While God is honoured, the saint is made happy: the propitiation of the Saviour is the pardon and peace of the sinner. Believer, bear with pleasure the *present*, for the joy of the prospect in future.

'By one offering Jesus hath perfected for ever them that are sanctified' (Heb. ix, 14), and hath 'for ever put away sin by the sacrifice of himself.' (Heb. ix, 26.) He was the Man of sorrows emphatically, because he was the Man of sacrifice. He was at once the Altar, Offering, and Priest;

Camden Town.

a startling fact for a Jew. Christ *bare* our sins in his *own* body on the tree. (1 Peter ii, 24.) He was the Man of sacrifice, because he was the sinless Man. Pilate said he was without fault; Peter said that he 'did no sin, nor was guile found in his mouth.' (1 Peter ii, 22.) He knew no sin, but was made sin sacrificially. (2 Cor. v, 21.) If Christ had been tainted with sin, in thought or deed, his sacrifice would have been tainted, and his priesthood would have been infirm, and he would have been compassed with infirmity, as the Jewish priests were, for the law made men high priests, who had infirmity: but Christ had such spotless purity that he was consecrated for evermore. (Heb. v, 2, and Heb. vii, 28.) Such a high priest became us, being holy, harmless, and undefiled. Being sinless, he became the only fitting sacrifice; and in his sacrifice, was strikingly depicted that deep agonizing sorrow which so marred his holy countenance.

If we wish to see Christ in his office of Redeemer, we should take a walk to the Garden, and there behold his agony, and hear his cry. It is said that, when he was in an agony he prayed the more earnestly, and sweat great drops of blood. (Luke xxii, 44.) The word agony occurs but once in the Scriptures, and signifies a contest: and when was there so dreadful a contest as his was? When Christ endured the sorrow, he prayed the more earnestly. Christian, go and do so likewise. Amen.

E. W. L.

## Exposition.

'HE WILL COME AND SAVE YOU.'—ISAIAH xxxv, 4.

THE person promised in these words is called 'your God.' He was the God of Israel, by his own repeated declarations, especially in Lev. xxvi, 12; Isa. xl, 1; Ezekiel xxxiv, 31. He also proves himself to be the God of Israel, by repeated acts of deliverance on their behalf; for them he destroyed the Egyptian hosts with their proud king; for them he cast out the nations of Canaan; when their enemies oppressed them, he raised up Gideon, Barak, Sampson, and Jephthah; when great Goliath of Gath filled their hosts with dismay, he employed the stripling David, till then unknown, as their deliverer; when Sennacherib defies the God of Israel, he answers the prayer of Hezekiah, and by a destroying angel he overthrows his mighty foes; and when Daniel is in danger from hungry lions, he restrained their fury, and preserved his servant from all harm. In all these instances Jehovah *practically* evidenced himself to be, in a special manner, the God of Israel. They, on their part, acknowledged him as such. Again and again they professed their allegiance to him, and claimed a possessive interest in him. Thus did Joshua (Josh. xxiv, 18); Solomon (1 Kings viii, 5); David (1 Chron. xxix, 13), and Abijah (2 Chron. xiii, 10).

In the words before us, we have a promise made concerning this glorious person: '*He will come.*' This is repeatedly stated. See Isa. xl, 10, and lix, 20; Ps. l, 2; Mal. iii, 1). This promise refers, in its highest signification, to the incarnation of the Son of God. Long before he openly appeared, it was promised that he should come. His person was described, and the *manner*, the *time*, and the *object* of his appear-

ance set forth. He was to be screened from the eye of the world, in a vesture of humiliation, and the form of a servant. He chose a poor virgin for his mother; a stable for his birth place; a manger for his cradle; 'as unknown, yet well known.' Yet even when he was the child Jesus, the government of three worlds, nature, providence and grace, rested upon his shoulders. The exact *time* of his coming was determinately fixed in the eternal purpose, and by the infinite wisdom of Jehovah. When patriarchs, kings, and prophets had done their work, there was a pause. Then comes he who was prophet, king and priest in one. It was a time of great darkness and wickedness; and when the Roman empire had reached its height, and began to decline and fall, he came and set up *his* kingdom, never to be destroyed. The *object* of his coming was to obey, to suffer, and to die. As a perfect man, the law had no penal claim upon him; but as the representative and surety of his people, he was seized and condemned to die. As a holy man, he never participated in the depravity entailed upon human nature by Adam's fall; yet 'he took our infirmities, and bare our sicknesses.' All the sins of his church being found upon him, were punished in him, and completely put away by him.

The words also point out a definite work to be performed: 'He shall save you.' He came 'having salvation' in his person and in his doctrine. This was promised before the world began, by God that cannot lie. He saved his people by dealing vengeance to their adversaries. 'He shall come with vengeance' against sin and Satan. The law was against him, but he came 'with a recom-

pense,' which met all its demands. The salvation he brings is glorious, full and free. He saves from the guilt and the punishment, the defilement and the dominion of sin. In the days of his flesh, he illustrated his saving grace in the Gentile woman, who confessed herself but a dog; in Mary Magdalene; in the woman taken in adultery; and

*Blackmore.*

in the thief on the cross. And to every vessel of mercy still in the ruins of the fall, he verifies the promise 'He will come and save you.'

Reader, hath he saved thee? His love and power are still the same; his blood still speaks in heaven—doth it speak for thee? His spirit dwells with men—has he a dwelling in thy heart?

WILLIAM.

## Miscellaneous.

### EXCULPATORY ENUNCIATIONS; OR REASONS FOR NOT JOINING THE ANTI-PAPAL MOVEMENT.

HAVING been censured for writing my 'Letter to Lord John Russell,' and for not helping to swell the current of popular resentment created by the Premier of England, and directed against the Roman Catholics of this country, I beg permission to say in reply:—

1. That I have but little confidence in public commotions when prompted by political officials, less when prelates turn agitators; and none at all, when Churchmen and Dissenters are to coalesce for effecting religious restraints.

2. Correctly interpreted, Dissent itself recognises no legislative jurisdiction in ecclesiastical affairs; and, therefore, for Dissenters to pray the legislature to do that which they had said the legislature had no authority to do, and which it could not do without usurping a divine prerogative, and, consequently, promoting rebellion against Christ, was to make shipwreck of faith, and, as I thought, of a good conscience; to forfeit all claims to consistency, abjure all right to respect, and lose all hold of public confidence.

3. I was of opinion that so palpable an inconsistency, albeit it was, for the time then present, grateful to both Church and State, must ultimately weaken the obligations of

Dissent, injure the credit of religion, and give occasion for contumelious reflections.

4. After declaring the Church of England to be anti-christian, *i. e.* opposed to the legislative supremacy of Christ, and closely related to the Church of Rome, how could I recognize in that church an *ally*, when called to arrest the progress of Popish assumption?

5. I doubted if Lord John Russell's Protestantism meant little more than the security of ecclesiastical property as disposed of by Henry VIII.; I doubted if Protestantism on the lips of the clergy, signified much else than corn-rents, tithes, glebes, and other material articles relating to the life that now is; and I doubted still further, the wisdom or propriety of permitting one's self to be experimented upon by interested pretenders.

6. However much cause for alarm there might be from Popery *out* of the Establishment, I felt sure, more danger was to be apprehended from Popery *in* it, than *out* of it.

7. It occurred to me, that Lord John, or some other Premier, might be seized of the opinion that *Dissent* was bald and atheistic, or that it was depraved by political tendencies inimical to the British constitu-

tion, and must be placed under legislative restraint. I then put this question to myself, If Lord John is right in occupying the theological chair in 1851, and deciding against the *Catholics*, who can say it would be wrong for him to fill the chair in 1875, or in any other year, to decide against the *Dissenters*, and to get up a crusade against them?

8. I questioned also the equity and policy, of doing to *others* what we would not others should do unto *us*.

9. The standing Christian axiom, which disowns wrongful doing for the sake of beneficial results, was present to my mind, and I remembered we are not to 'do evil that good may come.'

10. The most mischievous principle in Popery is, that which distinguishes the order of the Jesuits, and may be thus expressed: 'The end sanctifies the means;' a principle or axiom, it struck me, the Dissenters were adopting, by declaring legislative interference with religion to be *iniquitous*, and yet petitioning the government to be *virtuous* in wrong-doing, for the sake of a specified end.

11. Having placed on record my firm belief in the efficacy of Divine truth, I could not say, even in effect, to the legislature, 'I renounce my belief in the self-sufficiency of Christianity, and my disbelief in the rectitude of legislative enactments in behalf of Christianity. I see the *truth* of God is in danger; the gospel is insufficient for its mission without government interference; government interference is *not* iniquitous, but *virtuous*, and I pray for its virtuous interposition.'

12. I remembered how the Puritans were gulled in Charles' I. time; the Nonconformists in James' time, and some of the Dissenters in 1778, who joined the "*Protestant Association*" for opposing a bill of relief intended for the Catholics, which Bishop Newton did not fail either to re-

member, or to urge as proof against them of their persecuting spirit. The best apology I have seen for their conduct is, that some of the Dissenters were *inconsistent* enough to join that association, but that the main body of the Dissenters stood aloof from it; and the petition was not signed by one regular Dissenting minister in London.

13. My opinion was then, and is now, that the question was one of rivalry between two corrupt hierarchies, and that Dissenters had nothing to do with it.

14. The temper and spirit of the Episcopal Stowells and Mc Neiles; and of the quasi-Dissenting ministers, the Irons and others, were highly reprehensible. More fiery invective, more burning satire, more scorching derision, seldom, if ever, fell from scornful lips than from the lips of these men. I could not join in hounding on the dogs of war against a portion of my fellow subjects, as much entitled to protection as myself.

15. What greatly surprised me was, to find Canon Stowell appealing to the *Chartists* and *Deists* for help; and the Editor of the *Standard* joining the Establishment, he not only seceded from, but denounced, in language as unqualified as it was startling; and, still further, urging Dissenters to join that Establishment!—an inconsistency too gross to escape that keen-eyed observer of his public acts, J. Frederick Tryon, of St. James' Deeping.

16. I knew that both hierarchies had always persecuted according to their means, and it was clear to me they always would. My proposition, therefore was, to get rid of *both* of them.

17. Two things were clear to my mind; viz. that the legislature had no desire to protect what I believed to be the truth of God; and that it could not protect it, if it would.

18. My opinion was, the only way

of effectually settling the question would be, for the government to resume *all* ecclesiastical property—as well sectarian as national; to prevent all ecclesiastical encroachment upon the property of the nation, and to restrain all ecclesiastical functionaries to ecclesiastical affairs. Both England and Ireland want repose—a blessing they can never have so long as there is a State Church in them.

With these convictions, I addressed a Letter to Lord John Russell, hoping to moderate the bitterness of the bitter thereby, and to bring before the public truths, based, I believed, on the deep foundations of eternal principles. If my views have been misinterpreted, or my motives misapprehended, I think they have been intelligible, and that I am not responsible for mental deviations, or moral perversions; but to grudge a calm abstainer the satisfaction of the press on so important an occasion, or to change the aspects of friendship on account of having exercised a

right, it would be craven intolerance to deny, is surely to incur the rebuke of Israel's Hope, when he said: 'Ye know not what manner of spirit ye are of.'

With Popish superstitions I have no sympathy, towards my Sovereign no enmity, against the Premier no resentment. Truth only has been my object; which I can truly affirm is more to me than earthly distinctions, the concurrence of popular opinion, or the continuance of human friendship, however valued, and how much soever that friendship might contribute to my comfort and satisfaction. I am not commanded to be *useful*, but am under bonds to be *faithful*; and my expectations are built upon the future, both as to time and place. The welcoming plaudits of my risen Saviour, 'Enter into the joy of thy Lord,' will be ample compensation.

In Christian regards to my Dis-senting brethren, who love the truth equally with myself,

I remain their fellow helper,

Rushulme, Manchester, March 11th, 1851,

W. PALMER.

### CHOICE APHORISMS, BY MR. JOHN STEVENS.

DEAR BROTHER.—Your noticing the death of our late brother Page of Tring, called up recollections of by-gone days. More than twenty-five years ago (in 1825), I was yoked with that deep thinking man of God, Mr. John Stevens, at the ordination of brother Page, at Horsell. Mr. Stevens delivered the charge. Some of his remarks appeared to me so important, weighty, and striking, that I noted them down as they fell from his lips.

John Stevens is gone home, brother Page has just arrived there, and your correspondent must soon be called to join them; but the following, which I have styled *Aphorisms*, i. e. short sentences containing much meaning, may prove service-

able to some servants of our great Master, who shall follow in succession; and their insertion will certainly enrich the pages of the GOSPEL HERALD.

I am, dear brother, yours, &c.

Jireh, London.

ANDREW.

'Endeavour to obtain all your possessions from God's storehouse; and be sure you commend *Christ* to the people, and not Page.

'Do not set yourself up for a wonderful man: if so, it may perhaps be said of you, "What a wonderful man that is! He spoke *so great*, and used such *learned* words, that *I could not understand him*." The apostle Paul used "*great plainness* of speech." (2 Cor, iii. 12.)

'You are working for eternity; let it therefore be your aim so to preach, as to be enabled to leave your *pulpit*, and go to your *pillow*, with the consciousness that, though in *your* view, what you have delivered seemed emptiness and nothingness, yet "*I meant it for good.*"

'You may at times find your mind dark, bewildered, empty, and miserable: you may think, that, had it been *otherwise*, it would have been *more expedient*; doubtless it might have been more pleasant for *you*, but this trying frame may be more calculated for usefulness to some of your *tried* people.

'Watch how your ministry acts on your own mind: is vanity increased and your pride elevated? O, nothing so wrong as that you, who are nothing but a vile wretch in yourself, should be conceited. *You must come down from all this*: and bear in mind, that the Lord is oft at very great expense to keep his ministers in their *proper places*.

'Live upon God by the day. Pray for a *subject* to preach from; pray to *understand* it; pray for a door of *utterance* to deliver it; pray that it may find an *entrance* into the spiritual minds of your people; pray that it may be blest to their souls; and *then* the fruits and effects will surely appear.

'You may often go from your pulpit into a *corner*, with "O what a poor, empty, good-for-nothing sermon!" Grumble, grumble. Well, cheer up! If the sun is eclipsed *to-day*, the light may be more pleasant *to-morrow*; and *then* you may with profit remember the *dark hole* of yesterday; and call to mind that

your people are sometimes in *dark holes* too.

*Study Satan.* That tempter of souls is never tired; he works night and day, and never goes to bed. He is happy if he can but shoot at a general, a standard-bearer; glad to bring him down. His darts are fiery; but *you have the shield of faith*.

'By many *trying* dispensations the Lord may say to his ministers, "*Come nearer to me.*" He may cause them to grow much *under ground*; and may conduct them to their work in a blessed posture, even *creeping on the bended knee*.

'You must not estimate the favour of God by the ecstasy of your mind. The Lord has a right to order you about; and to *command* you in all things. Be then that good servant, who, when his Master *calls*, instantly *answers* him; when he *commands*, you are ready implicitly to obey, even let it be what it may. "Go this way." "Do this." Be sure that *you* say, "As thou pleasest, Lord. I have no choice: O let thy will be done!"

'He who employs you, has done it *sovereignly*; he was not *obliged* to call you into his service; and he can in a moment *order you off the premises*. 'Tis all of grace!

'Partake of your own sermons: the judicious doctor *tastes* his medicines. Be sure you *ask* your Lord and Master for your *texts*. He can put his finger on a *passage*, and lay your *heart* to the subject-matter of it, in an amazing way. *This I have proved*.

'In a word, you are a *soldier*: look well to your arms and accoutrements; permit no *rust*: keep them well *oiled*; aim always to have a *clean knapsack*; and be on *parade* at all times of roll-call.'

## ON BAPTISM.

DEAR MR. EDITOR.—Having for some time, with interest, perused your valuable magazine, and found, with no small degree of pleasure,

stones gathered out of my way, I beg permission, for the benefit of some who may be halting between two opinions, and who are unac-

quainted with the meaning of the term *baptism*, which the translators of the English version retained from the Greek, to present a faithful translation of a few questions and answers from an old Lutheran Catechism, of the year 1783, the compilers of which, be it remembered, were Pædobaptists.

*Question.*—What is baptism?

*Answer.*—Baptism is to dip one under water.

*Q.*—If aforetime men were dipped under water, what did this mean?

*A.*—That all wickedness in them, shall be suppressed by daily sorrow and repentance.

*Q.*—When the baptized came out of the water, and put on new clothes, (*a practice still retained in Alsace, in France, when I was there 16 years ago,*) what did this signify?

*A.*—That, as a new man, he should live in righteousness and holiness before God, even as Christ is risen from the dead to the glory of the Father.

It further states, that by the entire dipping under water, the first Christians symbolically represented the meaning of Rom. vi, 3, 4, to which the apostle's language in *London*.

Eph. iv, 24, is evidently an allusion.

Now Pædobaptists teaching these views, but practising the contrary, are they not sinning against light and knowledge. And may it not be said in reference to such, 'He that knoweth his Master's will and doeth it not, shall be beaten with many stripes.'

Again, in regard to strict communion, on which point we are so often attacked, how can men teaching the foregoing statements consider themselves, or those with whom they are united, *baptized*, unless they dare to assume the right to charge the appointed ordinances; and if so, may they not change the soul-supporting doctrines of the Bible? The former they have done, because it gave great satisfaction to the carnal mind; the latter some have attempted to do, but they can never do it effectually.

That the above statement may lead some inquirers to say with the apostle, 'We ought to obey God rather than men,' is the earnest desire of one who hopes to be no more a stranger or a foreigner, &c.

W. PURFUSST.

## Notes from a Shepherd's Remembrances.

### VI.—THE ADDRESS AT THE 'VILLAGE PASTOR'S FUNERAL.'

THE corpse was in the porch, the stone grave open, the chapel pretty full of mourners and friends, and the solemn silence was broken by the pastor of Bradford, Wilts, Baptist Church, saying:—

Christian friends, we are here on a solemn business. A beloved brother has left us by death, and devout men having brought his mortal remains to the tomb, before depositing them in it, we stay on its threshold to worship our God in this house so often hallowed to your departed pastor. I am glad to see so many interested in this solemn event. But our departed friend is now before the throne where he longed to be. He having so-journed more than three score and ten

years below, and his last being his best, you had in him a father in Israel, and gathering from the experience of his years, you found sweetness from his sanctified bitters. He is now at home. There he finds, in blessed ecstasies, his own covenant God, the adorable object of unceasing perfect praise as the Father of Glory, the Lord of Glory, and the Spirit of Glory. There, while infinite love fills his whole soul, he traces gloriously up to the glorious God in Christ, love and relationship, love and redemption, love and regeneration, love and preservation, and now, love and glorification. That Lord of glory having destroyed death, and swallowed it up in victory, has come

again and fetched him home to the mansion he had prepared in his Father's house above.

And precious was the manner of his coming for our brother! On the Lord's day morning a very special season was granted you and him; you all rejoiced together. But in the evening so wonderfully was he led into his text, 'It is WELL,' that some of you said, though he was stronger than usual, I think he has done his work. Others, that they never found one so full of heaven below, and should not be surprised if this was his last sermon. Oh! it was indeed well. The text was, the time was, the sermon was, his soul was, yours were, and he is, well, for ever and ever.

Well, he goes home thankful for the day, but soon violent pains seize that body, which, till of late, never had a pain. The doctor comes and says, 'He will quickly die.' Another comes, and he says, 'It will soon be over.' 'Thank God,' says the patient. I saw him a little before his death, and then he said: 'I long to go. I'm waiting for my eye-strings to break; pray to the Lord to come quickly.' The strings of his eyes soon did break, his burning pains ceased, and his spirit has fled to take possession of the inheritance, while he, becomingly, his God adores, free from every imperfection, under the full blaze of the everlasting sun. So he died in the Lord. His body, sleeping in Jesus, you have before you now ere we sow it as a grain of wheat in the earth for the spring-time of the resurrection. . . . . when he will be raised in incorruption, in immortality, in power, in spirituality, and in glory.

Our brother's dismissal from his toils and sins reminds us of his ancient brother Jacob's. (Gen. xlix, 33.) Did he not esteem you his children in the Lord? and when he had finished his Lord's will among you, had uttered the last allotted sermon to you, he gathered up his feet into his bed, and yielded up the ghost. Very proper, and very blessed finish indeed. Having no death-bed-work to do for his salvation, he gathered up his feet into his bed, under the mercy-aidings of the sinner's Friend. His preparation for the solemn messenger was that of eternal love, cleansing blood, justifying righteousness imputed, and sanctifying grace im-

parted, on the work of a covenant Trinity in Unity, he gathers up his feet into his bed, hopefully waiting, believingly and prayerfully, for that last solemn act of death—the yielding up the ghost.

*Yielding?* Yes; look at that hour. Death, the messenger, is come blessedly attended. The Lord Jesus himself, by his divine presence and grace, is come, with the actual personal presence of angels, to bear up the ransomed new-born spirit to the paradise of God; and he knowing this, yields his spirit to them, they receiving it so readily yielded, rises with it to that crown of righteousness which is laid up for the robe wearers above. But not for him only is the crown laid up. There is a crown for each of all who love his appearing. And who among us love Jesus' appearing? My soul, thou lovest it; 'tis thy joy, thy strength, thy opened fountain, thy meat, thy light, thy all. Then there is a crown for thee and all such, and death to us shall be a yielding up of that spirit to Jesus its greatest desire. Oh, is it not "WELL" with all such! eternally so? . . . . . Ah, it was this constrained our late brother to wish his eye strings broke, crying, 'Come Lord Jesus, come quickly!'

Now three words to those present, and I close this address. First, a word to all. See the awful ravages of sin. By sin death entered. So all of us must die, for all have sinned. Not one saint or sinner will avoid death, whether monarch or beggar. In all solemnity of death and eternity before us, let us ask, How stand matters between God and our souls, that must be yielded up to him at death? Have we sought him who is the Resurrection and the Life? Are our souls desiring him who has brought life and immortality to light through the gospel. Have we repentance before God, and faith in our Lord Jesus Christ? Every one careless and indifferent in sin, careless except at funerals or in sickness, ye are yet in your sins. And dying so, alas! what an awful yielding up of the ghost yours will be to infernal angels, for the abode of despair! Death will come. 'It is appointed for man once to die, and after death the judgment.'

Secondly, a word for the church before me. The servant has entered into the joy of his Lord. After labouring for years in your midst, to your increase, establish-

ment, and harmony, you witnessed your pastor's departure without a blot. What a mercy for him, an honour for you ! You saw also how the glorious truths of God, experimentally realized by him, influenced his life, and supported him, through the Spirit of truth, in his sickness and death, as well as were blessed by the Spirit to the conversion, and comfort of many souls. Then never slight those truths, but when wooed on the right hand and on the left, by what are termed more *moderate men*, be it your privilege, and care, and honour to contend earnestly for the faith once delivered unto the saints ; to hold fast the very *form* even of sound words. Keep together, pray much together, and every one of you endeavour to keep the unity of the Spirit in the bonds of peace. Seek now men of God—such whom God has honoured . . . .

Here's a voice for my brethren in the ministry also. It says—Work while it is called to-day. Thy Lord cometh. Preach the word in season, and out of season.

Preach it faithfully and fully ; also with all confidence, that it shall accomplish that which thy God pleaseth. Preach it boldly. It is his. It is his treasure, and the whole counsel of God must be proclaimed. It is his work to open its treasure, and to apply it to his own people, to his own glory. It is not for long we are to occupy our posts. Then let us seek to be made greatly useful, be kept faithful in our humble measure, and be gratified to see our flocks saved from the deathly lethargy so extensively damping the best energies of our Zion, and prostrating her before her foes. May our God have mercy on her, and sanctify her very *tombs* to the restoration and blessing of his kingdom, from her present chilling, divided, and too widely spread worldly mindedness. For all these purposes come Lord Jesus, come quickly. . . . .

With a few appropriate remarks, the coffin was let down, and we retired, deeply impressed, with the procession, etc. of the Village Pastor's funeral.

A SHEPHERD ON THE PLAINS.

## Original Letters.

MY DEAR RELATIVE IN THE GREAT  
GOD OF ALL GRACE !

I EXPECT you are now in the midst of what you seemed to anticipate (when I was with you), with a measure of pain. I feel anxious to know how our heavenly Father hath dealt with you since I left you. I hope, my friend, you will be enabled to consider yourself as in his hand, and as disposed of by him. He knows it is harvest time, and hath appointed all things appertaining to it. He has chosen out the men who are to be with you in the season. And they shall be no more plague nor satisfaction to you, than he sees right. Endeavour to look through secondary things to the great First Cause. This shall have a tendency to strengthen the mind to bear its decreed lot. Remember, my afflicted sister, that after you have given way to your own will and petulancy ever so freely, you will be under the necessity to go to a throne of grace, and there acknowledge your folly ; and that, by a momentary gratification of your own

passions, you have procured a double weight of distress to your own soul. Nothing uncommon has happened to you, at least such things have been. Some are fearful that they are not in the Christian's path, because they seem not to meet with tribulation ; this however is not your trouble. May the Lord help you to glory in tribulation by faith, knowing, 1. That it is needful. This we know by faith in a Divine testimony, otherwise we could not have thought such a thing, had we been left to judge of matters by purblind reason. If need be (said Peter), ye are in heaviness through manifold temptations or trials. But not without there be need. For God doth not afflict willingly, or merely for the sake of afflicting, or purely for his *own pleasure* ; but for our profit. 2. That all the tribulations of the righteous shall assuredly work together for their good. This also, is only known and enjoyed by a saving faith in the wisdom, power, love, mercy, and faithfulness of God. We cannot see these things by mere reason. The just

therefore are appointed to live by faith. May we find our souls strong in faith giving glory to God. We are to recollect that the Lord has determined all events in a way that shall be sure to bring honour to himself: and that the honour of his name is to be the ultimate conclusion of all, and not our gratification. I believe it to be impossible for us to live the upright and noble life of faith, without the enlivening and strengthening operations of the holy Comforter from Christ, and through him, to raise our heavy souls above sin, the world, and SELF. The Lord's ear is not heavy,

neither is his hand shortened that he cannot save. Then tell him repeatedly and continually your distresses. He is engaged by his word and his oath not to fail his people. He can make you rejoice in trouble. But there is a time to mourn and a time to dance. All our times are in his hand. When you have exerted yourself to the utmost of your understanding and power in the use of means, you cannot do better than yield up your all to his sovereign will by faith, and rely wholly upon him in hope and submission. I trust you will be helped thus to do.

To Mrs. M. R——'s.

Your's Affectionately,  
JOHN STEVENS.

## Monthly Retrospect.

**THE CENSUS.** Before this reaches the eye of our readers, the decennial census of the population of this country will have been taken. We mention it in this place, to apprise those of our friends who may not be acquainted with the fact, that, in addition to the ordinary statistics, there will be made, for the first time, an enumeration of all the religious edifices in the kingdom belonging to each denomination: also the number of *sittings*, both rented and free: the number of *persons* present at each place throughout the kingdom on Sunday, the 30th of March, morning, afternoon, and evening; and a statement of the 'general congregation' and Sunday schools. In doing this, we do not think that government exceeds its legitimate province. The returns will be open to all, and true facts will be elicited respecting the religious communities with which all stand connected. Church and Dissent will thus be thoroughly sifted, and with regard to the former, we are glad to see that it is intended to obtain an account of the amount received from pew-rents, dues, Easter offerings, land-tithe, glebe, &c. We observe that the Congregational Union, the Baptist Union, the Wesleyan Conference, and other bodies of Dissenters, have passed resolutions, and issued circulars to the several churches in their connection, recommending that every assistance be afforded to the official enumerators in obtaining the information required.

**CLERGY RESERVES, CANADA.**—The

first great blow has been struck at the State Church principle in the Colonies. The '*Clergy Reserves*' are certain lands set apart in Canada, to afford a State provision for the clergy, and also, we believe, for ministers of various denominations in that Colony. These have been such a fruitful source of strife and jealousy for many years past, that our Home Government has at last been compelled to yield to the representations of the colonists; and the lands are henceforth to be resumed *for state purposes*, due provision being made for *present incumbents*. This important result will, we trust, stimulate our other Colonies to like efforts.

**THE CAFFRE WAR.**—The war which has again broken out in South Africa, between the Cape Colonists and the native Caffres, threatens to be very disastrous to the Missionary stations in Caffraria. Mr. Freeman, of the London Missionary Society, who has just returned from a missionary tour in that district, gives it as his opinion, that these insurrections of the natives are mainly caused by the cruel and unjust conduct of the governor, Sir H. Smith, in depriving them, from time to time, of portions of their territory. Colonial annexations not being founded on principles of justice, never fail to lead to retaliation and bloodshed.

**DR. TZODOR.**—This individual, who has been lecturing against Popery in many of our pulpits in London and elsewhere, has had his claims and merits completely,

tested by an enquiry that has taken place at Bilston, Staffordshire. The result has proved that he is by no means worthy of the further encouragement of the public. We give this opinion from authenticated statements that have appeared in several religious journals.

**PAPAL AGGRESSION.**—A long and searching debate has taken place in the House of Commons during the month upon this question. Popery has gained nothing by this investigation, but on the contrary, its true character has been

brought out in vivid colours. Still, the policy of the present government in the bill they have brought forward to meet the emergency, seems to be rather to protect the establishment against a rival hierarchy, than to protect the nation against the machinations of the Romish priesthood.

DIED at his residence, Denmark Cottage, Cold Harbour Lane, Camberwell, the REV. INGRAM COBBIN, M. A., in his 74th year—well known by his various useful Commentaries upon the Scriptures.

---

## Reviews and Criticism.

---

**THE ANABAPTISTS OF KNOLLYSFORD DEAN; or, the Struggles and Trials of Bible Christians, &c. A NARRATIVE, Founded on Authentic Historic Facts; by W. HAWKINS.** London: Houlston and Stoneman, 65, Paternoster Row.

We have, in a previous number, directed the attention of our readers to this little production; and, in again taking occasion to notice it upon a more intimate acquaintance with its contents, we venture to express our gratification at the appearance of so instructive and interesting an account of the patient sufferings of many of those who, for conscience sake, endured the fiercest persecutions of the early Protestant establishment of this country. Among the noble army of martyrs to the cause of truth, it is not, we believe, generally known that the *Baptists* hold a conspicuous place. Ecclesiastical historians have generally, from some cause or other, taken too little notice of the cruelties practised upon those who, for boldly asserting and defending the *exclusiveness* of believer's baptism, have brought down on themselves the vengeance of the English hierarchy. It is, we believe, a fact that the *first* and the *last* persons who suffered martyrdom in England, for conscience sake, were *BAPTISTS*. Mr. Ivimey, in his history of the Baptists, has depicted the scenes of persecution through which our forefathers passed in vivid colours, and we should be glad to see an abridged and cheap publication of that excellent work, for the benefit of the generality of readers. To present a condensed view of the persecutions en-

dured by a few Baptist families during the reign of Queen Elizabeth, is the design of the author of the '*Baptists of Knollysford Dean*.' The suffering and exile, poverty and destitution, afflictions, wanderings, and deaths to which they were subjected by the despotic queen and her haughty bishops and commissioners, are detailed in a manner at once deeply interesting and instructive. We had marked one or two striking passages to present to our readers, which, for want of space, we are compelled to omit. We, however, would earnestly urge our youthful friends to procure the little volume, wherein they may trace the deadly spirit of persecution, as it is fostered by state-religion; and behold an exemplification of the grace of God under the most grievous sufferings, together with the awful character, bigoted cruelty, and dreadful end of the infatuated and persecuting Elizabeth.

---

**PROTESTANTISM OR CHURCHISM as by Law Established. What is It? What is to be Done with It? PAPACY, or the CATHOLIC RELIGION: What is It? What has it Done? What is it Doing? What is to be Done with It? An ADDRESS, delivered at Soho Chapel, Oxford Street, on Christmas Day, 1850; by GEORGE WYARD.** London: Hubden (late Ward), 54, Paternoster Row.

THE author of this pamphlet is justly opposed to the *principle* of all religious establishments. We suppose he consi-

ders that *state-churchism* is the root of all the public evils of the two great contending hierarchies, and of all the danger to be apprehended from the power of Rome. We, therefore, do not sympathize with his views respecting the measures to be adopted to suppress the Papal power, or avert the alleged dangers of the recent Romish aggression. Mr. Wyard has changed his opinions on this subject; he is '*free to confess that he thought differently to what he now does, when the question was first agitated, and considered that the Pope and his adherents had as much right to carry out their religious views as any other body of professors of religion*,' (page 1.) And we would ask, *Why not?* Is the 'aggression' really an interference with the government of England, or the liberties of the people? Do the territorial titles thereby created involve any territorial rights, or political and ecclesiastical domination? Are there any statutes thereby enforced, any penalties inflicted, any ecclesiastical imposts levied? If not, why all this ado about empty territorial titles? Why have not the Catholics '*as much right to carry out their religious views as any others*?' Mr. Wyard assigns as a reason for the prohibition, that the Pope is '*but seeking temporal power, under the guise of religion, thereby to dethrone our beloved Queen, that he may the better domineer over the souls and bodies of men*.' Then follows his conclusion, that '*it cannot and ought not to be considered persecution for the government forcibly to put down such a system in this country, and to allow it no footing whatever!*' Such are our good brother's altered opinions in relation to this subject; such are the principles attempted to be set forth in his pamphlet; principles worthy of the Star Chamber and High Commission Court of a former age! We are compelled to say that the author's illogical reasoning and carnal policy yield but little strength to the principles he enunciates, while we are sorry to believe that the alteration in his views on this question, has obliged him to sacrifice his consistency, symbolize with the *enemies* of religious freedom, compromise the principles of Nonconformity, and, as far as his influence extends, rivet the fetters of state-churchism and priestly domination upon the victims of an avaricious and oppressive Protestant establishment.

A SECOND ISSUE OF A SERIES OF PASTORAL LETTERS, as *Helps to those who Fear the Lord, on the Leading Doctrines of the Gospel, and Ordinances of the Living God.* By GEORGE WYARD. To be had of the Author, 39, Hart St., Bloomsbury; Milton Press, Chandos Street, Strand; and in the Vestry of Soho Chapel, Oxford Street, London.

OUR Brother Wyard herein appears in his own native element, in a series of affectionate Annual Letters on various important subjects, addressed to the Church of his pastoral care. We have read many of these Epistles, and feel a pleasure in recommending them to the members of our churches in general, as containing sound, clear and practical expositions of the great theme of the Gospel of Christ. There are *twelve* Letters, with a few Tracts, bound together, presenting a very neat volume, in a very cheap form. Many of the series have already passed through several editions.

ANTI-POPEERY; a LECTURE delivered at Lewisham - Road Chapel, by JAMES HOBY, D.D.; London: Houlston and Stoneman, Paternoster Row.

THIS is one of the many pamphlets called forth by the late Papal movements. The object of Dr. Hoby is two-fold:—1st, To show what the Pope has really done, and 2nd, How he ought to be resisted. Under the first of these heads, he aims to prove that, from the great importance attached to this Papal measure, both by Romanists and Protestants, and from its connection with the past history of Popery in this country, it deserves the most serious consideration of the British public. Under the second head, a complete revision of the laws affecting Popery is recommended; but we are glad to find that Dr. Hoby does not advocate a re-enactment of penal laws against the Roman Catholics, but rather deprecates the encouragement given to Popery by the grants to Maynooth, and by the rank of precedence assigned by our government to the Romish hierarchy in Ireland and the Colonies. We could wish to have seen more against the inherent Popery of our so-called 'Protestant' establishment.

The style of this pamphlet is somewhat obscure, but we recommend it as a calm and moderate statement of the real dangers of the present crisis.

WHAT OF THE NIGHT? or, *England's Provocations and God's Judgements: THE DESOLATIONS OF THE ABOMINATION; the Reward of England's Apostacy*; London: Aylott and Jones, Paternoster Row.

THESE two pamphlets by a Mr. E. Smith, of Bicker, near Spalding, are remarkable productions in their way. The author tells us that he felt that he should not be guiltless in keeping back from the public, what he has here written, and which he describes as having 'flamed into his mind' in a sort of supernatural manner. We therefore suppose we must not question his motives; but after perusing what he here puts forth, we very greatly question his wisdom and modesty, for more ignorant, violent, and intolerant productions we have seldom or ever met with.

The first of the above-named pamphlets consists of a dialogue between an 'Inquirer,' who is supposed to have just returned to England after an absence of thirty years, and an 'Observer,' who undertake to enlighten him respecting the events that have taken place during that period, and who speaks the sentiments of the writer. The second pamphlet was written in consequence of the late Popish movement; and its object is, to expose the marks of favour shown to the Popish party by our government, since the passing of the 'Infidel' Act of 1829. We have neither space nor inclination to follow this writer through all his sweeping denunciations of the rulers and people of this country. When we say that he regards the passing of the Catholic Emancipation Act of 1829, as a mark of England's apostacy, which the cholera was sent a few years after to punish; that he views the admission of Jews to Parliament as a flagrant national crime; that he thinks Sir R. Peel to have been suddenly taken away in judgment for his apostate measures;—and that he holds the Babel-building erected for the coming Great Exhibition to be a sign of gathering vengeance—we shall have said enough to show the weakness and intolerance of this notable writer.

A GRACIOUS GOD AND A GLORIOUS GOSPEL. By D. A. DODNEY.

THIS little tract by an Irish curate, consists of a concise exhibition of the gratuitous character of the blessings of

the gospel, chiefly illustrated by parables from the gospels. It is calculated to be useful:

PAPA AND MAMA'S EASY LESSONS IN GEOGRAPHY. By ANNA MARIA SARGREANT. London: Dean and Son, Threadneedle St.

GEOGRAPHY is so seldom an attractive study to young children, chiefly we think from the uninteresting manner in which it is generally presented to their minds. In the work before us this defect is completely remedied. In the form of conversations between a father and his children, the chief facts of *Physical Geography* are taught in a simple and winning manner. We recommend this work as admirably adapted to prepare the minds of the young for the higher branches of the same study.

HISTORY OF GREECE. By JULIA CORNER. London: Dean and Co.

MISS CORNER has acquired a deserved celebrity by her ancient and modern Histories for Schools and Families. They need no recommendation of ours to bring them into notice. The History of Greece is written with great clearness and fluency: the fabulous tales which disfigure so many professedly authentic histories of the Greeks are discarded, and the best modern histories are alone taken as authorities. The style is agreeable and intelligible, admirably adapted to the comprehension of young persons. We cordially recommend this work for the school-room or family circle.

TAKE ADVICE. Addressed to Church Members, by the late REV JAMES SMITH, of Providence Chapel, Shoreditch, London. Reprinted, with an Introductory Address, by W. A. BLAKE, Pastor of the Baptist Church, Sholdham St., Edgeware Road. Pp. 28.

THE late Mr Smith's qualifications to give advice to Church Members, and the accuracy with which he read passing events among them, placed him very high in this useful department of labour; and brought to him, as a return, the goodwill of those who desired to see Church Members realizing their true position.

The above little work, very neatly printed, we strongly recommend to all the members of our churches, believing

it cannot be prayerfully read without advantage.

We think the sale would be much increased, if the book could be obtained through a bookseller.

**THE HOLINESS OF CHRIST MAINTAINED,**  
*in Eight Letters by THOS. CRUMPTON.*  
London: Houlston and Stoneman.

THESE letters are addressed to a Mr. W——, Baptist minister, in reply to lectures delivered by him, in which certain statements are made and defended, derogatory to the character of the Son of God. It appears that Mr. Crumpton, after having failed to convince his brother minister by a private communication, felt himself bound to expose his errors in the present pamphlet. We highly commend the zeal and aim of the writer, but we

question whether the imputations of dishonesty, with which his work abounds, are calculated win his erring brother back to the truth. With regard to Mr. W——'s sentiments, we hold them in the utmost abhorrence. He would comfort the distressed sinner by telling him that his sins are not his own but Christ's, so that he need not mourn on account of them: and the passage, '*a peculiar people zealous of good works*,' he tells us means simply that the people were zealous of the good works of a Triune God done for them and in them—a mode of encouraging the penitent, and expounding the Scriptures, which we regard as highly pernicious. These are the two principal points here animadverted upon, but there is nothing in the contents of these letters either new or valuable upon the subject discussed.

## Intelligence.

### Baptisms.

#### OLDHAM STREET CHAPEL, MANCHESTER.

ON Lord's day, March 2nd, Mr. Carson, who had been all his life among the Presbyterians, was baptized by Mr. Palmer, and in the afternoon received into the church, with five others.

#### KNARESBOROUGH.

ON Sunday, March 16, three persons (two males and one female) were baptized in the river Nidd, in Knaresborough, by Mr. Franklin, Baptist minister of the town, in the presence of a large multitude of spectators.

#### RISHANGLES, SUFFOLK.

ON Lord's day, March 2nd, brother Harris baptized six persons, on a profession of their faith in Christ Jesus, and the same day received them into the church. The Lord has done great things for this cause, by the instrumentality of our brother Harris. May the God of peace still bless them!

#### BURY ST. EDMUNDS.

We desire to record the Lord's goodness, in that the Head of the Church, by the Holy Spirit's power, through the min-

istry of our esteemed brother Joseph Flory, has succeeded the word, and made it efficient to constrain six believers (two sisters and four brethren) to be immersed in the name of the Father, Son, and Holy Ghost. Three were immersed the first Lord's day in February, and three this month. On the first occasion, our minister spoke from John 1, 25, 'Why baptizest thou?' Between 2000 and 3000 persons were supposed to be present, and listened with great attention. On the second occasion, our minister spoke from Luke ix, 26, and between 3000 and 4000 persons were supposed to be present, and for the most part great attention was observed. It is hoped the Lord will own these services with Divine power, and bring in some of his scattered sheep and wandering prodigals. The immersion took place at the East Gate Bridge.

#### CRANSFORD, SUFFOLK.

Our brother John Baldwin, late of Bury St. Edmunds, has been preaching the words of eternal life to the church of Christ at Cransford, in Suffolk, for the last six months *successfully*. The church has given him an unanimous invitation to become their pastor, and he has accepted the same, and will commence his stated labours among us on Lord's day, April 6th.

Our brother baptized four females on the second Lord's day in December last;

and five others (three females, and two males), on Lord's day, March 2nd, 1851.

#### ALIE STREET, LONDON.

Last Sabbath evening (March 23rd), five persons were baptized at Alie street, London. We had, through the good hand of our God upon us, a good season. Our text was John xiv, 21: 'He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my father, and I will love him, and will manifest myself unto him.' The place was well filled; wherever a sight could be obtained of the baptistry, crowded, the most profound attention appeared to pervade the assembly during the discourse, and the greatest order and solemnity while the sacred rite was being observed. Oh that such seasons were more frequent, and the impressions produced more permanent! Amen.

### Settlements, Removals, etc.

#### OUNDLÉ, NORTHAMPTONSHIRE.

MR. J. MOUNTFORD, late of Handslope, Berks, has accepted the unanimous invitation from the Particular Baptist Church at Oundle, with a view to become their pastor, and will commence his labours (D. V.), on Sunday, the 27th of April.

#### REMOVAL.

We hear that our brother Carpenter, formerly of London, intends resigning his pastoral charge of the Baptist Church at Eye, Suffolk, and is therefore open to invitation from destitute churches.

#### COTTENHAM.

Mr. Green has finished his labours at the Old Meeting, Cottenham. The cause is now conducted by men of different persuasions.

#### WILLINGHAM.

Mr. Alderson (from the late Mr. Stevens' Church, Soho) has accepted the unanimous invitation of the church at Willingham, to become their pastor.

#### RECOGNITION SERVICES AT LAMBERHURST, SUSSEX.

Recognition Services were held in the Baptist Chapel, Lamberhurst, Sussex, on Monday, February 17th, 1850.

The service commenced in the afternoon at half-past two. Mr. R. Schindler read and prayed, after which Mr. Jas. Jones of Wadhurst stated the nature and constitution of a gospel church, from Acts

ii, 47, 'And the Lord added to the church daily such as should be saved.' Mr. Jones first noticed what was not the church of Christ, then proceeded to state that the church spoken of in the text originated in eternal love, chosen and given to Christ, redeemed by the blood of Jesus, quickened by God the Holy Ghost, united to the Lord Jesus by faith; those who belong to this church are called to be saints, not by nature, but by grace, sanctified by God the Father, preserved in Christ Jesus, and called by the Holy Ghost from the world; brought to hate sin, love holiness, and fear God; they are faithful in their confession to God, and faithful in their profession of his truth.

Mr. John Bunyan McCure of Hadlow, then proceeded to recognise the little band of fourteen believers. He congratulated them as being no more 'strangers and foreigners, but fellow citizens with the saints and of the household of God;' requesting them to signify their willingness to unite themselves together on the principles of the New Testament, as a Particular and distinct Baptized Church of Christ. He said, you have been in the habit of worshipping within these walls for a long while, but not as a distinct church, only as a branch church belonging to the Baptist church, Matfield Green. You have required of them your dismissal. Are they able to grant you such a one as will justify the ends for which we are met? The church at Matfield responded, granting to each an honourable dismissal. They were now requested to uphold their right hand as public signs of their willingness to give themselves unitedly to the Lord as his worshipping people. This being done, they were requested to give to each other the right hand of fellowship, and thus give themselves to each other in the name of the Lord.

The articles of faith being read, Mr. McCure gave the right hand of fellowship to one representing the whole, recognizing them as a church of Jesus Christ, calling upon those members from other churches to hold up their right hand, and so publicly acknowledge them as a part of Jehovah's church in the wilderness. A letter was read, written by the church, expressing their love to brother Ray, requesting him to become their pastor; expressing their conviction that it was in accordance with the will of God, on the ground of his labours having been made a blessing to their souls. That call being accepted, Mr. McCure said there was no occasion to call on brother Ray to give an account of his call by grace, and to the

ministry, he having done that on a former occasion; and having laboured in these parts so many years, he was well known to be a subject of grace, and a minister of Jesus Christ. He then requested Mr. Ray to give the right hand to one of the members who represented the church, at the same time calling upon them to give the right hand to Mr. Ray; that is, the church gave themselves to the pastor as his flock, and brother Ray gave himself to them as their pastor. Members from Hatfield Green, Hadlow, and Wadhurst, then signified their approbation, and Mr. Waterman, Sen., on the part of the church at Hatfield, handed over the trust deeds of the chapel.

Mr. McCure then administered the Lord's Supper to the newly recognized church, requesting those members from sister churches of the same faith and order, to unite with them, in commemorating the redeeming love of our precious Lord Jesus. This closed the afternoon service at a quarter-past five.

A comfortable tea was provided in the chapel for upwards of one hundred persons. In the evening, brother McCure preached to the pastor and church from Acts xx, 28. We regret our space will not permit us to give further notice of it. The chapel was crowded, and it is hoped that much spiritual good will result from these interesting services.

#### A SHORT SKETCH OF THE PAST HISTORY, AND PRESENT CONDITION OF THE CHURCH OF CHRIST AT DORMAN'S LAND, LINGFIELD, SURREY.

This Church, after having been about five years destitute of a stated ministry, has at length, we are glad to learn, had a pastor settled amongst them, whose ministry is received with acceptance, and whose labours have been blessed for good. The following outline of the interesting circumstances connected with the rise and progress of this cause, will, we think, be perused with interest by our readers.

Previous to the year 1775, there was no meeting place for Dissenters near this locality, and, with two or three exceptions, gross darkness covered the people. About this time, a poor man in the neighbourhood, became enlightened to see his lost state as a sinner, and, having sought in vain for peace of mind in the churches of the Establishment, his distress became very great. Hearing that the gospel was preached at Sevenoaks, he determined to go there, and frequently repeated his visits, till at length his heart was filled with joy and peace, from a persuasion of his pardon and acceptance in Christ.

Some time after, having met with three or four others who had become serious and thoughtful, this *first* convert to Jesus in this part determined to open his cottage for preaching. This was no sooner done, and a person found to speak there occasionally, than a storm of persecution arose: week after week the windows of the cottage were smashed, and the worshippers pelted with all sorts of offensive missiles: while an incessant noise was kept up by shouting, blowing horns, thumping kettles, ringing bells, etc. An effigy of the 'Methodist parson' as he was called, was also carried to and fro, and afterwards burnt on the common. The rabble were kept in countenance by their superiors, who, smoking and drinking at a short distance, watched the proceedings of the mob. Appeals were made to the magistrates, but no redress was obtained. Afterwards application was made at Bow Street London, and two officers went down, thinking by their presence to allay the tumult: in this they were mistaken, and were compelled to return, and send armed men down, who, by threatening to shoot the first person that insulted them, kept the mob at bay. The magistrates soon received a letter from London, which obliged them to fulfil their duty, and in consequence some of the ringleaders were arrested, and the little band were enabled to proceed with less molestation, though awful afflictions beset some of their persecutors.

There was at this time a little company of believers residing at a place called Handcross in Sussex, who had a Mr. Humphrey for their minister. The few at Dorman's Land were considered a branch of that church; Mr. Humphrey preached to them once a fortnight, and at length, in 1786, a small chapel, 28 feet by 16, was erected. In 1791, he discontinued his visits, and the chapel was supplied by various ministers, one of whom baptized five believers in a brook near Edenbridge.

In the year 1792 these believers were formed into a church, consisting at first but of nine members. One of their number, named Chapman, was soon found to possess a gift for speaking to the edification of others. When a little boy, he had witnessed the tumult occasioned by the introduction of the gospel into this neighbourhood; a little later in life he assisted in the erection of the house for the saints to worship in, and *now* it appeared that he was being qualified to labour as an instrument in the erection of the spiritual house. He was invited to speak occasionally; this he did with such acceptance,

that the work soon devolved upon him, and he was unanimously chosen to take the pastoral office. He began to preach in 1793, and ended his labours and entered rest in 1844.

By the year 1804, about sixty had been baptized and added to the church. The place having become too strait for them, an enlargement was made, and this also being soon found to be too small, it was resolved after much deliberation to take down the old, and to erect a new meeting-house, 40 feet by 34. This was opened in 1817, when three sermons were preached by Messrs Upton, Chin and Shirley.

In a short time front and side galleries had to be erected, the whole of which have long since been paid for. During his pastorate, Mr. Chapman preached regularly in several villages around; many were thus converted to God, and added to the church at Dorman's Land until as believers multiplied, they were in a condition to form a church, and have a meeting-house and minister in their own locality. Thus, directly or indirectly, through the preaching of the gospel here several other churches have been formed around, though few *now* agree with the original church in doctrine and discipline. Mr. Chapman entered into his rest in 1844, having, during the period of his ministry, which was of about 50 years' duration, baptized 300 persons. After his death various ministers occupied the pulpit, but the prosperity of the cause began to decline; that unanimity which seems essential to progress was not present, and none being added to them, their number gradually diminished.

Such was the aspect of affairs in 1849, when the present minister of the church, Mr. T. Grigg, a member of the church under the late Mr. Stevens, of London, first went to supply for them. After preaching to them with acceptance for two months, he received an unanimous call to the pastorate; this however he declined then to accept, feeling desirous to see the hand of the Lord more clearly in the matter. He continued however to preach regularly every Lord's day, having to travel nearly 80 miles to do so. In the spring of 1850 the congregation began to increase, and the church became much more united than formerly, many expressed interest in the things they heard, who had not done so before, while a few were anxious to give themselves to the Lord by baptism. Six candidates were baptized on the 12th of May, and the church encouraged by such an increase, renewed their request to

Mr. Grigg, to come down and take up his abode amongst them, a request which he then felt himself unable to refuse. On the first Sabbath in August he commenced his stated labours there, and the blessing of the Lord appears evidently to rest upon his labours.

On Lord's day, Nov. 24th, eight believers were baptized, and, with two others who had been previously baptized, took their seats at the Lord's table on the following Sabbath. Others are proposed for membership, the congregation is much larger than formerly, and the prayer meetings are well attended. The present number of members is between sixty and seventy. Most sincerely do we trust that the Head of the church may continue to bless the labours of his servant in this locality, and that the church may enjoy continued peace and prosperity.

#### RE-OPENING OF A PARTICULAR BAPTIST CHURCH, CRIGGLESWORTH, NEAR WAKEFIELD, IN YORKSHIRE.

Crigglesworth is a village pleasantly situated upon the brow and slope of a hill, about three and a half miles from Wakefield, the largest provincial market for corn and cattle in England. At the south eastern angle of this locality, stands a neat little chapel, erected by the late Mr. Hattersley and his brother, containing three galleries, and estimated to seat nearly four hundred persons. One of the two brothers became the first pastor, and a son of the first pastor became the second pastor; both men of truth, exhibiting gospel matter much after the manner of Gill and Brine. They were succeeded by two others, both of whom departed from the faith once delivered to the saints, and once professed by them. These have both left, and sundry unpleasantnesses, with no small measure of mutual alienation, not to say animosity, having by one means or other been brought into operation, the congregation became scattered, and the doors were closed.

Recently, however, Mr. Richard Hattersley, railway contractor, and son of the first pastor, has, at his own cost, cleansed, painted, grained, and beautified the whole of the interior, not forgetting the outward appearance as well.

On Lord's day, March 16th, Mr. Palmer of Oldham Street, Manchester, preached two Sermons to deeply attentive audiences. That of the morning was on the subject of religious revivals, from Psalm lxxxvi, 6: 'Wilt thou not revive us again, that thy people may rejoice in thee?' That of the afternoon was an

affectionate and earnest commendation of them to God and to the word of his grace, from Acts xx, 32.

Mr. Richard Hattersley, who has been at considerable expense in painting the chapel, and who feels a lively interest in the cause of God and truth there existing, has offered thirty pounds for the first twelve months, to a Mr. Wilson of Hull, who is to raise what contributions he can from the people. The chapel is in trust, and free from debt.

'Wilt thou not revive them again, that thy people may rejoice in thee?' Some perhaps are looking up and sighing, 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.' There are a sprinkling who take pleasure in her stones, and favour the dust thereof. To such be all grace and peace; and when their souls faint, like another Jonah, like another Jonah may they remember the Lord, and their prayer go in unto him, even into his holy temple.

## Deaths.

### MR. THOMAS EASON.

WE regret to have to announce the death of Mr. Thomas Eason, Baptist Minister, late of Ely, on February 27th, aged 69 years. We hope to be able to give a short memoir of our departed friend in a future number.

### MRS. M. WHITTERIDGE.

Mrs. Martha Whitteridge was the daughter of Thomas and Mary Elizabeth Daniel, of Hill Farm, near Haynes, Bedfordshire. She was born April 12th, 1784, and when about 16 years of age, was deeply convinced of her state as a sinner in the sight of God, under the ministry of Mr. Freeman of Cotten-End. The state of her mind soon became visible, being attended with great terror and dismay, which continued for a considerable time; till one day, as she was walking in deep meditation in one of her father's closes, the words 'thou art my chosen vessel,' sounded in her ears as an audible voice from heaven, with such power and consolation, that it effectually removed her load of guilt, set her soul at liberty, and scattered all clouds of darkness from her mind. She saw with new eyes; all nature seemed clothed in a new aspect, and she was filled with joy unspeakable.

She continued under Mr. Freeman's ministry until his death, deriving much edification and advantage from his labours. At a subsequent period, a new chapel was erected at Haynes, and Mrs. W. became an active and zealous promoter of their cause. Here she attended, under the ministry of Mr. Chew, with regularity and deep interest; imitating the example of Mary, who, she used to say, went early to the sepulchre to see the Lord. It was her painful lot to pass through deep waters of domestic affliction and persecution, with heavy trials of a worldly and circumstantial character. In the midst of these scenes she laboured to train her children in the ways of the Lord, and endeavoured to imbue their minds with the principles of divine truth. A retiring disposition, together with the humblest view of herself, prevented her union with the visible church of Christ; a privation which the nature of her afflictions might probably impart occasion, but which nothing can justify in those who have tested that the Lord is gracious. In her last illness, she was enabled to exemplify the favour of divine grace in a gratifying woman. Partial delirium, accompanied by great bodily suffering, prevented that free converse with her friends which was desired, but at intervals, she was enabled to express her faith and joy in the Lord. Desiring on one occasion the sixth of Job to be read to her, she exclaimed, 'I know that *my Redeemer liveth*,' with a tone of delightful assurance which expressed the source of her dying consolations. Most of the time she was confined to her bed, she laid with her hands clasped together, as if in secret converse with God. On being asked by one of her daughters if she feared to die, she said: 'No; I have no fear of *my own state*; I know that *my Redeemer liveth*,' implying that it was her children's welfare she was anxious about; and adding 'I hope a hoof will not be left behind.' A little time before her death, when relieved from acute pain, she exclaimed, 'Is not the Lord good to me? I have had an hour's rest; he is merciful; bless the Lord, bless his holy name!' Upon being asked if she would like to stay in this world, she indicated her desire to depart; and at half-past nine o'clock on the 27th of June, 1850, her ransomed spirit took its flight.

### MR. POPE.

Our esteemed brother Pope of Meopham, Kent, departed this life on Saturday, the 22nd of March. In a future number we hope to give the leading incidents of our late friend's life.

THE  
G O S P E L   H E R A L D ;

, OR,

POOR CHRISTIAN'S MAGAZINE.

---

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

---

M A Y ,   1 8 5 1 .

Essays.

---

'IF THEREFORE YE SEEK ME, LET THESE GO THEIR WAY.'—JOHN xviii, 8.

EVERY incident in the life of Him by whose life we hope to be saved (Rom. v, 9), is highly interesting and important to the true believer. No circumstance in his life, or attendant upon his death, is unworthy of remark, or which is not well worthy of a careful and prayerful attention. We are told that there is much that is not revealed of what Jesus did during his sojourn on this earth. (John xxi, 25.) There are many facts which we should like to have heard more of, but seeing that God has, in his wisdom and sovereignty, withheld so much, we ought the more highly prize that which he has graciously re-

vealed. There is quite enough to satisfy the most curious and capacious mind. Let the Christian follow our Lord's career from his birth to his death, and he will learn many wholesome, practical lessons; pursue our Lord in his course on this earth; trace him throughout the narratives left us, and the Christian will find abundant to satisfy a larger soul, and a larger existence, than man is favoured to enjoy here below. God's sovereignty meets us on every side—it is written as with a sunbeam.

In seeking Jesus in God's revealed will, we must let all self-conceit, sinful curiosity, and re-

bellion of mind go their way; we should come as children, receiving what is written implicitly, and should be wary lest we be caught aside in a spirit such as is too common, viz., that spirit which rejects the sovereignty of God. Seek Christ as he is revealed, and not bring with you pre-conceived notions; and if minister and people did so, Christ would be found, and all errors on this head would be scattered away.

Many in the days of our Lord sought Jesus only to oppose and deride him; many for their temporal advantages; many that they might be distinct from those around: few sought him spiritually, and consequently, when he enunciated his doctrines—cutting to the quick, affecting the consciences of his hearers, and exposing the immoralities of the heart, of the hidden spring of action, shewing how very rotten to the core they were—they were offended; many followed him no more; many resolved, so soon as opportunity offered, to destroy him.

The elements surrounding our Lord were very variable and contradictory. Sometimes he was received as the sent of God, anon deemed a deceiver; one moment acknowledged a prophet, presently contemptuously twitted as the Carpenter's Son; again esteemed

as from God, and then a devil; now received with acclamation, and then considered a disciple of Beelzebub; now at the highest pitch of fame, and then sought for to be cast down from the brow of the hill; sought through jealousy to be destroyed when a babe, and actually sacrificed through envy when he had arrived at manhood. The chief priests and Jewish people delivered him up through envy (Matt. xxvii, 18; Mark xv, 10). Of all the passions of the human breast, envy perhaps is the worst. It has no redeeming trait; even pride and vanity are less baneful: pride often keeps a man from bad associates; vanity often causes a man to be outwardly clean and neat; but envy so enslaves the mind, that it robs its subject of all peace, and seeks to destroy the peace, or pleasure, or good of another. It has been well called the eldest born of hell. See Prov. xiv, 30; xxvii, 4, as further illustrating envy.

All the life of Christ is of the last interest to the Christian, but especially so, as he draws near to the hour of his departure—to the time when it was expedient that he should go away. The Jews seek to take Jesus of Nazareth; Judas is their guide. They find Jesus in the garden where he often resorted. Jesus expects him, and seeing them, asks them thus:

'Whom seek ye?' They answer him, 'Jesus of Nazareth.' He replies, 'I am;' and his pursuers fall to the ground. There we behold a little of the off-shining of the Deity; they fell as dead men, smitten as with a sudden palsy. Again the question is put by our Lord, and is again answered, and our Lord says, 'I have told you that I am; if therefore ye seek me, let these go their way.' He was to be alone in the great and stupendous work of salvation; of the people, there was none to be with him. 'Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone.' (John xvi, 32.)

The Scriptures give numberless instances how Satan has been outwitted in his crafty designs. He thought to make our Lord a sufferer only, but in his suffering God makes him a sacrifice for sin. Satan thought possibly he might, by delivering Christ to death, destroy man's hope; but that death is man's deliverance. Satan never thought he was the unwitting instrument in the salvation of millions. God, in his sovereignty, makes all persons, things, and agents serve his designs. Hell may plot, but such cannot prevent the predestination of God. What was Satan's savage delight, was made unto God a 'sweet smelling

savour,' and to man a 'savour of life unto life.' It was little thought by Satan and the wicked Jews that, when Christ was condemned, there was to be no condemnation to the church; the handwriting of ordinances was nailed to the cross, and powers and principalities were spoiled. (Col. ii, 14, 15.) Blessed be God that, when Christ was thus bruised, Satan's head was beaten to the dust.

It is remarkable to observe how the Godhead beamed forth in the garden, when the people licked the dust; illustrative of the power which was put forth when the host was destroyed in one night. Let the Deity but appear, and man is denuded of all his boasted power. Who can stand when he appeareth? It is precious, in reading the life of Christ, to dot down where are beheld the rays of the Godhead emitted forth in splendour.

The divinity of our Lord is seen on every side, and on every turn. Hear him disputing with the doctors in the temple—was this human wisdom merely? Listen to him teaching in the synagogues—was his preaching the preaching of a mere man? Go to the sea-shore, and witness the quelling of the mighty waters—was this earthly power? Go again to the water-side, and behold the extra-

ordinary draught of fishes—was this the power of man? Accompany our Lord to the marriage feast, and there learn a practical lesson from 'the modest water, which saw the God, and blushed.' Follow our Lord into the garden, and witness sorrow more than humanity could bear; there we see him exceeding sorrowful, even unto death! Follow him further to Pilate's hall; hear the railing, the taunts, the blasphemies; see the degradation he was subject to, and yet he 'opened not his mouth,' but 'was dumb as a lamb before her shearers.' Paul's conduct was somewhat different when brought before Ananias; he could not help saying, 'God shall smite thee, thou whited wall.' (Acts xxiii, 2, 3.) Again: ascend Calvary's hill, and gaze upon our Lord on the cross; and behold, as humanity died, the power of his divinity displayed: 'This day thou shalt be with me in Paradise.'

'If you seek me, let these go their way,' is to say: 'I have undertaken, and will undertake for the people.' His suretyship is at once shown. A surety is one who undertakes to pay a debt, perform a contract, or discharge the liability of another. The debt God's people had incurred, without hope of paying, he paid; the awful covenant of works which, through the lapse, we could not keep,

Christ performed; the dread liability to which man was subject through sin, Jesus fully discharged for all for whom he became surety. A surety is only so for a particular person or people, for a particular purpose or occasion, and not for all the world generally. Such is the suretyship of our Lord. It cannot be extended beyond the covenant of old, and it cannot be limited to less than the purpose of the Most High. No one could pay the wages of sin but Christ; he paid the 'uttermost farthing;' he removed the curse; he rent the vail which precluded our approach to God; and, by the shedding of his blood, he has for ever opened and consecrated a way into the holy of holies.

In history we read of a remarkable instance of one friend being bound as a surety for the return of the other, and in the event of his not returning, being willing to die for his friend; but this bears no analogy to the suretyship of Christ. A friend may be bound for a friend, but Christ was bound for his enemies. We know of no instance that can be compared with this amazing transaction; it beggars all others. It is this that makes the Christian religion soar so far beyond all human dogmas; it is this that establishes Christianity to be divine.

Many persons are willing to be-

come sureties, but are not able, and many able, but not willing. Many are willing to become bound, provided they can be assured that they will run no risk. Not so our Lord, he entered into the contract, knowing the end from the beginning; with full knowledge that he should have to bear the curse, and endure the shame for his people. He was made a curse for us (Gal. iii, 13); the curse that would have fallen upon the people, fell upon him, because he had engaged to stand in our place. Christ went under the law for us, and thus voluntarily become subject to the curse.

Many are willing to become surety, provided they can have an equivalent made over to them to cover their liability. Not so our Lord; his people were so utterly deficient, beggared, and wanting, that nothing was expected, as nothing could be given. It was a sovereign sacrifice, wholly without consideration, as between Christ and his people; but as between Christ and God, the atonement was the price of the people's release and redemption. Christ was 'made sin for us who knew no sin, that we might be made the righteousness of God in him' (2 Cor. v, 21), not in ourselves; so even after our redemption, we must stand in him. The sacrifice of Christ was entirely voluntary; he *gave* himself for us,

'an offering and a sacrifice to God' (Eph. v, 2); and again, he '*offered himself*' (Heb. ix, 14.) He voluntarily laid down his life for his sheep; none could take it from him. (John x, 18.)

Christ was not only willing to redeem, but he was able. A compelled sacrifice God would not have accepted; it must be willing, and free from constraint. The Jews could not have lain their hands upon him, had he not permitted. They fell to the ground at the utterance of the words 'I am;' and then, subsequently (the time how long does not appear), in order to show that the time appointed had come, he allowed himself to be taken. Previously, the Jews had sought to take him, but no man laid hands on him, because his hour had not yet come (John vii, 30; viii, 20); but, at last, the time so often apparently deferred came (John xiii, 1), and he was betrayed when the hour of darkness had arrived. At the time afore appointed, the restraint upon the Jews was removed, and what had long wrangled in their evil hearts, their wicked hands effected, and Christ was crucified, agreeably to the determinate counsel and foreknowledge of God. (Acts ii, 23.) It is evident nothing could have prevented the occurrence of the event at the time it did occur, neither could it have transpired

before. God's purpose prevented it happening earlier, as is evident from the fact of the Jews frequently endeavouring to bring it to pass, and yet never succeeding; and yet, when Jesus was sought for in the garden, it is clearly shewn that, without God's permission, the powers of darkness could not have prevailed. Our Lord says: 'I was daily with you in the Temple, yet ye stretched not forth your hands against me' (Luke xxii, 53.) See also John xix, 11, where our Lord denies Pilate's power to crucify him, unless it had been given to him.

Further: a person may be both able and willing to be bound for another, but that third person might be unwilling to accept him. But God did accept our Lord; he signified that he was well pleased (Matt. iii, 17). Under the law,

a lying-in woman, upon entering into the Temple, offered a lamb for a burnt offering, and a dove for a sin offering; so when our Lord entered upon his work, and was publicly baptized, the Holy Spirit descended upon him in the form of a dove; possibly to shew, that he was the great sin-offering.

In conclusion we may say, that the value and dignity of the atonement arise from the fact that our adorable Christ and surety is both God and man. As man, merely, he was powerless; as God and man, all efficient; as man, he dies; as God-man, he atones; as man, he pleads and prays; as God-man, he prevails; as man, he suffers; as God-man, he saves. He was the only High Priest who was made 'perfect through suffering.' Such a High Priest eminently becomes us. Amen.

C. T.

EDOUARD.

## POPISH PRETENSIONS AND PROTESTANT ERRORS.

(Continued from page 38.)

THE Mother of Harlots asserts the impious assumption, that she has power to decree rights and ceremonies in the Church and worship of the living God. The English Church, her daughter, follows in her footsteps; Dissenting Pædobaptists practice the iniquity, and open communion Baptists, and Baptists permitting the unbaptized to minister in their sanctuaries, are accessories to the sin. A too great deference has been

awarded by the churches of at first a purer creed, to genius and name, under whose sanction errors of most malignant character have crept in amongst them. The evils, once introduced, speedily corrupt. Not many years ago, Robert Hall, the talented and celebrated preacher, rode his hobby, 'Terms of Communion,' over a great number of the Baptist churches, corrupting their faith and practice by his eloquent,

yet unsanctified perversions of the truth. The mischief continues still to operate, though the greatest efforts of his genius could not, as can no other to the end of time, raise the 'hobby' above the ground of carnal reason, and a deceitful handling of the word of God. Mr. Noel now, and others, may attempt to defend the practice, but their labour must end in vanity, for they have no divine authority for what they do.

Like the Papists who, in the absence of scriptural warrant for their unholy proceedings, have recourse to the opinions of the Fathers, etc., Mr. Noel, likewise, substitutes the want of scriptural authority by the practices and the piety of some eminent modern Pædobaptists. Thus he asks: 'In what apostolic church were ever such men as Baxter, Howe, and Flavel, Doddridge and Whitfield, Edwards and Payson, Fletcher, Martin, Brainard, and Chalmers, men full of the Holy and wisdom, walking with God, and labouring for Christ, refused such communion?' Now, this question really has nothing to do with the point in dispute. We ask for Scriptural authority; he points us to the perversions of 'pious men.' The *piety* of the saints is by no means to be undervalued; but their failings have no force of law to the church. The authority of Christ, in this matter, is of more consequence than the piety of all the Christians, and Christian ministers that ever lived. Besides, according to Mr. Noel's own showing, there were no *such men* as those he refers to in the

apostolic churches; and such, therefore, have no right of admission into churches formed on apostolical precedent now. The congregations with which they were connected were not such churches, because adapted to a mere human device, not a divine constitution and order. The visible church of Christ on earth, is a body of baptized and united believers, and he recognizes no unbaptized person as belonging to it.

But, interposes Mr. Noel, 'They can no more force their convictions than you can.' Very well; no more can the *sincere* Socinian or infidel; yet we believe Mr. Noel would admit neither of them. *Sincerity* of belief cannot be accepted for, nor does it alter the nature of truth, or dissolve the obligations which it enforces; in other words—it lends no validity to disobedience, nor presents a just claim to regard as an apology for erroneous doctrine.

Mr. Noel proceeds: 'He is unbaptized it is true, but his neglect of baptism is simply an error; and if a faithful, loving, and obedient believer, who studies and follows the Scripture, is to be excluded from communion for an error which does not touch the great doctrines of the Gospel, where is the exclusion to stop?' Now, in the first place, what a perversion of terms this passage exhibits! The words 'faithful,' 'obedient,' and 'follows,' should, in truth, have been written 'unfaithful,' 'disobedient,' and 'turns from the commandment.' It has been too much the case, even with good and great men, when pleading for some inno-

vation of practice, or subversion of doctrine, to represent that it is 'but simply an error,' a 'trivial matter,' an 'affair of but little account.' We are ashamed beyond measure whenever, in relation to the precepts of Christ, we look at this plea. What is it but the result of the cunning and craft of Satan, playing upon the infirmity of good men? Alas! that it should ever prevail. It bears the mark of the same sly and diabolical cunning which said to the Saviour, 'Fall down and worship me.' Just as much as if Satan had said, 'It is but a trivial matter, now only just fall down, and you shall at once see how great the result will be. All these will I give thee.' Out Satan, out, upon your malicious and infernal craft. Thou hadst in thy eye the undoing of Deity. Fall down to thee! Didst thou expect it, Satan? Happily, for once thou art matched. Cunning and malicious, and sly though thou art, thou hast found him at last 'who takes the wise in their own craftiness.' Thou art in the presence of Him who hast threaded thy deepest intent, whom thou canst not deceive, and whose 'Get thee behind thee' shrinks thee into thy true character, and reduces thee to thy proper dimensions. Go back to thine own place, foiled and beaten, and come forth of thy den no more. But he is to go forth to deceive the nations again.

We regret that Mr. Noel has so far fallen into the snare as to represent that 'the Pædobaptists' neglect of baptism is simply an error,' and may therefore be dispensed with, as

to him. But if one error of this kind after another is to be tolerated, it becomes us to inquire, 'At what point of the series are we to stop?' or, henceforth, are we to believe that all truth is worthless, and that it is a matter of total indifference whether error or truth is to reign in the churches? An apology for disobedience to Christ includes of necessity a denial of his authority; and a right to alter or dispense with a part, involves a right to alter or dispense with the whole; and if such a right as this is to be set up, we may just as well become Papists as remain in name Christians: in a word, it matters very little in such a case what we may become.

But this 'simple error,' as it is called, "DOES touch the great doctrines of the Gospel;" and it does so in this way. It seeks to undermine the very foundation upon which they rest: for it disputes the authority of the Saviour himself; and, if that may be questioned, what do the doctrines of the gospel avail? What is their value, if that be denied? If our friends of the Pædobaptist persuasion are at liberty to subvert his authority by the imposition of human inventions, certainly the doctrines he taught must, in their esteem, be but of little worth. Rob him of it, and they become utterly worthless. This is the requirement and principle of open communion. He says, 'be baptized;' that says, 'you need not be baptized, only *think* that you are.' If this be not to deny him, what is? In this view the matter assumes a

very serious aspect. Let the advocates of open communion show us how we are to practice it, and retain intact our allegiance to the blessed Redeemer, and the controversy with us is at an end. This is impossible. The practice is an act of high treason against him. It is an allegation that the parties concerned know the best, and have the higher authority. No act of pretended charity can be accepted for a violation of the precepts, and the personal and princely rights of Jesus, the King of Saints.

Mr. Noel further informs us that, 'This exclusion of holy men seems a palpable disregard to the work of the Spirit in Pædobaptists, tempts Baptists to overvalue themselves on account of baptism; and, if it impairs the spirituality of the church, must hinder the conversion of sinners.' This is a pretty sample of the reasoning to which we are treated by Mr. Noel. Respect for the man induces us to try to bear, as well as we can, with it. Now, we delight in tracing the work of the Spirit when we can discover evidence of his operations; but we find none in the teaching of Christ's disciples to walk contrary to his commands.

The consistent Baptist, however,

may, and should always, evince due regard to the distinguishing ordinance which it is his honour to receive and enjoy. But it is difficult to perceive how this includes a temptation to sin. Take care, sir, we beseech you how you tread on this ground. If the Baptist labours under temptation to over-value himself, the cause must be sought elsewhere than in unflinching regard to this ordinance; unless, indeed, he has mistaken the will of his master respecting it, which is not even pretended. Exclusiveness, therefore, is a part of the ordinance. And how is it possible for those to derive any benefit from it, who remain still unbaptized.

Nor can we admit that it is the work of the Spirit to sanction and bless disobedience. Our friends the Pædobaptists must forgive the reiteration that, for the Spirit to work in *them*, is one thing; in *Pædobaptism*, another. In *them* we rejoice to think that the Spirit may, and does work, notwithstanding their errors; in *Pædobaptism*, never. Neither is his work in them to teach, or lead to it, He neither suggests, nor blesses it.

We reserve a few concluding remarks to a future occasion.

---

### ENCOURAGEMENT

Is often needed by the people of God, and it is often given in the word of God. The many sins and sorrows, frowns and afflictions, duties and difficulties they meet, renders encouragement necessary for them. It is support, favour, countenance,

and incitement; it is an incentive, motive, pushing us forward, stirring us up, urging us on, in hope and duty against all hindrances. It is opposed to discouragement and despair. 'The soul of the people was much discouraged because of the

way.' And the way of this wilderness is sometimes very discouraging still; but it is the way to a world where thorns and briars will trouble us no more. Encouragement to the wicked is not from God, but the devil, the world, and false teachers, and it is dangerous to receive it; but encouragement from God is, by his promises and to his precepts, to hope for his mercy, and keep his commandments; and it is to all who feel their want of the one, and wish for the other. We shall draw it from several scriptures, designed and addressed—

1. To the *poor*. 'Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?' (James ii, 5.) Not that God has chosen all the poor, nor has he rejected all the rich; but his people are chiefly among the poor, and it is truly encouraging to know their earthly poverty does not deprive them of their heavenly treasure. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven' (Matt. v, 3), who feel they have nothing good of their own, yet hope for all good as a free gift, and know that if they live, it is by charity alone. 'God will abundantly bless and satisfy his poor with bread' (Psa. cxxxii, 15); thus they are sure of a good supply for body and soul, and are much encouraged to expect it. 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of

Israel will not forsake them' (Isa. xli, 17); so that they have great encouragement to pray and wait, for though the promise may delay, it must be sure at last. 'The poor have the gospel preached to them' (Matt. xi, 5), and this is with the Holy Ghost sent down from heaven, shewing that their sins are pardoned, their souls saved, and their heaven secure. The poor saints, like those at Jerusalem, are encouraged by a certain contribution from their richer brethren, and sooner than suffer them to starve, the ravens shall bring them bread and flesh, as they did Elijah in the days of old (see Rom. xv, 26). They need not be over-anxious about food and raiment, but should first seek the kingdom and righteousness of God, and temporal blessings shall be added. (Matt. vi, 33.)

2. To the *penitent*. 'Blessed are they that mourn for their iniquities,' 'for they shall be comforted.' (Matt. v, 4.) Theirs is a godly sorrow working repentance to salvation. (2 Cor. vii, 10.) The high and lofty one dwells with the humble and contrite, to revive their spirit. (Isa. lvii, 15.) 'Whoso confesseth and forsaketh his sins shall have mercy.' (Prov. xxviii, 13.) David confessed his transgressions to the Lord, and found forgiveness. (Psa. xxxii, 5.) And John says: 'If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.' (1 John i, 9.) Thus the truly penitent shall be blessed with pardoning mercy; God, for Christ's sake, forgives all

their iniquities. 'The blood of Christ cleanseth us from all sin,' so that pardon appears in the purity it promotes; and for each of these there is much encouragement to pray. (Psa. xxxii, 6.)

3. To the *persecuted*. 'All that will live godly in Christ Jesus, shall suffer persecution.' (2 Tim. 3, 12.) 'If they have persecuted me,' said Christ, 'they will also persecute you.' (John xv. 20.) But, believer, you may be sure it is better to be the persecuted; than the persecutor; which to him is a token of perdition, but to you of salvation, and that of God. (Phil. i, 28.) 'Blessed are you that are persecuted for righteousness' sake; when men revile you, and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.' (Matt. v, 10, 11, 12.) 'Thus you are persecuted, but not forsaken.' (2 Cor. iv, 9.) This is for the 'trial of your faith, which is much more precious than gold, and shall be found unto praise and honour and glory at the appearing of Jesus Christ.' (1 Peter i, 7.) Remember, we are not to 'render evil for evil,' but to 'love our enemies, do good to them that hate us, and pray for them that persecute us.' (Matt. v, 44.) Encouragement is,

4. To the *tempted*. Many are tempted by the devil, and by being called to suffer fiery trials in various ways. But they are not only described, but also encouraged in the Holy Word. Jesus suffered being tempted, and so is 'able to succour them that are tempted.' (Heb. ii, 18.) 'He was tempted in all points as we

are, yet without sin, and is touched with the feelings of our infirmities.' (Heb. iv, 15.) 'God is faithful, and will not suffer you to be tempted above that ye are able to bear, but will, with the temptation, make a way to escape.' (1 Cor. x, 13.) 'My brethren, count it all joy when ye fall into divers temptations.' (James i, 2.) Not when ye fall into sin, for that would be a sorrowful case, and be bitter, instead of blessedness. But suffering in the way of righteousness, when the Lord is with us, is a joyful season. 'Blessed is the man that endureth temptation; for when he is tried, and his trial is ended, he shall receive the crown of life, which the Lord has promised to all that love him.' (James i, 12.) 'And they are the godly whom the Lord knoweth how to deliver out of temptations.' (2 Peter ii, 9.) So there is encouragement to pray—'Lead us not into temptation, but deliver us from evil.' (Matt. vi, 13.) My soul, I charge thee to remember well the words of thy Lord, in Matt. xxvi, 41, 'Watch and pray, that ye enter not into temptation.'

5. To the *diseased*. Of this class there are several instances recorded in the sacred volume, and many of which we have no account; most of these I believe are the rods and stripes procured by disobedience; affliction is frequently the fruit of transgression, and the children of God have their sins of omission, as well as commission, to blame for the bitter things they feel; for their Father is too just and kind to flog them for nothing (Psa. lxxxix, 30-3).

It was sin that caused king Asa of old an exceeding great disease in his feet, whose misery was made worse by neglecting the Lord, and seeking to the physicians alone.' (2 Chro. xvi, 12.) But Jesus healed all manner of sickness and disease that he met with; there is no case of body or soul incurable to him. (Matt. iv, 23, 24; Matt. ix, 20—25.) 'David also blesses the Lord for healing all his diseases.' (Psa. ciii, 3.) Here then is much encouragement to carry every case to Christ, and praise his clemency and kindness for all the cures we receive.

6. To the *deserted*. Forsaken and left by the Lord. And so with David, Isaiah, and Job, we have to say: 'Thou didst hide thy face, and I was troubled.' (Psa. xxx, 7.) 'Thou hast hid thy face from us because of our iniquities.' (Isa. lxiv, 7.) 'Your sins have hid his face from you that he will not hear.' (Isa. lix, 2.) And the Lord says: 'For a small moment have I forsaken thee, and hid my face from thee; but with great mercies and everlasting kindness will I gather thee.' (Isa. liv, 7, 8.) Job inquires: 'Wherefore hidest thou thy face?' (Job xiii, 24.) And so does David: 'Why standest thou afar off, O Lord, and hidest thyself in times of trouble?' (Psa. x, 1.) The prophet further observes: 'Verily thou art a God that hidest thyself, O God of Israel, the Saviour.' (Isa. xlv, 15.) But he has more encouragement for you in this case, O ye deserted souls, who feel as if his mercy was quite gone. 'Who is among you that

fearth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.' (Isa. l, 10.) Thus the believer may lose the light of joy for a time, but not his God. He may be trusted in the dark as much as in the day. To such as love the Lord, long for his presence, and lament his absence, Jesus says: 'Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.' (John xvi, 22.)

7. To the *fearful*. We are ordered to say to the fearful heart, 'Be strong, fear not; fear not the vengeance that falls on the wicked, or the punishment due to your sins, for it is inflicted on Christ, your sin-bearing substitute; he will come and save you.' (Isa. xxxv, 4.) To his humble servants he further says: 'Fear not, nor be dismayed at thy furious foes, that strive with thee, for I am thy God; and will strengthen and help and uphold thee with the right hand of my righteousness.' (Isa. xli, 10, 13, 14.) 'Fear not, for I have redeemed thee, thou art mine.' (Isa. xliii, 1.) 'Fear not, O Jacob, my servant, whom I have chosen.' (Isa. xlv, 2.) Are you ready to raise an objection, and say with Job: 'The thing I greatly feared is come upon me?' (Job iii, 25)—then let me answer, the furnace is not to kill but to cleanse and cure thee; it is not to harm but to help and humble thee; it is not to destroy, but to try and train thee for

greater holiness and happiness, and make thee much improved by every painful dispensation. Suppose you should suffer martyrdom, and die for your dear Redeemer, he still says: 'Fear not them which kill the body, but rather fear him who is able to destroy both body and soul in hell.' (Matt. x, 28.) Are we afraid of church troubles, and feel as if sin, Satan, and the world would prevail to deprive us of our privileges? then we have this word: 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.'

*Little Gransden.*

(Luke xii, 32.) Some are all their life subject to the fear of death, but as Christ came to deliver them, we may say to such: 'Fear not.' (Heb. ii, 15.) And to all who are seekers of Jesus the crucified, in the words of the angel to the good woman, it may and must be said: 'Fear not ye.' (Matt. xxviii, 5.) He whom you seek is your friend, and you shall surely find him such. But such as seek him not cannot be encouraged thus; for they have everything to fear in this world, and that which is to come.

THOS. ROW.

## Exposition.

### 'WHEN THOU PASSEST THROUGH THE WATERS.'

DEAR FRIENDS IN HIM THE FRIEND EVERLASTING.—As you expressed a wish to have my thoughts upon Isaiah xliii, 2, I comply with your wishes, as far as the limits of one letter will allow. Isaiah lived long before the captivity of the Jews in Babylon, yet that awful calamity was present to his prophetic eye. He often reproved the nation for their wickedness, and declared the punishment that would be inflicted upon them; also the deliverance their God would work for them by Cyrus, who, when he had conquered Egypt, Ethiopia, and Seba, was led to consider those nations as given to him as a ransom for Israel (ver. 3, 4.) Having thus enlarged his dominions, he issued a decree for the captive Jews to return to their own land. But many years of great trial intervened between the issue of that decree, and the final settlement of all the tribes, as related by Ezra and Nehemiah. While passing through those scenes of tribulation,

compared to floods and fires, their eyes were still fixed on the promise of their God. Encouraged by the prophets, and resting their hope upon Divine faithfulness and power, they persevered, built their city and temple, and worshipped Jehovah there. But that people were a type of the spiritual people of God; and although there is a literal sense to be observed, yet a spiritual meaning in many places must also be admitted. We may, therefore, safely consider the text referred to as expressing Jehovah's loving-kindness and mercy to his spiritual people, to encourage them in their appointed path to tribulation. It is amongst the many exceeding great and precious promises, shewing his heart is ever towards them, and his eye ever over them. They may therefore confidently say: 'This God is our God for ever and ever, he will be our guide even unto death. (Psalm xlviii, 14.)

In this view of the subject, three things are presented to us. 1st. The

persons addressed; 2nd. Their journey described; and 3rd, The promises of their God declared.

1. The persons addressed. They are addressed under the name and character of Jacob and Israel; denoting the spiritual people of God, whether Jews or Gentiles. Like Jacob, they are praying characters, and in fervent prayer obtain the promised blessings their God bestows. They are also described as created, formed, redeemed, called, and claimed. The Lord creates his people naturally, before he creates them spiritually. They first live, as creatures by his power, and then live as new creatures by his grace. Power is first exerted, then favour is manifested. They are formed naturally, possessing rational intelligence; then formed spiritually, possessing the life of grace. The first shews the headship of Adam, and their union to him; the second shews the headship of Christ, and their union to, and interest in him. They are further described as redeemed, which shews us, that the blessings of life in Christ as a head, comes to them through him as a Redeemer, and secures their deliverance. Redemption by price, merits their redemption by power, which is graciously effected in the Lord's time. When the Holy Spirit convinces them of sin, it is loathed and repented of; when he convinces them of the Saviour's blood and righteousness, sin is removed from the conscience and pardon is felt; 'then the ransomed of the Lord return to Zion with songs of joy and grateful praise' (Isa. xxv, 10.) Divine justice demanded this full and complete redemption; Jesus, our surety, gave it, and thereby secured all the blessings of peace, sanctification, and glorification; for by one offering he hath perfected for ever' all whom the Father sanctified in him. He, therefore, calls them with a holy calling, from darkness to light; from under the reign of sin,

under the reign of grace; from enmity to love; and finally, from earth to heaven. It is a call founded in grace, interest, and in the righteous claim of the Redeemer. It is, therefore, a high, holy, effectual, and special call; a call by name. All the heavenly family are named in Jesus (Eph. iii, 15); and by this call, that name is written on them, and they are honoured to wear it; (Acts xi, 26; 2 Tim. ii, 19.) He, therefore, claims them as his own, saying 'Fear not, thou art mine.' They are his, as the gift of his Father (John xvii, 6.); they are his, as the purchase of his blood (Acts xx, 28); they are his, by a willing surrender of themselves to his gracious rule and government, by the sanctifying power of the Holy Spirit (1 Cor. vi, 20.)

The 2nd thing is, to notice their journey, which is represented by passing through 'waters, rivers, fire, and flames.' These figures, borrowed from nature, are used to denote all kinds of afflictions and distresses found in this land of grief and woe. It often resembles the journey of the Israelites in the wilderness, to which the Psalmist refers, saying: 'Thou, O God, hast proved us; thou hast tried us as silver is tried: we went through fire and through water, but thou broughtest us out into a wealthy place.' (Psa. lxi, 10—12.) How often does the Christian find personal or relative troubles rise and swell so high, that he fears he shall be carried away as with a flood. In his family connexions, or temporal circumstances, losses, sickness, or bereavements, how high the floods of sorrow rise and roll in upon him, through those very avenues which he expected would prove a flowing stream of pleasure and delight. He also feels his soul nigh overwhelmed with trouble. The eye of faith is dim; he cannot see his interest clear in Jesus; fears prevail, and unbelief raises a storm within his soul, and

with bitter lamentation he cries: 'Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone [going] over me.' (Psal. xlii, 8.) Sorrows, spiritual and temporal, sometimes meet together; and thus sailing where two seas meet, he fears his slender vessel will become a wreck.' (Acts xxvii, 41.) Then, again, he feels the hot and furious assaults of Satan, whose fiery darts fall heavy upon him. Persecution also sometimes rises from those who are near in ties of nature; this he cannot shun, but is obliged to feel, and often with Hezekiah he exclaims:—'Lord, I am oppressed, undertake for me.' Now as a flood impedes the traveller's progress, and makes his journey dangerous, and excessive heat causes him to become weary and faint; so the multiplied trials and afflictions with which the Christian is beset, and through which he has to go in his journey heavenward, often fills his soul with bitter lamentation. He sometimes wonders how it can be that the beloved family of God should be appointed to travel to their heavenly home in such a road as this. But we must remember, human reason was never designed to fathom the depth of infinite wisdom. The Christian must walk by faith, not by sight; and faith has her greatest work to do in the dark, saying with afflicted Job: 'Thou he slay me, yet will I trust in him;' so that what we know not now, we believe we shall know hereafter. That which is too dark to be understood here, will be clear and intelligible there, and the book of Providence will then be read without stammering. Tribulation is designed to work patience, experience, and hope; and under its continuance, the power, faithfulness, and love of Jesus, becomes more fully and seasonably known. Thus the life of faith is more fully understood; the throne of grace more frequently visited;

and the darker the cloud, the brighter the circling bow appears.

The 3rd thing we have to notice is, the promises of Israel's God to his people. He first says, 'Fear not;' and then shows them why they should not fear; which is, because HE, the great Jehovah, is with them. All his attributes are evermore engaged and employed for their welfare. This was symbolized by the pillar of cloud and fire in days of old, under which Israel dwelt safely, though in a wilderness. His wisdom appoints the way and directs them, and his power protects and defends them in it. The eternal God is still their refuge, and 'underneath them are his everlasting arms.' (Deut. xxxiii, 27.) His omniscient eye views both the beginning and end of their journey, with all the circumstances attending it. Their downcastings, uprisings, darkness, light, friends, and foes, are all under his control. (Psalm cxxi, cxxxix, 7—12.) His promises are 'yea and amen,' and his faithfulness is firm as his throne. Our Jehovah Jesus says: 'Fear not worm Jacob, thou shalt beat down the mountains; fear not little flock, I will never leave thee, no *never*, forsake thee; fear not, thou art mine.' Israel once passed through the deep sea, but Jesus was with them in the intervening cloud; which was darkness and death to the Egyptians, but light and salvation to his chosen people. The one host sank as lead in the sea; the other sung the song of triumph, safe on the shore. 'I am with thee,' saith the Lord: faith embraces the word, and lives upon it; hope casts her anchor there, and firmly braves the storm, and patience waits for the promised deliverance. The Son of God is as truly with his people now, as he was in days of old, when the three confessors were cast into the furnace. He uses the fire, not to consume, but to purify from dross;

and the floods, not to drown, but to purify from pollution, through faith in Calvary's atoning blood. Thus 'trials make the promises sweet,' faith is strengthened, hope confirmed, patience continued, love increased, humility promoted, and resignation exemplified. Thus the Christian is weaned from this world of sorrow, and looking homeward to the world of joy, earnestly presses forward and holds on his way. 'Fear not I am with thee;' these are cheering words indeed; then, the Christian is safe in the storm as in the calm, in the dark as in the light, on the mount or in the valley, in life and in death. The joys of heaven will be rendered more sweet by means of trials endured on earth, and when he shall pass through the last river, the Jordan of death, then, yes *then*, the promise will be fulfilled: 'I will be with thee.' At the presence of Him, the antitype of

*Eynsford, May 3rd, 1850.*

the ark, the swelling flood shall roll back its waves, and solid ground shall be felt. Thus following the steps of our Redeemer, who once sojourned here, all his spiritual Israel shall come out of their deep tribulations, and shall stand spotless and triumphant before his throne.

But before we draw near our journey's end, and approach that parting river, let it be our great concern to rise by faith, as on Nebo's summit, and view the fair distant land where lies the lot of our inheritance. And when we are called to cross that river which ends our journey, may the language of faith be—

'When I enter Jordan's brink,  
In his arms I cannot sink;  
Safe amidst the swelling tide,  
In the refuge where I hide.'

Peace be with you, yours in the  
Lord of both countries,

W. REYNOLDS.

## Biographical Sketches.

### A BRIEF MEMOIR OF MR. THOMAS EASON.

OUR late most highly esteemed brother, Thomas Eason, was born in the month of April, 1782, so that had he been spared till next month in this vale of tears, he would have completed sixty-nine years. He was baptized and became a member of the church at Mitchell Street, under the pastoral care of Mr. Powell, on Midsummer day, 1804, being then just twenty-two years of age. He continued an honourable member of the church for the space of ten years. In the year 1814 some unpleasantness and dissatisfaction arose in the church, which occasioned eighteen members, with their respective connections, to break off from the church, and to form themselves into a separate and distinct church. They erected the meeting in Spencer Place, Goswell Street. This church, after being supplied by various ministers, at length in the year 1817 chose a good man for their pastor, of the name of John Bolton. He was

made very useful among them during the four years of his continuance there. A rapid consumption was the messenger to call him home to his rest in 1817. His choice dying experience may be read in *Bunhill Memorials*. Our worthy brother John Peacock has been for thirty years their pastor.

I have stated that our brother Eason was one of those *early members*; but the Lord having a work for him to do in the gospel vineyard, he was called to preach the Word hither and thither. For a time he preached to a people at *Peckham*; afterwards the Lord directed his steps to *Homerton Row*, of which Church he became pastor, and continued with them with acceptance and profit to their souls, I *think* eighteen years. In the month of June, 1835, he resigned his pastoral charge over this church, and removed to *Chatteris*, in Cambridgeshire. To this people his beloved wife received her dis-

mission from the church in Mitchell Street, in September 1836, after having been a most honourable member of the Mitchell Street church the long period of thirty years. I think she profited much under my poor ministry, and her memory is dear to me. She has been gone home to glory twelve years.

Our brother Eason did not long continue at Chatteris. From thence he removed to the city of *Ely*, in Cambridge-shire, and became pastor of the Baptist Church there, sustaining an up-hill struggle for about nine years. *Episcopal cities*, such as *Ely*, Worcester, Winchester, Salisbury, &c. are sterile and barren spots for gospel truth, and gospel churches. The influence of bishops, deans, prebendaries, etc. etc. is blighting in the extreme in those places; symbolizing very nearly to Popery, and eating up every green thing. Our brother Eason's ministry there was uniform, scriptural, and experimental. He served his people honestly, and left them honourably; and returned to London to reside the remainder of his days with his daughter, in October 1846.

Finding bodily ailments increasing upon him, he determined to decline any settled *pastoral* engagements, but held himself at liberty to supply any destitute church in the vicinity of London, and a few miles round. And in the case of illness, or absence from home, of esteemed brethren in the metropolis, brother Eason's labours were *always acceptable*, and left a *sweet savour* behind. This we can well witness at Jireh; and so can the churches at Bethesda, Rehoboth, Meard's Court, at Soho, at Woolwich, and many others. Subsequent to our brother Eason's departure, I have received a letter from my old friend Mr. Goodchild of Hartley Row (whom I baptized more than thirty-six years ago), in which he writes: 'Through divine grace, dear brother Eason's religion began in regeneration, the same as *yours* and *mine*. The Lord made him manifest among us, as one of his ministers, and we loved him as such. His last text when with us, morning and evening was, "In whom we have redemption through his blood." I believe the Lord the Holy Ghost opened up precious truth to his mind, and blessed it with demonstration and power to the quickened hearers. He expressed through

the day, that he hoped his course was nearly finished, and that the Lord was about to call him home.' Mr. Goodchild adds to me: 'The good physician comfort *your* heart; heal all your sorrows; brighten your evidences of eternal life; bid you rest in Him; and meeten us *both* to dwell with Him, and to join in the everlasting song of glory, and ascribe all honours to the great Captain of our salvation.'

But to return to our brother Eason. He had been long ailing, lame, and very poorly. For the last two weeks of his continuance below, he declined rapidly. Whenever I saw him, he invariably expressed himself as *resting on the rock of ages*. Calm, very composed, and realizing those precious supports which the glorious gospel of the blessed God, under the influences of the Holy Ghost, is calculated to afford, he seemed satisfied that his work below was done; and he wanted *to be at home*, for ever with the Lord. He said to his daughter, a few days before his death, 'I set out forty-seven years ago to go to heaven, and I intend, I hope and trust, soon to get there.' To the nurse he said, 'My hope is in the Lord, and I shall soon be where I shall have no sorrow.' I never knew a Christian more composed in his mind, and longing to be gone. The last time I saw him he was quite calm; he squeezed my hand fervently, and said: 'I am happy, my all is in Jesus.' He went to glory at about twenty minutes to nine on Thursday evening, February 27, 1851, aged nearly sixty-nine years.

All who were acquainted with our late brother Eason, will agree with me, that, he was a sterling, upright man of God, *sound in the truth*, kind and affectionate in behaviour, and an ornament to the gospel he professed. I never reckoned him to be a great preacher; his pulpit abilities, if not of the highest order, were very respectable. He was a *safe* man; I could trust him, very satisfactorily, to supply my place at Jireh, and that is more than I can say of some ministers, of far superior talents. *His memory is dear to me*. I consider the words of my text, which I have spoken from at this time, as *most applicable* to our late brother. 'Mark the perfect man, and behold the upright: for the end of that man is *peace*.' (Psalm xxxvii, 37.)

With those striking, yea elegant lines, of *Ryland*, I close these remarks, as exceedingly adapted to the experience of Thomas Eason. He could truly say—

'Sweet hour of death, or, rather of my life,  
Why tarriest thou!  
Thou king of terrors,—rather king of smiles!  
Porter of heaven! Welcome messenger!  
Who bear'st God's sons up to their father's throne!

*Thou, death, art mine; given in my father's will!*

Friend, give me thy right hand, and, with the left

*London, April 5th, 1851.*

Unbar this prison, and set my spirit free.

Grim as thou seemst, I fear thee not;

*I know thy sting is gone: so I can welcome thee,*

And boldly cry—"O death, where is thy sting,  
And where, O grave, thy boasted victory!"

Why should I dread thee! My Redeemer lives!

I am not devoid of hope; I am sure,  
I am sure *He lives!* and sure *He lives as mine!*

I will quietly wait to hear

My father call me to that world of bliss;

Where, to eternity, I hope to dwell:

And spend it all in praising of the Lamb,

And singing hallelujahs to—*My God!*

J. A. JONES.

### MEMOIR OF WILLIAM POPE.

*To the Editors of the Gospel Herald.*

DEAR BRETHREN,—By the wish of the church, and of the relatives of our beloved brother, Wm. Pope, I send you a short account of his course and end. May the few remarks which I am able to furnish be blessed of God to those who may read them.

Yours in the kingdom and patience of Jesus Christ,

WM. REYNOLDS.

*Eynsford, Kent, April 15, 1851.*

THE passing events of time constantly remind us of what the apostle wrote to the Hebrews: 'Here we have no continuing city.' Human life is as a journey, and often our fellow travellers are suddenly called to leave our company. The Eden covenant is broken; man is become mortal, and lives by sufferance; not by right. All are tenants-at-will of the Great Supreme, who has fixed the bound which we cannot pass. One indeed lived to the age of nine hundred and sixty-nine years, but now the sixty-nine is near the general limit, and millions depart before they have reached the odd nine. But it is ordained in the gracious purposes of God, that his redeemed family should be called home, to possess their heavenly inheritance, and this was almost the last request of Jesus when on earth: 'Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory.' A few more conflicts, and they shall be crowned more than conquerors, through him who hath loved them. A few more weary stages, and then they will arrive at home. Jesus will people the world above from this world below, until every mansion in our Father's house is filled, and then, all the ran-

some church whom Jesus represents, and for whom he intercedes, shall be glorified with him for ever. Let us then turn our eyes homeward and press onward, until we meet our brethren in our Father's house above, where parting shall be known no more. The church at Meopham, where our brother Pope was pastor, was formed July 17th, 1832, consisting of 44 members of the church at Eynsford, who were honourably dismissed for that purpose. Brethren Rogers of Eynsford, Shirley of Seven Oaks, Lewis of Chatham, and several others, engaged in the various parts of the service. Soon after our brother Pope, then in Wiltshire, was directed in Providence to preach the word of life to the newly formed church. His ministry being well received, and blessed, he moved to Meopham on the 22nd of March, 1833, and soon after became their settled pastor, which office he filled till removed by death. Being favoured with a great measure of bodily health and strength, he laboured much in preaching the gospel at Ash, and other villages, and the church under his care became increased and established. Like as it is in most other churches, however, he witnessed some changes of prosperity and adversity, yet but few have moved on more steadily and united. He watched over his flock with fatherly care, and affectionately sought their welfare. His kind and fatherly disposition gained him esteem, both in his own sphere of labour, and in the circle of his brother ministers. Although not possessing splendid and attracting talents, yet he loved the doctrines of distinguishing grace, and preached them fully; showing also their holy influence in heart and life: and firmly maintained the primitive order of the New Testament churches, not

yielding to any compromise on the ground of expediency. He appeared to be in the midst of health and usefulness, when he was attacked with influenza, and two other diseases, which baffled all medical skill, being appointed of the Lord to dissolve the union of the immortal spirit with its earthly tabernacle. During his sickness, which was only about a fortnight, and only for a few days was thought to be unto death, he was favoured to suffer but little pain; his mind was serene and calm: and the blessed truths he had preached with success he still lived upon, and found them his support in death. His faith was fixed in the finished work of Immanuel, hope was anchored within the veil, and sacred peace pervaded his heart. A few days before his death he said to his dear wife, 'Do you think I have preached the gospel faithfully, according to the ability and knowledge God has given me?' Being answered in the affirmative, he said, 'Do you think I ever preached to please men?' To this a negative answer was given. After a pause he said, 'But the ministry (or office) is not the chief point now. I shall be saved as a poor, guilty, sinner alone, by the grace and mercy of God.' When reference was made to his departure, he slowly replied: 'There are seven points belonging to that.' 1. The Lord has no more work for me to do on earth. 2. Assuredly there is a mansion prepared for me above, 3. Dying is but going home. 4. We shall then realize all that we have expected. 5. We shall enjoy the company of the Lord's people without sin. 6. We shall realize the presence of him and his people together. 7. We shall bathe in the ocean of bliss for ever and ever.' He then repeated with great pleasure those lines—

'There on a green and flowery mount  
Our weary souls shall sit,  
And with transporting joy recount  
The labours of our feet.'

When he thought on his family and the church, he sometimes expressed a wish to recover for their sakes, but added, 'I am resigned to the Lord's will; all his will is love.' To one friend he said, 'How should you like to be in my situation? I am the Lord's waiting servant.' To another, 'What should I do without personal religion?' He more than once addressed his children very impressively,

cautioning them against evil company and evil ways, and also on the importance of personal religion in early days. On the morning of the day previous to his death, he conversed freely and affectionately with his brother Mr. Cox, and others, and requested them to join in singing that sweet hymn, beginning—

'Thou dear Redeemer, dying Lamb,'

The hymn was accordingly sung, himself joining heartily therein, his own fine and full bass voice being distinctly heard. This was very affecting to the company present; but the blessed hope of meeting him in the glory-cloud of the triumphant Saviour, sweetly mingled joy with sorrow. He afterwards called his dear wife to him, and expressed his parting prayer in those sweet words of Scripture:—'The good will of him that dwelt in the bush be with you, and underneath you be his everlasting arms.' To his sister, Mrs. Cox, he spoke most cheerfully, as well as to other friends present, and dwelt much on the way in which the Lord brought him in early days to love and fear him. A few hours before his departure he referred to a favourite little piece which they had often sung, and requested it might be sung again, and looking at his dear wife said,

'Shout, shout the victory.'

It was sung, and he joined therein, and sung the little verse through, repeating the chorus with great emphasis, which was his last song on earth. A little after he said 'I shall die sweetly, blessed be God.' His last words, or whispers rather, were—

'A guilty, weak, and helpless worm,  
On thy kind arms I fall.'

But before he could finish the verse, he sunk into an easy sleep, and soon after departed without a struggle, 'to be with Christ, which is far better.' This was on Saturday, March 22, 1851, about five in the afternoon. It is a little remarkable that his first arrival at Meopham eighteen years before, was on the same day, in the same month, and the same hour in the day on which he died.

Thus we have witnessed the fall of another standard-bearer in the camp, who maintained his position honourably and successfully; but now the armour is put off, the sword laid down, and the everlasting victory won. May the good Lord raise up others in the room of those who are departed.

It is worthy of observation that, whatever may be the most favorite theme to a Christian in life, THE GREAT ATONEMENT is the most favorite one in death. This great doctrine, with all its certain consequences, our brother held very prominently in his ministry, and when in the arms of death he found it precious then. Of this he sung with delightful energy until his voice faltered in death, and now he sings it 'more sweet and loud,' with redeemed millions before the throne. On Friday, March 28, his mortal remains were consigned to the grave in the burial ground belonging to his own chapel, in the presence of a large concourse of people: seven neighbouring ministers also attended to pay a tribute of brotherly respect to his memory. In the chapel brother Robinson read a suitable hymn, which was sung, after which brother Neville read and prayed. Brother Cox then gave an address from the pulpit, in which he remarked, that the solemn event called our attention to the three following points:—*Triumph—Trial—Testimony*. Here we see *Death* triumph. We are mortal by reason of sin, by which death triumphs over all. All that could be done was done to save our brother from death. His beloved family wept around him; prayer was presented for him; medical aid was administered, and every kind service was done; but he must die, because so appointed; vanquished nature must yield to the conqueror. We see also the triumph of Jesus. He once bowed to this conqueror, but soon triumphed over him. This was the most glorious triumph ever known or ever will be known: it will continue for ever, and millions shall share therein. We also see the triumph of believers. Jesus rose as a public head. His triumphs shall issue in the triumph of the whole Church in the resurrection state, when they shall rise in his likeness, and reign in his kingdom. But we are reminded also of *Trial*. Now faith is tried. The bereaved family's faith is tried, being now called to see whether they can firmly rely on Jehovah's word, which saith, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.' The bereaved church is tried—the shepherd is removed from his flock. Can they now believe that the Lord will give them one after his own heart? The faithfulness of

God also is now to be tried by faith, hope, confidence, and all prevailing prayer. We are reminded also of *Testimony*. God speaks in this event. What does he say? 'All flesh is as grass, or as the flower of the field.' He tells his churches to be diligent while he gives them the light of truth in the ministry of the word, and this voice is addressed to all—'Prepare to meet thy God.'

After brother Cox had enlarged upon these points with many very impressive and weighty sentences, brother Hammond read a suitable hymn, which was sung, and brother Reynolds proceeded, by the request of the church, to give the address at the grave; but by mutual consent, the day being rather cold, the congregation continued in the chapel, and he addressed them chiefly from the pulpit, and closed the address only at the grave. He founded his remarks on 1 Thes. iv, 14. 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' He considered this text in reference to our respected brother—

First, as containing the sum and substance of his ministry—'Jesus died and rose again.' In this he viewed Jesus as the representative and surety of his church, and spoke of his dying meritoriously; of his rising triumphantly as a consequence; and of his reigning righteously: in all which his church is savingly interested.

Secondly, as referring to the success of our brother's ministry; many had believed these truths; faith had come by hearing the word of doctrine declared by him.

Thirdly, in reference to his present state; he sleeps in Jesus. But *what* sleeps? Not his immortal soul, Oh no; there is no sleeping in heaven, there is no night there. All are wakeful and lively there, and weariness and sleep cannot enter there. Nor does the widow and fatherless sleep, at least, not to day. Oh no, they are quite awake in every sensibility of affectionate feeling. The remembrance of their loss, and the last lingering farewell look in leaving the grave, are quite sufficient to keep them awake. Nor does the bereaved church sleep to day: the numberless falling tears, and heaving sighs, abundantly shows the church meeting here is quite awake to their loss of their beloved pastor, whose eyes are closed in that

gloomy box, and whose voice will here be heard no more. He sleeps, but it is in Jesus; death hath not dissolved his relative union to his living head. He sleeps; then he is free from toil and pain, and every corroding care. He sleeps; but he shall wake again, when the mighty trumpet's sound shall end the slumbers of the grave, and the bright immortal morning shall disperse the night of death.

Fourthly, in reference to his future triumphs. (This part was delivered at the grave). Here we see authority and power displayed, and full redemption (of the body) perfected. Yes, Jesus will be seen descending with all the spirits of the just. Angels will be seen attending in countless numbers, as the reapers, to gather in the great harvest of risen, spiritual bodies. (Matt. xiii, 39.) Devils, sinking in endless perdition, will vex the church no more. Time then will be closing, eternity opening, and Jesus and

his risen church triumphing. Farewell, dear brother, till that bright morning, when we shall meet, not in our grave clothes, but in pure immortal robes of righteousness, and in a sure hope of that glorious resurrection to eternal life. We now commit this mortal part to the grave,

Ye weeping kindred cease to mourn,  
He sleeps in Jesus now.

Brother McCure then read that sweet hymn, beginning—

‘Hear what the voice from heaven proclaims,’ etc.

which was sung, and brother Fremlin closed by prayer, and the lingering congregation gradually dispersed.

On the following Lord's day, a funeral sermon was preached to the church and congregation at Meopham by brother T. Jones of Chatham, with great sympathetic feeling. May the Lord add his blessing thereunto, and graciously appear for the bereaved church!

## Intelligence.

### Baptism, Marriage, etc.

#### PROVIDENCE CHAPEL, MAIDSTONE.

THE following is a brief outline of the history of this church during the last thirty years.

Providence Chapel, Mote Road, Maidstone, is a neat, substantial brick building, capable of holding about four-hundred persons; it was erected in 1820, by a band of God-fearing people, who withdrew from the Old Rose Yard Meeting, on the principle of decision for the doctrines and ordinances of the Gospel. Several, however, among them who loved and cordially embraced the doctrines, were divided in their sentiments respecting the ordinances of truth, and for a time worshipped on open communion principles.

The pulpit was supplied for a considerable time by a variety of ministers from London, and other places; many of whom now rest from their labours. Among the earliest and most frequent preachers were Samuel Eyles Pierce, John Latchford, George Francis, James Castleden, etc.; until brother William Leader (now of Woolwich) was invited from Colchester to labour steadily amongst them in word and in doctrine. The church was now formed

on New Testament principles and primitive church order, with reference to gospel ordinances; and through divine keeping, ‘continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.’

Mr. Leader having been chosen to the pastorate, laboured among them for about thirteen years, during which period the chapel was enlarged to its present dimensions.

In 1838 the pulpit was again supplied by various ministers until 1842, when brother William Chappel, from St. Ives, Huntingdonshire, was invited to preach steadily to them; he some time after accepted the pastoral office, and continued among them with an encouraging amount of success for about five years. Two years after his removal, he was succeeded by the writer from Zion Chapel, Sheerness; who in February, 1850, was chosen by the church as their present pastor.

During his labours here, the Lord has very graciously owned and blessed his testimony to many souls, as a quickening, reviving, and establishing word; several have been added to the church by baptism, and on the last Lord's day in March, four more disciples were baptized on a profession of their genuine repentance towards God, and faith in our Lord Jesus Christ; they

received the right hand of fellowship, and were welcomed into the visible household of faith on the week following, at the Lord's table, when the writer endeavoured to remind them of the apostolic injunction, 'See then that ye walk circumspectly;' making a few plain remarks on the words, as descriptive of a believer's walking humbly, obediently, lovingly, and decidedly, both in the sight of God and man. 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.'—So prays yours in the truth,  
CORNELIUS SLIM.

**BETHEL CHAPEL, UNION STREET, MAIDSTONE.**

The church of Christ assembling in the above place, under the pastoral care of our brother Daniel Crambrook, have been highly favoured lately by the 'Prince of Zion,' who hath turned again their captivity as the streams of the south, and given them a little reviving in their bondage.

On Friday evening, January 31st, brother Cornelius Slim of Providence chapel preached to an overflowing and attentive congregation, from Ephesians iv, 5: 'One Baptism.' After which the pastor went down into the water, and baptized twelve disciples in the name of the Triune Jehovah, who were added to the church on the following Lord's day.

It is pleasing to record that the friends here look upon this circumstance as an encouraging answer to prayer; they had long been asking, looking, waiting, for the blessing, and at length obtained it. May ministers, deacons, and members of churches consider this, and go and do likewise.

**DORMAN'S LAND, LINGFIELD, SURREY.**

On Lord's day, March 30th, two males and four females followed the Lord in the ordinance of baptism. One of the females had attained the age of seventy; and to see how she was supported in passing through the ordinance, and the pleasure and satisfaction she experienced afterwards, was truly gratifying.

The above, with three wanderers who have been restored, took their seats at the Lord's table on Lord's day, April 6th.

**UNION CHAPEL, SHOREDITCH.**

Eternal thanks to Zion's Lord! whose goings in his sanctuary have been again witnessed by us at Union Chapel.

On Lord's day evening, March 30th, nine believers were immersed by our dear pastor in the name of a Triune Jehovah, and on the following Lord's day evening, at the table, twelve received the right hand of fellowship, each having given satisfactory evidence, at a previous church meeting, of being 'precious sons of Zion.'

On Tuesday evening we had a very interesting service in the school room adjoining our chapel; between forty and fifty young people, members of the church and congregation, assembled for the purpose of presenting our pastor with a token of their esteem. It was an entire copy of Mr. Jay's (of Bath) Works; which, after taking tea together, was laid before him, with an affectionate letter, full of good wishes for him and the cause. They were then addressed very suitably from those words in Proverbs iii, 6, 'In all thy ways acknowledge Him, and he shall direct thy paths;' and commended by prayer to the love and care of Him who hath said, 'Those that seek me early shall find me.'

Craving your indulgence for again so soon occupying a small space in your 'Intelligence' department, and praying that the Lord's blessing may rest upon your much improved HERALD, I remain, my esteemed friend, yours in everlasting bonds,  
NATHANIEL KEVAN.

**BEULAH CHAPEL, SOMERS-TOWN.**

On Lord's day, March 22nd, 1851, brother Alldis preached on the subject of believers' baptism, to a large and very attentive congregation from Acts x, 47, and afterwards baptized three persons in the name of the Lord. Our earnest desire is, that the Lord may yet more abundantly prosper our esteemed brother in his labours.

**MARRIAGE.**

**LINLEY—FIELD.**—Married at Hanover Chapel, Tunbridge Wells, by Mr. Austin, minister of the place, Mr. Thomas Linly, of Harkstead, to Miss Elizabeth Field, of Holbrook, Suffolk.

**Anniversary Meetings, etc.**

**BAPTIST CHAPEL, SAILINGHAM.**

The members of the GOSPEL HERALD Society connected with the above chapel, held a tea meeting on the 18th February, to commemorate the first anniversary of its formation. After tea a public meeting was held in the chapel, which was well attended. The secretary then stated to

the meeting that the present number of members who took the GOSPEL HERALD was fifty-six; and expressed a hope that the circulation of this magazine in their locality might be a means of leading some poor sinners to the merciful Saviour. He then introduced Mr. Boast to the meeting; who prayed in a most affectionate and feeling manner for a blessing on the assembly and on the church, and then gave a suitable and savoury address. After which our minister, Mr. Nottage, spoke on the fall of man, and his recovery by grace. The evening was enlivened by the singing of several select pieces of sacred music; and many expressed, at the close of the meeting, the pleasure and delight enjoyed by them. As a church we are not without our troubles, but we have reason to be thankful the Lord has not forgotten us; he is bringing some poor sinners forward to walk in the despised ordinance of believers' baptism. Our minister baptized one brother on the first Lord's day in February, and two more, and one sister, on the first Lord's day in March, and another brother on the first Lord's day in April. May the great Head of the church continue to bless the labours of his servant, our pastor, and give the church a fervent spirit of prayer; and may God, even our own God, bless us, and cause his face to shine upon us. I remain your's in the faith of our Lord Jesus, J. B.

#### BETHEL CHAPEL, CHELTENHAM.

Lord's day, March 16th, 1851, will be a day long to be remembered by the Lord's people meeting for divine worship at Bethel Chapel, Cheltenham. Brother Collins of Grundisburgh preached two very able and blessed discourses; in the morn-

ing, on the divine, meditorial, official, and acquired greatness of Christ; and in the evening on the Lord's leading his people in a right way to a 'city of habitation.' The congregations were large, and what was more blessed, the Lord's manifest and gracious presence was powerfully realized; the people were comforted, and the pastor of the church greatly encouraged to see and hear his beloved brother.

On Monday evening, a Tea Meeting was held in the Chapel, when a great number of friends met, and spent a very pleasant and profitable evening. It was intimated to Brother Collins that there was a £10 debt. He instantly proposed that it be paid. At the public meeting he told the friends, in his usual good-humoured style, that it must be discharged, and did not think he could close the meeting till the money was collected. The people listened to him, and acted upon his advice; and the debt was paid, and £2 was left in the deacon's hands.

The public meeting was opened by singing a hymn, and the reading of the Scriptures. Brother Enock then engaged in prayer; after which brother Bloomfield, the pastor, made a few remarks on the importance of Christian union; our excellent brother Cowley followed in the same strain; then to the astonishment of all, Mr. T. Brom, one of the deacons, made a very warm hearted speech, thanking the people for their liberality, and earnestly soliciting them to support their minister. Brother P. also made a few remarks, after which, brother Collins gave us some scriptural, important and affectionate advice as a church and people. God grant that we may have many such meetings!

## Monthly Retrospect.

**PROGRESS OF ROMANISM.**—On Thursday, April 3rd, five of the clergy and fourteen of the laity connected with the Puseyite church, St. Saviour's, at Leeds, made a public recantation of Protestantism, and were received, with great ceremony, into the bosom of the Roman Catholic church. We learn that this church was erected under the auspices of Dr. Pusey, who has since publicly expressed his approbation of the secession.

**ROMISH PRIESTCRAFT.**—Two cases that have recently occurred, and which we presume are well known to most of our readers, have drawn public attention to the

artful manoeuvres of the Romish priesthood, in regard to the young and to the dying! A Roman Catholic schoolmaster in London, who had accumulated £1000, is induced, by a kind of persuasion—which, when used towards a dying man, is equivalent to compulsion—to make over the greater part of his property, nominally, to a certain charitable institution, but really, to the private benefit of the priests. A young lady, niece to the Earl of Shrewsbury, entitled, on her coming of age, to an immense fortune, has been, it is suspected under priestly influence, induced to take the first step towards immuring herself in

a convent for life, when her keepers would soon have been able to possess themselves of her property. But public indignation became aroused, and the snare was broken. Such cases as these prove the necessity that exists for legislation, not against the existence of Romish bishoprics (with which these cases had nothing to do), but against *priestcraft in general*, whenever and wherever it fraudulently interferes with the social rights and liberties of the public. We are glad to see that a motion was granted in the House of Commons, on April 15th, for a Select Committee to consider the policy of extending the law of *mortmain*, so as to include personal estate, and to refer to testamentary bequests in favour of religious and charitable objects.

'**GREAT ANTI-PAPAL LEAGUE.**'—A proposed Protestant movement under this title has been set on foot, chiefly through the exertions of Sir Culling Eardley Eardley. It is to be composed of noblemen, clergymen, and Dissenting ministers, and a great gathering is forthwith to be convened in London. It is declared to be aggressive in its character, and its principal object is to induce the British government to demand from the Pope that toleration to English Protestants at Rome, which is granted to Roman Catholics in this country.

**CHURCH-RATES.**—The Government has, at length, so far yielded to public opinion as to grant, upon a motion made by Mr. Trelawney, a Select Committee of the House of Commons to enquire into this much-agitated question. A repeal of the existing law, with its glaring injustice, is earnestly desired alike by conscientious Churchmen and Dissenters. Church-rate seizures are, in our opinion, nothing less than *religious burglaries*.

**RELIGIOUS LIBERTY ON THE CONTINENT.**—A comparison between the extent of religious liberty we possess, and the condition of our brethren abroad of like faith with us, is calculated to impress us with deeper gratitude for our superior privileges. In the Province of Brittany, in Republican France—the land of boasted liberty and equality—the circulation of all books, the Bible itself included, is interdicted; 'nor can you by gift, sale, or otherwise dispose of a copy of the sacred volume without being subject to fine and imprisonment.' In Mecklenburg, and other parts of Germany, state religious meetings, except sanctioned by authority (which is here refused to Baptists), are forbidden under heavy penalties. England, with all its faults, is without doubt the most highly-favoured spot in Europe, for the religious liberties of the people of God.

**ANTI-STATE CHURCH ASSOCIATION.**—We are glad to see that this excellent Society has embarked in a publication scheme, which bids fair to be of great service in promoting the object it seeks to attain. Under the general title of the 'Library for the Times,' a series of popular works, both biographical and historical, are to be issued, which, in addition to their intrinsic merits, shall be pervaded by the spirit of that principle, to the realization of which the labours of the Association are directed. On May 1st will appear the first part of a History of the Church of England under the reigns of the Tudors, Stuarts, and the House of Hanover. Among other works in preparation, are biographies of Constantine, Milton, and Roger Williams, and a History of the three first centuries of Christianity. These works will be low in price, and adapted to all classes. To Sunday school teachers we especially recommend them.

**THE METROPOLITAN DISSENTING DEPUTIES.**—This body of men, nominally chosen from the three Dissenting denominations to watch over their interests, but really representing only a section of their constituents, has held an adjourned meeting upon the subject of Papal Agression. This meeting was almost unanimously of opinion that the bill introduced by government upon the subject is by no means sufficiently stringent, and that further legislation is necessary! We are amazed to find *Dissenters* calling for an act of Parliament to abridge the religious liberty of any body of their fellow subjects; and we regard such a step as a virtual betrayal of their principles, which is calculated to entail future difficulties and trials upon the cause of Dissent in this country.

**TAXES ON KNOWLEDGE.**—We have received a prospectus of the Association formed in 1849, for the repeal of the above taxes, and especially for the abolition of the stamp on newspapers. We most sincerely desire to see all obstacles to freedom in expressing thought entirely removed, especially at a time when priests and politicians are throwing dust into the eyes of the people; and therefore we cannot but wish well to the labours of an Association, whose object is 'to obtain the exemption of the press from all taxation, and its emancipation from all control, except that of a court of law.' The exertions of the committee have had considerable success, since, chiefly through their efforts, upwards of 29,000 signatures to petitions were obtained during the past year. The office of the Society is 15, Essex Street, Strand, London.

THE  
GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

---

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

---

JUNE, 1851.

---

Essays.

---

THE TRUE JEW.—ROM. II, 28, 29.

THAT is, a true Jew is not one who is so outwardly *merely*, but is also one inwardly. The heart must be right in the sight of God. All profession is vain if the heart is far off from God. All outward deportment, all moral vigour, all external appearances, if unaccompanied with sincerity of mind and sanctity of soul, are valueless in the sight of God. God reads the heart; man can see no further nor deeper than the outward man. We look at the life, but God looks at both the outward and inward life. The first thing to be right is the soul, and if that be right, the life will be so; the spring of holiness placed within the heart of man will produce the fruits of

holiness in life, thought, and action.

The mere natural Jew was imbedded in the outward forms and ceremonies of Moses; regarding not the inward meaning by the outward sign, he was enshrouded in the ritual of the Jewish polity, without perceiving the spiritual intent and purpose of God. The true Jew, on the other hand, saw through the cloudy dispensation of ordinances, however dimly, and beheld the approaching Saviour. He heard a voice in every sacrifice saying, 'He is coming; he is coming!' In the types, he beheld the great Antitype, he who alone could answer to the declaration of Moses: 'that after him a prophet

would God raise up like unto himself.' The unregenerate Jew had ears, but heard not; eyes, but saw not; intelligence, but understood not; but the true Jew, the spiritual Israelite, read Christ in the predictions; saw Jesus in the promises; discerned him in the rites; beheld him in the sacrifices; traced him in the law; and with a spiritual vision, perceived the Redeemer through the haze which beclouded the mere natural Jew. The natural Jew saw not when the serpent was lifted up, that such was to tell a tale—a sad, a heart-rending tale—that the Son of man was to be so lifted up. How few among the Jews in the wilderness knew that the 'rock which followed them was Christ!' How few drank of that spiritual rock!—the Jew rejected that rock; refused to acknowledge him; and hence Christ became a 'stone of offence.' And the Papist now builds upon Peter instead of Christ. In all ages, man is the subject of spiritual and moral obliquity.

A true Jew is one who not only lives righteously before man, but is so in the sight of an all-seeing Jehovah. If the heart be wrong here, nothing can be right for hereafter. This time-state is made to subserve the purposes of eternity, and is, in a great measure, an indicator of what will be more faithfully and fully revealed in yon bright world. External

observances merely touch not the heart, reach not the spirit, sanctify not the soul. Uprightness of conduct may exist, and yet there be no saving conversion toward God; but if there be grace in the heart, good works must appear in the life; they are inseparable. An unsanctified heart is a heart void of faith; and wanting faith, it is impossible to please God; for 'whatsoever is not of faith is sin.' Where faith is not, sin reigns; and where sin reigns, God does not; righteousness is not imputed, and such a soul is without a sacrifice for sin, and, consequently, without any real hope.

A true Jew is one who worships God in 'spirit and truth.' (John iv. 24.) The ordinances of the Mosaic dispensation were as finger-posts of direction to Him who, by one sacrifice, should for ever abolish the shadowy sacrifices of the Jews. The true Jew read the declarations made by those ordinances in a spiritual sense. He saw the hand-writing that was against him, but in the light of faith he saw that Great Light which, in due time, would appear to lighten the world; and so, in proportion as the Jew was enlightened, he saw that the types around him were figures of that which was true in substance; and as the substance approached, the shadows flew away. The sun with its radiance dispels the gloom

of night; just so was it when Christ appeared. The shadow is greater when we receive the rays of the sun obliquely, than when it is at its meridian splendour; just so was it when Christ appeared as the 'Sun of righteousness, with healing in his wings.'

The true Jew is one whose desire is to be kept, and to keep himself, unspotted from the world; and where such a desire exists, there exists pure and undefiled religion. His earnest desire is, that the sanctuary, where in very deed the God of the whole earth hath vouchsafed to dwell, may be clean, chaste, circumspect, and holy. If the soul be spiritual, its influence will be observable in the meaner part: the mind is not to be the slave of the body, but the latter is to yield to the intelligent soul; how much more then when that mind is dignified and ennobled by quickening grace, should the body, with all its affections, be subject to control. There are some who are constantly charging the old man with their sins and faults, and virtually make that ancient personage the scape-goat of all their folly; this we think is hardly correct, and it has a very bad tendency; it is apt to engender a laxity in practice, which every right-minded Christian will unceasingly strive to avoid. As honest men in the sight of God, we should, if overtaken in a fault,

confess our sins with sorrow and remorse, and give ourselves unto prayer, lest shipwreck should be made concerning our faith. Sin is a bitter thing, a baneful thing; its tendency is to blast, wither, and poison the mind; to deaden and blunt its spiritual tendencies; to cramp its spiritual action; and, in fact, to estrange the soul from God. No prophet, no patriarch, no apostle, has ever been known to cast sin off upon the 'old man.' Sin was mourned over and lamented, abhorred and detested, struggled and prayed against. The Pharisees appeared outwardly righteous, but within were full of hypocrisies and iniquity. (Matt. xxiii, 28). The true Jew, however, is righteous within and without. The love of God shed abroad in the heart, will diffuse its influence in the lip and life. That the temple of the Holy Ghost should be constantly desecrated is all a cheat; and when Satan strives to persuade the child of God that sin is a light thing, and would make use of the blots in the recorded lives of God's saints as a sort of palliation for sin, the Christian must be wary, watchful, and prayerful lest, through the deceitfulness of sin, and the unholy preachings of Satan, he should fall. Sin ought not to have any excuse; it should be resisted, rejected, and renounced. We are 'to glorify God in our bodies and

spirits which are his,' and we are 'one body in Christ, and every one is a member of the other.' (1 Cor. vi, 19; Rom. xii, 5.) If these Scriptures were borne in mind, how much more would God be honoured by us. Send, Lord, more refreshing dews!

The true Jew understand God's law spiritually. King Agrippa was expert in all the customs and questions among the Jews, yet it is evident, from Paul's reply and Festus's remark, that Agrippa saw not the true spiritual nature of God's law. A person may be well conversant with the letter of God's law, and yet utterly ignorant of its spirit and true genius. 'Almost thou persuadest me to be a Christian,' said the king; but man's persuasion, unaccompanied with God's power, never made a true Christian. We must feel God's humbling power in conversion before we realize his helping hand of grace: the conviction of sin precedes the comforting grace; having obtained salvation we find help, and having help, we continue on in the way. (Acts xxvi, 22.)

The true Jew has a spiritual judgment; he judgeth or discerneth all things, and is not discerned by any natural man. (1 Cor. ii, 15.) He understands the once-hidden follies, perversities, vanities, and sins; they

pass before the eye of his mind in their true character, and he knows how highly to estimate them; but these things are altogether hid from the natural Jew.

There are many particulars in which the natural Jews set forth the Christian Jew. The former were, and are, a distinct people—so are Christians; the Jew had a distinctive mark—so has the saint; the former were a peculiar people—so are the Jew-Christians; the former were witnesses for God to surrounding nations—so are Christians; the former can boast of ancient relationship, being Abraham's seed—the true Jew can trace his relationship back to the settlements of eternity, to Him who said, 'Before Abraham was, I am.'

The Jews have no country here, but are scattered over the face of the globe—so the Christian's country is not of this world.

The natural Jews are looking for the predicted Messiah, and seeing the fulfilment of Scripture in their dispersion, the loss of the temple, the extinction of their nationality, and the abolition of all their services; so the true Jew—the Jew-Christian is expecting the great Messiah's coming a second time, 'without sin unto salvation.' May we be found at his right hand at his appearing! Amen.

*Camden Town.*

E. W. L.

## CHRISTIAN MEN KEEPING PUBLIC HOUSES.

SOME few weeks since I received a letter from an aged friend, an honourable deacon of a Baptist church in this county; in that letter he complained of the frequency and alacrity with which professors of religion enter on a publican's line of life, and requested me to give my views on the subject through the GOSPEL

HERALD. Why my esteemed friend should fix on me for this unpleasant task I know not, and though ready to do anything in my power, either to oblige my friend or further the cause of Christ, I nevertheless felt disposed to leave the exposure of this evil to some abler hand, judging that I had made myself sufficiently obnoxious already. On thinking the matter over, however, I resolved, at all hazards, to write a few lines, and leave it to your discretion whether or not it should go forth. I wish to be perfectly understood: the following remarks are intended only to apply to such as voluntarily enter on the traffic, and not to such as are constrained against their will, as many females are whose husbands, not having the fear of God before their eyes, are determined, and the wife, however unwilling, must submit. On such no reflection is intended; with such, tender sympathy is left; may the Lord preserve them from evil while compelled to be in it, and aid them to preserve a conscience void of offence. I proceed now to give a few reasons why I think the professor of religion should not, from choice, open his house for the sale of intoxicating liquors.

First. He ought not to do it, because by this course he adds greatly to the scenes of disorder, dissipation, and vice, already too prevalent around him. No man can say that more public houses are really needed; it would be a great public benefit if one-third of those already existing were put down at once. How often are the peaceful inhabitants, both of towns and villages, disturbed by the midnight ravings of those who have been spending their time and their money in these dens of vice, and have tumbled away their senses as well as their money, till they appear more like wild beasts than rational beings! It may perhaps be said, these men will have drink somewhere, and though we traffic not in it,

*others will*, and why should a charge lay against us on this head, seeing there are always places at hand for their gratification: a very pitiful excuse indeed for the practice. What! because my neighbour is determined to drown himself, and many afford him an opportunity of doing so by leaving their ponds open to his approach, must I therefore open a passage to my own pond, that he may perpetrate his designs with less difficulty? Is this not very like being partaker of other men's sins? If such is the propensity of man, and such the facilities that offer to gratify his beastly appetites, let every man of God set himself as much as possible to curtail, and not to enlarge, his opportunities and means of simply gratifying himself and injuring others; but he who opens his house as a beer shop, actually affords these degraded characters *enlarged* facilities, and lays a foundation for new disorders and increasing crime around him. Can a man of God in his right mind voluntarily do this? I think not. I am aware that some good men think, and have often said, that it is men of God who should be publicans, and that all else are unfit for it. I may be permitted however to say, that I think the Christian man should satisfy himself on two or three points before he enters on such a line of life. Let him ask himself as in the sight of an heart-searching God—

1st. Is there another public-house really needed in this neighbourhood? If not, one more added will be a real curse instead of a benefit.

2nd. Do I possess sufficient prudence and courage to conduct a beer-house, so as neither to bring guilt upon my own conscience, nor be adding to the sin of others? If this cannot be depended on, there must, to say the least, be great danger in the undertaking.

3rd. Do I seek, and am I likely, to promote the glory of God, and further real religion in this new undertaking? If this is not to be expected, then the Word of God plainly and positively forbids such a course; and that it is not, to me appears quite plain; and that no Christian man can willingly engage in such a course without increasing guilt, I hope to prove before I close. But

Second. The man of God ought not, by choice, to open a beer-shop, because by so

doing, he encourages practices that involve whole families in trouble, destitution and ruin. Who knows not that the money spent at the ale-house, is generally drawn from the needed comforts of many a poor family? How many tender-hearted mothers are left to weep, week after week and year after year, over the offspring of their wombs, who are clothed in rags, and pinched with hunger, while the sottish husband, alike regardless of the feelings of his wife and ories of his starving family, squanders away on the ale bench the little earnings of the day, cheating his wife of his presence and sympathy, his family of their support, and his creditors of their just due. I ask, how can a man of God bear to behold this? rather, how can he by his movements encourage it? Surely religion does not teach us, for the sake of a few paltry pence, to become, either directly or indirectly, the abettors of crime and misery among our fellow men; but the professor who voluntarily opens his house as a beer-shop does so, however undesignedly he may do it; for by adding to the number of these houses, he adds to the facilities by which the spendthrift ruins both himself and his family. Ought the man of God, I again ask, to do so?

Third. No, he ought not, because it affords men of the worst character and the basest principles, opportunity to concoct or mature their plans of iniquity, mischief, and often of theft. When once the house is opened for the sale of beer or spirits, it is open to all sorts of company; the landlord is not at liberty to choose his company; and too often, it is no part of his concern, for, if the hope of gain induced him to become publican, we need not be surprised if, after opening his house, he prefer that company which will spend most, and these are generally the most abandoned. It hence follows, that his almost constant companions are just the men from whom he is commanded to withdraw, to come out, and be separate from their company; but by their pernicious practice he brings himself into constant contact with them. Moreover, it is a well known fact, that most of the mischief and crime, and not a little of the theft abounding in the land, if it has not its origin in the beer-shop, is often there matured. I was acquainted with a professor who opened his house for the sale of beer in a very

retired spot; the neighbourhood was thinly inhabited, and the inhabitants scattered all around, a public house in this place was thought to be much needed, as nothing could be obtained without going a mile and half for it; but the very circumstances that made it appear so desirable to have this house opened, rendered it a favourite retreat for the worst of characters, who flocked together here as to a common meeting-place, and here they spent their earnings, concocted their plans, and when the hour for closing the house arrived, they departed, ready prepared for all kinds of crime. Who could hinder this? the house was open to all, and if the rule allowed not enough to each individual to intoxicate him, he would half do his business somewhere else, and then come here and complete it; and after their evening revels in this house, it was no uncommon thing to hear the next morning of some mischief done to property, or of a serious affray between the neighbouring game-keepers and a gang of poachers, and often of thefts to a considerable extent. Now where did they mature their plans, and prepare for these depredations? I answer, in the beer-shop; and, humanly speaking, but for the beer-shop, their combinations would not have been formed; besides, it was the beer-shop that furnished the maddening stimulus which rendered them desperate in their mischievous practices: this is not a solitary case, hundreds of such exist. Now, is it right for a Christian man to open his house for wicked men to meet in, that they may lay out their plans of vice and robbery, and from his own hand receive that stimulant which will embolden them to carry out those plans. I think not; but he who opens a beer-shop, does so; he is necessitated to do it; he can neither shut them out, nor prevent their consultations within.

Fourth. The man of God ought not to become publican, because, by so doing, he is placing before his family examples, both in action and expression, calculated to produce the most baneful and ruinous effects on their morals; nothing can be more distressing than to hear the awful language often used in the public house; and so far from these brutish men attempting to curb their tongues before the family, many of them glory in teaching

children to blaspheme, lie, etc., as soon as they can articulate; and who knows not how extensively such training may influence their future movements and moral conduct? This may, indeed, be sometimes prevented in part, where the parent keeps his children as much as possible from being in, or near the company; but wholly prevented it cannot be, and too often the parent shows but little concern about it. 'Train up a child in the way he should go,' is the Divine mandate; but he who voluntarily becomes publican, deprives himself, to a great degree, of the power of doing so.

Fifth. The Christian man ought not by choice, to be thus engaged, because, it unfits him for devotional exercises, both in private and in public. No sane man who has ever witnessed the revelling and vice attendant on a beer shop, will attempt to dispute this. It must be next to impossible to keep up anything like regular family devotion, or secret wrestling before God; the almost constant disorder and confusion of the house will prevent this, and even allowing that time may be secured, yet how can the spirit of devotion be expected to be enjoyed? That mind must be vastly superior to even good men in general, that can spend the evening, not to say, the whole day, in such company, or even within hearing of their vain and wicked conversation, and then at once enter with reverential, pleasurable feeling on his devotional exercises. No; these things must produce either an awful neglect of, or a sad deficiency in religious exercises. More or less it also intrudes on public duties: to say nothing of this through the week, the Sabbath cannot be entirely secured to the man and his family, allowing him in such a position to do all he can; yet, after all, he cannot completely close his house; and circumstances will occur, over which he can have no control, that imperatively demand one or more branches of the family to be at home when they might, but for his imprudent choice, be in God's house. How much real homage such a man pays to God, even when his body is in his house, is not for me to decide, nor shall I attempt to follow out this view of the subject to its legitimate lengths. Certain I feel, that the enjoyment of such professors are but small; that their con-

verse with the King can neither be very frequent, nor very close; and that while they deprive themselves of many benefits, their example has a baleful influence on others, for which reasons, I think they ought not to follow such a calling.

Finally, the God-fearing man ought not to be a publican by choice, because no man can do it without incurring guilt of conscience. This may be considered a bold assertion, but I not only speak out my own convictions, but have the testimony of those who have tried it. Two of these cases I will mention. The one is, that of a member of a Baptist church in one of the principal towns in Suffolk, I believe he is still living, and should he read these lines he will, I doubt not, add his hearty Amen to them; this good man was much tried to obtain labour, sufficient to fill up his time and meet present demands at his proper calling; he thought he could carry on the sale of beer, without either encouraging vice in others, incurring guilt himself, or acting inconsistent with his profession. Such were his views; he laid his plans and formed his rules accordingly, and he was naturally a resolute man. How did he succeed? Why his firmest resolves and strictest rules were no more than a feather before the whirlwind; he could not shut out the basest characters, and though he never allowed excessive drinking in his house, men constantly deceived him, first drinking moderately at other houses, disguising their condition from him, and completing their purpose of intoxication under his roof, and blaspheming before him that holy name he revered. In a word, such were the scenes he daily witnessed, that conscience compelled him to give it up, and repeatedly have I heard him declare, that no good man could carry on the traffic with a clear conscience. He had tried it, remember. The other case is that of a near relation, who bore the same testimony on his death-bed in my hearing; he is, I trust in glory; but he, having tried the life of a publican, bore his dying testimony against it, and charged his wife to relinquish it as soon as possible. I am aware that some will smile and say, 'Well, my conscience does not at all trouble me on the subject, I see nothing wrong in it;' perhaps not, but all that this proves is, that a clear conscience and a seared conscience are

very different things. If it be wrong to offer facilities for the commission of vice and crime; if it be wrong to encourage wicked men to meet to plan and execute their plans of evil and mischief; if it be wrong to follow a course that greatly interferes with our intercourse with God; if it be wrong to bring before our children examples calculated to blast their morals; and if a clear conscience in these and many other things cannot be maintained,

as those who have made the attempt affirm—if this be the case, as I feel assured it is, then no God-fearing man is justified in choosing this course, nor has he ground to hope for the divine blessing in it. Praying that the heirs of heaven may show and enjoy more of their heavenly birth in their earthly calling, and that writer and readers may study to live out their profession, I subscribe myself,

Yours in the love of truth and consistency, J. NORRIS.

### THE LORD'S KNOWLEDGE OF HIS PEOPLE.—2 TIMOTHY II, 19.

INESTIMABLE mercy, unparalleled favour, a conviction thereof brings more joy into the believer's soul, than the ungodly can realize when their corn, their wine, and their oil increase; yea, though possessed of all that earth calls good or great. Yes, the Lord knoweth them that are his, and everything which relates to them in this wilderness of sorrow, toil, and pain. Rejoice then, my soul, and with the poet exult under the delightful consideration,

'That not a single shaft can hit,  
Till the God of love see fit.'

The Lord knoweth them that are his; yes, he knows *their persons*, for he has paid an immense price for their redemption, (they being sold under sin, Romans vii, 14; taken captive by Satan at his will, 2 Timothy ii, 26; and given themselves over unto lasciviousness, to work all uncleanness with greediness, Ephesians iv, 19;) see 1 Cor. vi, 20; Gal. iii, 13; Eph. i, 7; 1 Peter, i, 18, 19; Rev. v, 9. And whilst he has, as their head and representative, in the fulfilment of his suretyship engagements, satisfied all the demands which law and justice could make upon him, has given unto them an impress thereof upon their hearts, yea, set a mark upon them, that the destroying angel might pass them by, for the blood upon them shall be for a token. (Exodus xii, 13.)

Yes, he knows *their persons*, and by his gracious and sovereign power, communicates that knowledge to them saying, 'I am the good shepherd, and know my sheep, and am known of mine.' (John x, 14.) Distinguished and unspeakable mercy; He *knows*, to be *known*; He *loves*, to be *loved*; He takes *possession* of them, that they may *live and abide* in him

for ever. He cannot mistake, seeing they are part of himself; for it is written, 'Your life is hid with Christ in God, and that when he who is your life shall appear, ye shall appear with Him in glory,' (Col. iii, 3, 4.) And canst thou my soul say, as the fruit and effect of thy Lord's knowledge, 'Thou hast knowledge of him, whom to know is eternal life; for this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' (John xvii, 3.) O for more and more of the sacred communications of the eternal Spirit, that I may know more of him in the glory of his person, in the suitability of his characters, in the adaptation of his offices, and in the blessedness of his relations, that he may ever be to me 'the chiefest among ten thousand, and the altogether lovely.' (Solomon's Song, v, 10, 16.)

He knows *their sorrows*; he did those of his ancient people, when sorely oppressed by their cruel task-masters, and came down to deliver them, (Exodus iii, 7, 8;) and it is quite certain he has equal knowledge of his people now, for he is in himself, and also to them, 'the same yesterday, and to-day, and for ever.' (Heb. xiii, 8.) He therefore reads their sighs, and comprehends their groans; the throbings of the heart are all understood by him, and the beating pulse is calculated with the greatest precision. He enters into the secret thought, and is privy to the inmost imaginations of the wounded breast; nor is it a theoretic, but an experimental knowledge thereof, for, 'In all their afflictions he is afflicted.' (Isaiah lxiii, 9.) He partakes of them, and in his heart there is not the least lack of sympathy and compassion, for

'we have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted (or tried) as we are, yet without sin.' (Heb. iv, 15.) And can it be possible that he who is the Infinite, Eternal, and all Glorious Lord, before whom angels bow, and the spirits of the just continually praise and adore, can indeed enter into the peculiar circumstances, trials and sorrows of his people, so as to feel for them. Yes; and supports them beneath the same, for he not only knows their sorrows, but hears their cry, and bringeth them out of their distresses. (Psalm cvii, 19.) And hast thou not proved it again and again, my soul, when burdened and bowed down, yea, almost ready to give up all for lost, and in the last extremity led to cry out in bitter anguish, 'I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow me.' (Psalm lxi, 2.) 'Deep calleth unto deep at the noise of thy waterspouts, all thy waves and thy billows are gone over me.' (Psalm xlii, 7.) Yet in these distressing calamities, a ray of light has suddenly darted across the mind, hope has shed forth its beams, and I have been able to commit myself to Him who hath said, 'There hath no temptation (or trial) taken you but such as is common to man; but God is faithful who will not suffer you to be tempted (or tried) above that ye are able, but will, with the temptation (or trial), also make a way to escape, that ye may be able to bear it.' (1 Cor. x, 13.) And then drawing comfort from that sweet assertion of the apostle, 'But my God shall supply all your need according to his riches in glory, by Christ Jesus.' (Phil. iv, 19.)

He knows their *fears*; yes, his people for the most part are a trembling, doubtful, and fearful people, not unfrequently imagining their spot is not the spot of the Lord's children, and that it is presumption in them to suppose they belong to the family; they look for evidences but conclude they have none, because they cannot say with David, 'Thou art my God, and I will praise thee, thou art my God, and I will exalt thee' (Psalm cxviii, 23); or with Paul, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have

committed unto him against that day.' (2 Timothy i, 12.) Thus, supposing that evidence only is connected with assurance, or, existence of relationship on confidence; how often do we find such reasoning with themselves, and saying, 'How can I be one of the Lord's, and experience such darkness of mind, such hard thoughts of God. have so little solid enjoyment, and so much harassment of soul; sure there can be little ground for my hope, and less to believe I am in the possession of the faith of God's elect.'

What, and hast thou been here my soul pondering over these things? Oh yes! and often, yea, very often have written bitter things against thyself; but Jesus, thine ever precious Jesus, knows all about them, and now and then sends home with power one of the blessed 'fear not's' which abound in his precious word, (see Isaiah xli, 10—14; xliii, 1, 2; xlv, 2;) and sometimes is heard to say in the soft whispers of his love, 'Why are ye so fearful, O ye of little faith.' (Matt. viii, 26.) Is there any real ground for them? certainly not! for it is written, 'There were they in great fear where no fear was, for God hath scattered the bones of him that encampeth against thee,' (Psalm liii, 5); but notwithstanding, their fears seem to arise from the opposition and aspersions they meet with; well, their sympathetic Lord knows the strength and number of their opponents, and not unfrequently 'puts to flight the armies of the aliens,' (Heb. xi, 34), thus proving the truth of that precious declaration, 'When the enemy shall come in like a flood; the Spirit of the Lord shall light up a standard against him.' (Isaiah lix, 19.) Yes; and when with David we are ready to exclaim, 'I shall one day fall by the hand of this foe,' even then, by Almighty grace and assistance granted, we have been favoured to realise the force and power of these words, 'Rejoice not against me, oh mine enemy; when I fall, I shall arise; when I sit in darkness the Lord shall be a light unto me.' (Micah vii, 8.) Yes, he knows their *foes*, having been assailed by them himself; and as he has conquered and come off victorious, even so must we. (See Romans viii, 34—37.) Yes, he knows them, and will see to it that, though they may be wounded, they shall not be.

destroyed, but will in his own good time bring them off victorious, saying, 'Come and put your feet upon the neck of these kings.'

But amidst all their sorrows, their fears, and their foes, the Lord knows their desires, their pantings, and earnest breathings. David might well say, 'All my desire is before thee, and my groaning is not hid from thee' (Psalm xxxviii, 9); 'Whom have I in heaven but thee, and there is none upon earth that I desire beside thee;' (lxxiii. 25.) Yes, every panting desire, springing from a heart made sensible of its need by God the Holy Ghost, is observed and responded to, by him who says, 'If any man thirst, let him come unto me and drink;' (John vii. 37). And, 'Ho! every one that thirsteth come ye to the waters, and he that hath no money, come ye buy and eat; come buy wine and milk, without money and without price, (Isa. lv, 1). Not a rising desire, not an earnest breathing, not a soul hungering and thirsting, but is observed and heeded, and in due time attended to; for though some time may elapse e'er the desire be granted, it most assuredly will be, for he cannot deny himself, or alter

the word which has gone forth from his lip. For it said, and my soul has again and again proved its truthfulness; 'he will fulfil the desire of them that fear him; he also will hear their cry, and will save them.' (Psalm cxix, 19.) Then, though the answer to my prayers, and the fulfilment of my desires be delayed for a time, I am yet encouraged to believe they will be attended to, for the vision is yet for an appointed time; but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come: it will not tarry. (Heb. ii, 3.)

Let every praying, longing, panting soul take encouragement, for if their tears are preserved in his bottle (Psalm lvi, 8), their prayers shall come up for a memorial before God (Acts x, 4); then, cheer up and take encouragement, the Lord knoweth them that are his, and every thing concerning them. May both writer and reader, under every dispensation of Providence and grace, commit our every care unto him who careth for us. (1 Peter, 5, 7.) And instead of murmuring and repining, leave every thing with him 'who ordereth all things after the council of his own will.' (Eph. i. 11.)

olchester, March, 1851.

W. C\*\*\*\*\*L.

## The Excellent of the Earth.

DR. THOMAS GOODWIN.

To every thoughtful observer of men, and the productions of the minds of men, nothing is more evident than that sameness of style which usually runs through them all. So it has been observed of eminent painters, 'Once acquaint yourself with the works of Rubens, or Hogarth, and you may detect them by their shading.' A judge of music, will easily identify Handel or Haydn's composition from those of any other composer, by their style. So of great theologians, their tact is peculiar to themselves; and whatever subject may employ their pen, the same cast of thought may be traced through the production more or less, which will generally lead us to suspect, if not to detect the author. But, when we turn from men to God, how the scene changes; the object of Jehovah in all the instruments he employs in his

church, is the glorification of Jesus, in the salvation of his people; but though the object be identically, and always the same, yet the variety of the instrumentality employed to effect it is so great, that the more we gaze upon it, the more we are led to exclaim, 'How unsearchable are his judgments, and his ways are past finding out.'

These thoughts were forced upon the writer's mind, by a comparison of *John Keeble* with *Dr. Goodwin*. Scarcely can we conceive of a greater contrast between two ministers of the same gospel; yet both were the servants of God, both held the same glorious truths, and both were honoured in their day in calling sinners, and feeding the flock of Christ: John Keeble, just able to read his Bible, which art he acquired when nearly 30 years of age. And Dr. Goodwin, one

of the most learned men of the seventeenth century. Thus God shines in the glory of his wisdom in raising up instruments, and the glory of his grace, in peopling the mansions of bliss through such a varied instrumentality.

Thomas Goodwin was born at Robsby, in Norfolk, October 5th, 1600; his parents designing him for the ministry sent him to the University at Cambridge before he was 13 years of age; there he distinguished himself in literature—was *proud* of his *attainments*—and, although he felt an attachment to the Puritan Divines of the age, yet his chief thoughts were about rising into repute as a *scholar*, and his leading desire was to flourish as an *orator*.

But God had destined him to occupy a prominent place in the church, and make him a blessing to multitudes; therefore, he was graciously pleased to hedge up his way with the thorns of his own corruptions, and guilt, and fears, so that he could not find his path; for a long time, he sinned, and repented; resolved, and fell away; at one time was proud of his actions, and then filled with shame; till at length, he was brought into deep distress of soul, which ended in that 'repentance which needeth not to be repented of.' This important event took place when he was young. There was, indeed, a time when he was not afraid to say: 'If God would give me the reputation I desired, and the credit and preferment I pursued after, and not damn me at last, let him keep heaven to himself; and I often thought thus with myself; they talk of their puritan, powerful preaching, and of *Mr. Rogers of Dedham*, and such others, but I would gladly see the man that could trouble my conscience.' But he adds:—

'When God now, by a true work of grace, effectually converted me to himself, the vanity of my former religion was sufficiently manifested. The deficiency of the root of all my devotions, did also add abundantly to the discovery. For God did vouchsafe me a new and further light into the bottom of my heart, to discern the self-love, and self-flattery, actuated by the motives of the world, so far as they will extend, were but the roots of all these gaudy tulips which I had counted grace. 'But when the sun was up, these were scorched, and because

they had no root, they withered away.' Thus did the flower of all my former devotions wither and come to nought, because they wanted moisture in the heart to nourish them.'

The poor man appears to have been in distress and disquietude of mind for a long time, although he does not say how long; at length he says: 'God was pleased on the sudden—and as it were in an instant—to alter the whole course of his former dispensation towards me, and said of, and to my soul, 'Yea, live, yea, live, I say,' said God: and as he created the world, and the matter of all things by a word, so he created, and put a new life and spirit into my soul, and so great an alteration was strange to me. The word of promise which he let fall into my heart, and which was but as it were softly whispered to my soul; and as when a man speaks afar off, he gives a still, yet a certain sound; or as one expressed, the preaching of the gospel by the apostles: 'That God whispered the gospel out of Sion, but the sound thereof went forth over the whole earth'—so this speaking of God to my soul, although it was but a gentle sound, yet it made a noise over my whole heart, and filled, and possessed, all the faculties of my whole soul. God took me aside, and as it were, privately said unto me, 'Do you now turn to me, and I will pardon all your sins, though never so many as I forgave and pardoned my servant Paul, and convert you unto me, as I did *Mr. Price*, who was the most famous convert and example of religion in Cambridge. Now, as to this example of Paul, it was full and pertinent for the purpose, for which God held it out to me. I then considered the amplitude of my pardon, that it involved all sort of sins of the highest nature, in which Paul had so walked, that he was upon the narrow brink of sinning against the Holy Ghost. And God suggested unto me that he would pardon me for *all* my *sins*, though never so great, for boldness, hardness of heart, and heinousness of sinning; as he had pardoned Paul, whose story of forgiveness I was referred to: and also, that he would change my heart as he had done *Mr. Price's*, who was the most noted example of a strange conversion to God, and who was the holiest man I ever knew.'

Thus it pleased God gradually, but effectually, to open the eyes of our author; to give him a deep sense of the sinfulness of sin, and the need and virtue of that precious blood which cleanseth from all sin: yet we do not find it was all at once that he was led into the deep things of God, nor to see the harmony of those glorious truths of which he afterwards became so able a defender. His own words upon that subject are very striking: 'In my younger years,' he says, 'we heard little more of Christ than is merely named in the ministry and printed books. I was diverted from Christ for several years, to search only into the *signs of grace in me*: it was almost *seven years* before I was taken off to live by faith on Christ, and God's free love, which are alike objects of faith.' That good and great man, *Mr. Price*, to whom we have been referred, became an instrument of great good to Mr. Goodwin: he says of him, that he was 'the greatest man for experimental acquaintance with Christ he ever knew.' At one time, Mr. Price writing to him, says:—'Finding these things in your heart,' guilt, pride, and unbelief, cast yourself my friend upon the righteousness of Christ, and fear nothing; for God will be a most merciful God in Christ unto you. Strive but a little while, and thou shall be crowned; even so, come Lord Jesus, come quickly; Amen.' In another letter, he thus writes: 'God knows the time when it will be best to fill us with love, and to ravish us with his favour in Christ. In the meantime let us go on in faith, looking every moment for that day of gladness, wherein Christ shall manifest a fuller sight of his blessed presence. I pray you fight it out valiantly by faith in Christ, against base unbelief and *proud humility*. I do assure you, and dare say it, you may by faith in Christ challenge great matters at God's hands, and he will take it well at your hands: yea, the more you can believe for yourself in Christ, the better it will be taken at the throne of grace.'

Another quotation we feel impelled to make. 'Your last complaint made in your letter of yourself, is from spiritual insight into your unregenerate heart; it is wholesome, for it being loathed and abhorred, makes Christ and his righteousness and sanctification more glorious in your eyes daily. If this were not, pride and

security would start up and undo you: besides, I find you have great assistance from God in Christ. He ministers much light to you, both of knowledge and comfort: therefore you have need of some startling evils to make you depend upon God's grace for the time to come, lest you should rest in that which is past. Let the Lord do what he will with our spirits, so he drives us from the liking ourselves in any sin, and make us long after Christ, to be found in him, and in his righteousness.' Thus Mr. Price poured the balm of heavenly truth into his soul, and God blessed it to his healing and comfort. Thus, coming simply and alone to Christ, his weary soul found rest, when in all its unquiet motions it could not find it any where else. Now being set at liberty in his own soul, and discovering so clearly the method of a sinner's justification before God, he altered his style of preaching, which had been before in the strain of *terror*. About this time, that eminent man of God, *Dr. Sibbs*, took notice of him, and familiarly said to him one day, '*Young man, if you ever would do good, you must preach the gospel, and the free grace of God in Christ Jesus.*' In the year 1628 he was chosen to preach the lecture to the town of Cambridge at Trinity Church: here he met with some opposition, yet he entered upon his work in all the earnestness and fearlessness of a servant of the Lord, regardless of the opinions of men; and when he felt the terms of conformity press heavily upon his conscience, so that he could not in the fear of God hold his preferments, he cheerfully quitted them, and took his place among the despised and persecuted Nonconformists. This step he took in 1634, when he had been lecturer of Trinity Church, Cambridge, about six years; and when he was about thirty-four years of age. Of this step, he speaks in his latter days with a degree of pleasure and satisfaction which afford delight to our hearts. 'When God converted me,' he saith, 'I freely renounced for Christ, all those designs of pride and vain glory, and advancement of myself, upon which my heart had been so strongly set, that no persuasions of men, nor any wordly considerations, could have diverted me from the pursuit of them. No! it was the power of God alone that prevailed to make me do it: it was he alone that made me

willing to live in the meanest and most afflicted condition, so that I might serve him in all godly sincerity. I *cheerfully parted with all for Christ*, and he hath made me *abundant compensation*, not only in the comforts and joys of his love, which are beyond comparison above all other things, but even in this world. What love and esteem I have had among good men, he gave me. He alone made my ministry in the gospel acceptable, and blessed it with success, to the conversion and spiritual good and comfort of many souls.\* Having become a Nonconformist in troublous and persecuting times, he had (as far as worldly prospects and ease were concerned) relinquished everything, and had the prospect of nothing but vexation, and probably imprisonment, if not death. Yet we find he was enabled to take all this joyfully; and when soon after he was obliged to quit his native country for shelter, he withdrew to Holland, and settled with the English church at Arnheim; there he exercised his ministry, and was much beloved, and his judgment was much sought. At the beginning of the Long Parliament, he returned to England, and gathered a congregation of the Independent denomination in the parish of St. Dunstan's in the East, Thames Street. In 1643, he was chosen a member of the Assembly of Divines at Westminster, and gained by his modesty and meekness the esteem of that venerable body, notwithstanding he was one of the dissenting brethren. In 1650 he was, by an order of parliament, appointed *President of Magdalen College, Oxford*.\* This office he accepted, as he tells us, in hope of doing good, by using his influence in preferring good preachers in the church. In this exalted station he was much beloved, and was very diligent. Not only did he preach at St. Mary's, and in the College Chapel, but he had a weekly meeting for religious purposes at his own house; there also he formed an *Independent church*, of which several of the most eminent men in his day became members; among whom were *Charnock* and *Howe*. Upon the restoration of Charles II., he was dismissed from his

presidentship, when he retired to London, whither many of his church followed him. The place he was led to fix upon for his chapel, was called 'Paved Alley, Lime Street;' there he gathered a numerous and very wealthy congregation, which continued in a very prosperous state for nearly one hundred years. Now the East India House occupies the spot, so that we cannot tell where the chapel stood. Here Dr. Goodwin faithfully discharged his pastoral duties, and preached the glorious gospel most gloriously for many years; for upon the glorious doctrines of the gospel his mind soared with the greatest delight.

In the great fire of London, 1666, he lost above half his library, to the value of £500; upon this he remarked, God had smitten him in a very tender part, and acknowledged it as a rebuke of Providence, for having loved his library too much; he was thankful also, that the loss fell chiefly upon books of human learning, those on divinity being preserved, though they seemed to be exposed to the greatest danger.

The labours of this eminent man were terminated by a rapid fever, which carried him off in a few days, Feb. 23, 1679, in the 80th year of his age.

His son (his biographer), says:—'My dear father rejoiced in the thought that he was dying, and going to have a full and uninterrupted communion with God. 'I am going,' said he, 'to the three persons with whom I have had communion; they have taken me; I did not take them. I shall be changed, in the twinkling of an eye; all my lusts and corruptions I shall be rid of, which I could not be here, those *croaking toads* will fall off in a moment. I could not have imagined I should ever have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No, I have the whole of his righteousness, I am found in him, not in my own righteousness, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth, I think I cannot love Christ better than I do. I am swallowed up in God.' One of his last expressions were; '*Now I shall be ever with the Lord*.' He sweetly fell asleep in

\* The reader will bear in mind, that during the Commonwealth, although the Established Church was controlled by the state, yet good men, of various denominations, were appointed to livings, and other offices in it; all of whom were ousted at the Restoration.

Jesus: 'Blessed are the dead who die in the Lord.' Dr. Goodwin was a very considerable scholar, a man of extensive reading, and an eminent divine. From his deep experience, he treated his various subjects very *experimentally*; from his great acquaintance with truth, his works are peculiarly rich in *doctrine*; and from the deep piety of his soul, he was led to speak and write as forcibly upon *practical godliness*. He had indeed a deep insight into the grace of God, and the covenant of grace as centering in Jesus; this knowledge he develops most delightfully in his discourses upon the Ephesians. His work consists of five volumes, folio, besides a small thick quarto volume, which was never included in his uniform works. His style, according to the taste of the day is, rather heavy, but the reader is compensated by the rich *unction* of spiritual matter through which he is constantly being led.

Would that his discourses upon *Ephesians*, &c., with his work upon the *Mediator*, and his work upon the *Holy Ghost and Salvation* were reprinted, and that

our churches would *present them to our young ministers*, who are now rising up; under God, they are calculated to establish them in the faith, and give them an expansive knowledge of the sacred oracles. A few of his small pieces are now reprinted at about eighteen pence each: his 'Child of Light Walking in Darkness,' 'Return of Prayers,' &c. Excellent indeed. O that the mantle which dignified Dr. Goodwin, were permitted to fall upon our ministers of the *nineteenth* century. We forgot to add, he was for some time one of the chaplains of Oliver Cromwell.

PHILIP DICKERSON.

[Upon a review of the life of Goodwin, we are inclined to think he raised a church in *Fetter Lane*, after he was ejected from his office in Magdalen College, Oxford. With this people he preached till his death. The Church mentioned as meeting in *Pewterer's Hall, Lime Street*, he gathered before he went to Oxford. It then met somewhere near *Thames Street*.]

## Biographical Sketches.

WILMER THORNLEY.

WILMER THORNLEY, the eldest son of Mr. John Thornley, Baptist minister, Stowmarket, Suffolk, was born in the parish of Eltisley, in the county of Cambridge, on December 8th, 1830. He was apprenticed to Mr. Jos. Mee, Linen and Woollen Draper, Wellingborough, 1845; came to reside in London in May, 1848, and sat under the ministry of the writer of this short record till within a few weeks of his death, which took place very early on Sabbath morning, February 2nd, 1851. He had just completed his twentieth year—a young man of thorough manly habits, respected most by those who knew him best; loved and esteemed by myself and family. His conversion to God—the progress of the work of grace upon his soul—his happy and peaceful end, cannot be better told than by himself, as may be gathered by extracts from his letters, and sayings which dropped from his lips during his illness.

In a letter to a young friend, dated

December 2nd, 1850, he says:—'I feel my need of the guidance of the Lord more than I did formerly. A very few months ago I scarcely believed I was a sinner so guilty as I now believe myself to be in the eyes of him from whom we cannot hide a fault. Your affectionate letter has given me much consolation; just before it arrived, I was wondering whether God would have mercy on me. I scarcely could think he ever would, but you told me he would, if I felt myself a sinner, and one standing in need of mercy. I felt I needed mercy if any one ever did. I was invited to dine last Sabbath day with a friend whom I knew when I was an apprentice; but I did not accept the invitation. I felt a stronger inclination to hear the word of God, which if I had gone, I could not have done. I never heard a sermon which did my heart so much good. Mr. Wyard preached from these words: 'This is a faithful saying and worthy of all acceptance that Christ

'Jesus came into the world to save sinners, of whom I am chief.' I thought all his remarks alluded to me. I felt that he came to save me; but when I left the chapel, I was again very low; all the happy feelings I had enjoyed were gone, but not for ever. I do sometimes hope, he will remember me when he cometh into his kingdom. You rightly remark, that perfect happiness is not to be found on this side the grave. Would that I could look far, far beyond it, to that bright world where it is in reality only to be found; but sometimes I fear I cannot, my sins are so black and so many.' In another letter, dated December 9th, 1850, he says:—'In my father's last letter to me, he expressed a wish that I might enjoy my birthday,' (which was on the day before this letter was written.) I did (although poorly in health) much enjoy it, it was the happiest I ever spent; should it be my lot to have many returns of that day, may they be to my soul as happy, and as welcome as that. In the morning, Mr. Wyard preached from Isa. xxxv, 4, 'Say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompence; he will come and save you.' These words were blessed to my soul very exceedingly; it appeared as though an all-wise God had in his unerring wisdom and goodness provided that text for me, to encourage my poor doubting heart, and to cause me to exercise faith in his own word. Mr. Wyard spoke largely upon the characters, those who feared; and not only did he speak of them, but he spoke very encouragingly to them. Every word sunk deep into my heart. I cannot precisely describe my feelings to you, but they were happy feelings. My heart was thankful to God. I thought I might have been where I deserved to be, but the goodness and loving-kindness of God had prevented it.' In a letter dated December 29th, he expresses himself thus:—'Death is a solemn thought; it often presents itself to my mind, yet I trust I can look upon it with feelings less awful than some can. I wish to love Christ, and he has said, those that love him shall be with him. I wish I could think of him more. I am sometimes afraid I have never thought of him rightly, yet I feel it a mercy to know that I have been at a distance from him, and

I hope to be brought yet nearer to him.'

When he wrote his last letter to his young friend, affliction had seized him, in allusion to which he says:—'It is God who bringeth down, and it is he only who can raise us up again. If it should be his pleasure to lay me on a bed of sickness, I pray for submission to his will. If it is his will that I should not be laid there, I pray for a thankful heart, that I may give him all the praise.'

A few days after this letter was written, he was laid aside on a bed of sickness from which he never recovered. When his sorrowing father first visited him, he said with great cheerfulness, 'O, father, I have much to say to you, but I am afraid I shall not be able to say much.' his father replied, 'Well my dear boy, I hope you have some good news to tell me.' 'O yes,' he said, 'I am so happy; the Lord hath told me he will never forsake me, and I believe he never will.' On the last Lord's day before he died, he said:—'My dear father, this is the last Sabbath I shall spend on earth. I should like to spend it in a way as much like that in which I have spent my Sabbaths of late as I possibly can. I wish for two or three of my young friends to come into my room, and sing a hymn, and I should like for you to read the word of God, speak a little, and pray with me.' This was complied with: he made choice of the hymn beginning—

'Jesus, lover of my soul.'

As soon as the young men commenced singing, he immediately joined in with them, and sung with such compass of voice as greatly surprised all who heard him. On one occasion, after asking for the opinion of the physician concerning him, and on being told that he could give no hope, he said:—'I did not think he could; but this does not disturb me. I can see my way home! Christ is precious, and I am happy.'

On another occasion, he said—'I have had such a view of Jesus and of heaven. I long to be gone to enjoy its fulness.' About two days before his departure, he said:—'The Lord is very kind; how happy I am, and how easy both in body and mind; no pains, no fears. You have prayed, my dear father, that I might have an easy passage over Jordan, and if I go home in this way, I shall go easy indeed.'

You have prayed that Satan might be kept at a distance, and bless the Lord he has not permitted him to distress me greatly; he has been trying to disturb me this morning, but I told him it was no use. The Lord had told me he would not forsake me. "The blood of Jesus Christ cleanseth from all sin."

"Did Jesus once upon me shine,  
Then Jesus is for ever mine."

I know he has shone upon me, and he will not forsake me.' About half an hour before his departure, he said:—'Christ is precious—I am happy—I shall soon be with him,' and quickly he fell asleep in Jesus.

Thus finished the days and earthly career of our young friend Thornley. His illness and death took place at his last employers, at Holborn Hill, where he was shown every mark of kindness that employers could well evince. Nor was there one in the establishment who did not seem to sympathise with the deceased during his illness; and now with the bereaved parents under their heavy loss. His mortal remains were removed to Stowmarket, whither the writer of these few lines went to perform the last needed act of kindness, and that by the dying request of his departed young friend.

To Stowmarket our young friend had gone only six weeks before, with hopes and prospects raised; but O, how short-lived!

When the corpse was carried from the father's house to its final resting place in the chapel burial ground, the whole town seem to be excited, and a great concourse of people had gathered together in the chapel-yard. When the corpse was let down into the grave, Mr. Isaac of Chelmondiston engaged in solemn and appropriate prayer. Mr. Wyard then delivered a short address, and Mr. T. H. Brown, the Independent minister at Stowmarket, concluded the service in very suitable prayer, to which we all seemed to say Amen.

In the evening a great concourse of people assembled in the chapel; on which occasion the writer preached from the words recorded in 1 Tim. i, 16. The writer preached from these words for two reasons: first, that he might be furnished with some great gospel facts on which to address the people; and, secondly, it was the first Scripture that dawned

upon the mind of the departed in a way of mercy, as the previous statement shows: the sermon appeared to have been listened to with intense interest; a perfect stillness pervaded the large congregation. The writer's prayer is, that some good may accrue therefrom. He will not soon forget the earnestness of countenance, and yet perfect composure of mind with which his young friend uttered the following direction:—'I want you to bury me, and preach on the occasion.'

For a young man full of expectation to be suddenly weaned from the world, is a striking instance of the power of grace. O how rapid was the work of God upon his soul, for while, with an unsparing hand, disease was demolishing all the powers of the body, grace was fitting the soul to live in the presence of God for ever.

The death of this young man had created great excitement at Soho Chapel, where he was well known, and much respected, and in consequence thereof, I deemed it right to take some notice of the circumstance, by preaching on the occasion, principally to the young. This I did on Lord's day evening, February 16, on which occasion I took the memorable words of Job xiv, 1, 2: 'Man that is born of a woman,' etc. In noticing the words,—the fact stated was first dwelt upon: 'Man that is born of a woman is of few days, and full of trouble.' 2ndly. That fact illustrated by similitude: 'He cometh forth like a flower,' etc. Under the first was noticed, man's origin, of a woman; man's duration, of few days; man's state, full of trouble. Under the second was noticed his production, his expansion, his extinction. It is hoped that some good will be effected thereby; the bud just putting forth, be impregnated with the fragrance of some heavenly quality; the flower in full bloom, be preserved from all harm and withering aspect of mortality, be succeeded by imperishable beauty, and the night of death be followed by the brightness of eternal and unclouded day. We had a crowded house on the occasion; and about thirty of the young men from the establishment in which our late young friend was employed, came to pay the last tribute of respect, and with these might be seen one or two of the firm. The reflection,

then, from the whole is, that while it is a most trying and afflictive dispensation to the bereaved parents, and immediate friends, there is an element of unspeakable mercy. Our young friend might have been cut down in his sins and alienation from God; but no, he was spared to be born again, spared to know, to love and believe in Christ, and has

Feb. 21, 1861.

So prays,

left a pleasing testimony behind, that he has gone to be with Christ.

Weeping parents—if you can refrain, weep no more. Your son is saved to sin no more, to weep no more, his days of grief are for ever ended.

May the many young who heard of the peaceful end he made, be favoured to make their end as peaceful.

GEORGE WYARD.

## Reviews and Criticism.

BIOGRAPHICAL MEMOIRS OF DECEASED BAPTIST MINISTERS, (*to be continued Monthly*) from 1800 to 1861. No. II, May, 1861. By BENJAMIN SWALLOW and W. A. BLAKE.

We are much pleased with the above interesting work: it has our cordial recommendation, and will supply a very large amount of information, important and useful.

THE BULL TAKEN BY THE HORNS; or *Papal Aggression Calmly Considered, in a Letter addressed to Lord John Russell.* By W. PALMER, Manchester. Second Edition, Revised and Enlarged. London: Hall and Co., Paternoster Row.

We have given our opinion of this work in a former number, and are glad to see a demand for a second edition, which has been considerably improved, and to which is added a second letter to Lord John Russell. We cordially recommend it to our readers.

THE JOURNAL OF HEALTH, No. 9. A MONTHLY MAGAZINE devoted to the *Illustration and Advocacy of the True Principles of Health and Longevity.* Edited by R. B. GRINDROD, M.D., LL.D., F.R.S. London: Simpkin, Marshall, and Co.

We have perused this interesting magazine, and cordially recommend it to our readers, as containing sound and judicious articles on the laws of Health. Many of the customs we are too apt to indulge in, and which we have been led erroneously to suppose were not prejudicial to health and existence, are here shown to be fraught with extreme danger—and that in nothing are we bound to be more

particular, if we would preserve health, than in the most rigid exercise of caution with regard to our diet. The articles on Howard the Philanthropist, and the experience of Dr. W. Alcott, are well worthy an attentive perusal.

THE POETIC COMPANION. *The Fireside, the Fields, the Woods, and the Streams.* London: Office, Lovell's Court, Paternoster Row.

A MONTHLY contribution to the Muses. In their exordium, the Editors remark: 'The love of poetry has no modern channel of expression; the object, mission, and career of the poet, no visible vindication, no impartial record. The poetic thoughts, feelings, and aspirations of our daily life have no locus, no established home; and can only find shelter in the last pages of popular journals, or in the crevices between the columns of newspapers. We believe that the land of Chaucer, Shakespeare, and Milton, should not tolerate this, and in order to supply so great a deficiency in our literature, we have ventured on the publication of the present work.' We think the lovers of poetry will find the *Poetic Companion* a most agreeable and profitable one. May the following touching description of the sacredness of the domestic sanctuary, be realized by our readers:—'The present will be what we make it. The fireside may be worth more to us than all the poetry in the world, more dear than wealth, power, or trumpet-sounding fame. It must be by purity of heart and trust in God, that the joys of home, its mutual affection and domestic peace must be gathered together, and preserved like spirits of the household, to watch over us. We must plant

our trees of life in the soil of moral truth, and they will soon become laden with Eden fruits, to cheer, nourish, and sustain us, as we sink down into the valley of years.'

'We should count life by heart-throbs, He lives most who thinks most, feels the noblest, acts the best.'

**A CATHOLIC CATECHISM, for the Use of Protestants, by H. SILVER, Minister of the Everlasting Gospel.** London: H. G. Collins, 22, Paternoster Row.

**THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD. A LETTER, addressed to the 'Common People' of the Roman Catholic Laity. By EMANCIPATOR.** London: E. T. Whitfield, Essex Court, Strand.

**AN APPEAL TO PROTESTANTS RESPECTING THE NATION'S TRUE DEFENCE AGAINST THE PAPAL AGGRESSION. A TRACT, Second Edition.** Brighton: C. A. Johnson, 31, King's Road.

ON the engrossing subject to which the above pamphlets refer, we have only space to remark that Mr. Silver presents a catechetical *exposure* of the history and tenets of the Romish church, which will be read with interest. 'Emancipator' explains the true nature of *religious liberty*, and shews the Catholic laity that they have surrendered that heaven-born privilege for which they now contend, to the authority and power of the priesthood. The 'Tract' insists that the 'Papal aggression' is the *punitive* result of the *sin* of the nation in granting Catholic Emancipation.

**PLAIN WORDS TO THE HOUSEHOLD OF FAITH in Perilous Times. By J. E. BLOMFIELD, Cheltenham.** London: Houlston and Stoneman.

THIS seasonable tract is intended to urge upon the ministers of Christ the necessity of faithfulness and decision in this dark and cloudy day of error. Our brother believes that the church of God

is entering into a most eventful crisis, and that nothing can stem the progress of error but the living, imperishable truths of God. His address contains many salutary and useful admonitions, but we regret that its style is not more connected and perspicuous.

**THE PRESENTATION OF THE BODY AS A LIVING SACRIFICE IN THE HOUSE OF GOD. AN ADDRESS, by C. W. BANKS, to the Church at Crosby Row, Southwark.** London: Houlston and Stoneman.

THIS address is founded upon Rom. xii, 1, 2, and appears chiefly intended to enforce the *practical* duty of a constant attendance upon the means of grace. It contains much that is adapted to the present condition of the churches, and is calculated to be of considerable service to church members generally.

**THE PUBLIC GOOD. A MONTHLY MAGAZINE, devoted to the Advocacy of Great Principles, the Advancement of Useful Institutions, and the Elevation of Man.** London: J. P. Edwards, Public Good Office, 26, Paternoster Row.

A VERY cheap and valuable periodical, which has just entered upon the *second* year of its existence. The number before us (January) answers well to its title, and merits support.

### Books Received.

Pseudobaptism, State Churchism, and Romanism. By a Presbyterian. London: Houlston and Stoneman.

A Basket of Fragments and Crumbs. Compiled by Major Wilkinson. Bath: Binn and Goodwin.

Five Hundred Psalms and Hymns, setting forth Doctrine, Experience and Practice. London: Aylott and Jones.

A Treatise on Various Subjects. By John Brine, revised by J. A. Jones. London: Paul.

The Glory of the Church in the Latter Day. By Dr. Gill, revised by J. A. Jones. London: Paul.

## Extracts and Fragments.

**NAPOLEON'S OPINION OF CHRISTIANITY.**—Count de Moutholon, the faithful friend of Napoleon, relates a conversation of that remarkable person in St. Helena, in the words that follow:—'I

know men (said Napoleon), and I tell you that Jesus is not a man. The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. We find in

it a marked individuality, which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles; and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation: and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit. Alexander, Cæsar, Charlemagne, and myself, founded empires; but upon what did we rest the creation of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love*; and at this hour millions of men would die for him. It was not a day nor a battle which achieved the triumphs of the Christian religion in the world. No; it was a long war—a contest for three centuries begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates on earth were on one side; on the other, I see no army, but a mysterious force: some men scattered here and there in all parts of the world, and who have no other rallying-point than a common faith in the mysteries of the cross. I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate which so soon awaits him who has been called the 'great Napoleon.' What an abyss between my deep misery and the eternal kingdom of Christ! which is proclaimed, loved and adored; and which is extending over the whole earth. Call you this dying? Is it not living

rather? The death of Christ is the death of God.'

THE doctrine of a *conditional* decree of election sets God upon his watch tower of foreknowledge, to spy out what men will do, whether they will believe or no, obey or no, persevere or no; and according to his observation of their actings, so he determines his will concerning them! Thus the perfection both of the divine *knowledge* and the divine *will*, is, with one breath, denied.—NESS.

INVISIBLE AGENCY. — We have no right to withhold our assent from what the Scriptures teach, and many sober persons declare, respecting visible agency, because we cannot answer the questions how? or why? It would be dangerous to make *impressions* our rule of duty; but if they assist us in the performance of what we *know* to be our duty, we may be thankful for them. We live upon the confines of the invisible world, or rather perhaps, in the midst of it, and that unseen agents have the power of operating on our minds, at least upon that mysterious faculty we call the imagination, is, with me, not merely a point of opinion, or even of faith, but of experience. That evil spirits can, when permitted, disturb, distress, and defile us, I know as well as I know that fire burns me. Though their interposition is perhaps more easily and certainly distinguishable, yet from analogy, I conclude that good spirits are equally willing and equally able to employ their kind offices for our relief and comfort.—NEWTON.

## Poetry.

### THE EVE OF THE LORD'S DAY.

*Written during the Session of Parliament.*

'Tis Saturday night. Day's patent lock  
Will soon be turned. God's seven-day  
clock

Is nearly down; and, far below,  
Time's heavy weight swings to and fro:  
Like the tired mind, with burdens  
freighted,  
By six long days accumulated.

The week rolled round, the goal nigh  
won,  
Its toils, and broils, and woes, are done;

With cares to sow, and hopes to reap,  
Day's schemes intruding e'en in sleep;  
Some, to keep promises unable;  
Some, their pledged faith impracticable;  
Close covenants, but all inutile,  
By stern necessity made futile.

Oh, sacred day, I hail thine eve,  
From toil and care a glad reprieve;  
At least a respite, whence I borrow  
New strength and courage for the morrow.  
Temptation's power awhile is thwarted  
By sacred rest, from Time extorted.

To know, needs little comprehension,  
Who gave thee power for toil's suspension;

Credentials such, thou canst not hide them,  
Who signed, and sealed, and sanctified them.

Man is too poor, too mean and selfish,  
His soul too mammon-like, and pelfish,  
To grant, 'twixt wedded Time and Labour,  
A short divorce to ease his neighbour.  
Sweet day, had God not blessed thee,  
graced thee,—  
Never, oh never, had man embraced thee.

The scribe that pens from early light,  
Through day, and eve, sometimes midnight,  
E'en till the new-born day shines pale,  
(As he can say who tells the tale,)  
Hails the still day which God has given,  
A prelude sweet, a type of Heaven.

There, bar the door, and bless the laws  
England from Judah's fountain draws,  
Which legalize for Toil and Sorrow,  
A wholesome bridal till the morrow;  
And hold this day, so necessary,  
A 'nail within God's sanctuary.'

Thus God on Jacob's dwelling waits,  
To give an hour for Zion's gates:  
Thus 'gives He his beloved sleep';  
Sleep, like God's mercies, kind and deep.  
*March 4th, 1851. FRATER IN FIDE.*

### THE VIOLET.

THE violet is a tender flower,  
But sweet are its perfumes;  
It decks the humble cottage bower,  
And in the shade it blooms.  
Meekly it bows its lovely head,  
Both innocent and fair,

Beneath a shrub it finds its bed,  
And breathes its fragrance there.

O may I like this violet be,  
Lowly in heart and mind;  
And clothed in humility,  
Celestial pleasures find.  
Beneath the tree of life recline,  
And none my peace invade;  
There breathe the air of love divine,  
And bloom beneath its shade.

W. REYNOLDS.

'HE SHALL SIT AS A REFINER AND  
PURIFIER OF SILVER.'—MAL. III, 3.

He that from dross would win the precious ore,  
Bends o'er the crucible with anxious eye  
The subtle searching process to explore;  
Lest the one brilliant moment should pass by,  
When in the molten silver's virgin mass,  
He meets his pictured face as in a glass.  
Thus in God's furnace are His people tried;  
Thrice happy they, who to the end endure.  
But who the fiery trial may abide?  
Who from the crucible come forth so pure,  
That He, whose eyes of flame look through the whole,  
May see His perfect image in the soul?  
Not with an evanescent glimpe alone,  
As in that mirror the refiner's face;  
But stamp'd with heaven's broad signet there beshown  
Immanuel's features, full of truth and grace,  
And round that seal of love, *this motto be*,  
'Not for a moment, but—Eternity.'

## Intelligence.

### BAPTIST MISSIONARY MEETINGS FOR 1851.

#### FOREIGN MISSION.

THE Annual Meeting of Members was held on Tuesday, April 29th, at the Mission house, Moorgate Street. After the reading of the Report, much of the time of the meeting was taken up in discussing certain proposed constitutional changes, which had for their object to abolish the pecuniary qualification for membership, or to reduce the sum required for the purpose. Mr. C. Stovel, and others, objected to the money test altogether; the adoption of a representative church basis, was moved, but the majority of the meeting voted against any alteration of the existing law.

The chief features of the General Report for the year are as follows. The

Society's loss of ministers has been unusually great; *five*, of long standing and great usefulness at various stations, having been removed by death; and great difficulty had been experienced in getting their places adequately supplied. The missions of the Society are limited, it appears, to two races, the Negro and the Hindoo; and the field of their operation naturally divides itself into two parts, that of Africa and the West Indies, and that of India. In India and Ceylon, where thirty missionaries and ninety native preachers labour, the success had been most marked. The translating, printing, and circulating the Word of God in the eastern dialects, proceeds with gratifying rapidity; the distribution of the Scriptures, in various portions,

from the depository at Calcutta having been 32,000 copies. The Missionary churches in India comprise 2,000 members, of which 1,600 are native converts, and upwards of eighty schools, containing above 3,000 children, are superintended by the missionaries.

The Society's income for the year has been £19,064, and the expenditure £18,495, which reduces the balance due to the treasurer to £5,751. The receipts from donations and legacies have been less by £1,000 than last year, but the receipts from the churches have increased by £300. For the relief of sufferers from the cholera in Jamaica, not less than £2,151 has been raised.

The Annual Public Meeting was held the following day at Exeter Hall, G. Goodman, Esq., Mayor of Leeds, in the chair. The leading speech was that by Mr. Makepeace, which was received with rapturous applause. But though, in many parts, of great interest, it was far too much pervaded with the fallacy of assuming the church, and especially that of England, to be responsible for the salvation of the whole world. The other speakers were Messrs Landels, of Birmingham; Davis, of Bristol; Wheeler of Norwich; and Hinton and Brock, of London.

#### HOME MISSIONARY SOCIETY.

The Annual Meeting was held at Finsbury chapel on Monday, April 28th, S. M. Peto, Esq., M.P., in the chair. The Report comprised an account of the proceedings of the Society for the last ten years. During that period fifty churches had become self-supporting by means of the aid of this society; while twenty are on the verge of Independence; several stations, however, assisted ten years ago, are still receiving aid, owing to the poverty of the rural districts and the opposition of the clergy. In the above period 5,000 persons, had been baptized and added to the churches formed by the missionaries, and 14,000 children had received Sabbath School instruction. The society is still in debt £450.

The Missionaries generally report the active measures of the Tractarian Clergy in the agricultural districts; rectors and curates diligently propagating error, and opposing the progress of true and vital Christianity. Mr. W. Walters made a powerful speech, in which he graphically describes the rapid spread of Romanism and Infidelity in the land. The circulation of Infidel and Socialists' publications has alarmingly increased; in Manchester alone, 11,000 numbers being taken weekly by the working classes.

The other speakers were Messrs. Carrick of Shields; Swan of Birmingham, and Dr. Massie.

#### IRISH SOCIETY.

The Annual Meeting was held at Finsbury chapel on April 29th, when J. L. Phillips, Esq., of Melksham, presided. The Committee announce in the report, that for want of funds some of the stations had to be abandoned, and the system of readers entirely discontinued. The amount due to the treasurer amounts to £1,828. The speakers generally adverted to the strong claims of Ireland at a time when 4,000 priests are holding the majority of the inhabitants in the bonds of superstition, without the blaze of light from evangelical churches, which in England confronts them. Messrs Brock and Noel made two excellent speeches, in which the diffusion of Scriptural light was happily dwelt upon as the *only* remedy for the present spread of anti-christian errors.

[We present the above condensed report of the Baptist Missionary Meetings; feeling assured they will be read with interest by many of our readers. Much as we may condemn the views of doctrinal truth maintained by many of the ministers and churches in connection with the above societies, there can be no doubt that God has abundantly blessed their labours to the conversion of sinners, if not to the building up of saints. In their work of translating and distributing the Scriptures, they deserve our cordial sympathy and support.]

### Baptisms, Recognition, etc.

#### FRESTON, SUFFOLK.

ON Lord's day, May 4th, our pastor, Mr. William Brown, administered the ordinance of believer's baptism to six persons (two males and four females), two of whom were between 60 and 70 years of age, and received into the church the same afternoon.

#### MOUNT ZION CHAPEL, HILL STREET.

ON Lord's day, April 27th, Brother Foreman administered the sacred ordinance of baptism to five females, who had satisfied the pastor, the messengers, and subsequently the assembled church, that, in their souls was began that gracious work of God the Eternal Spirit, which is only ended when the happy spirit leaves this vile body, and takes possession of the prepared mansion above. Our brother preached

from 1 Peter i, 2, observing in reference to the characters addressed: 1st, That the grace that makes salvation a soul concern, makes integrity of character equally of the utmost concern. This epistle is addressed to the elect and obedient. Obedience evidencing the inwrought work of the Spirit. Election is not confined to Peter and the Jews, but is extended to the Gentiles, to *us*. They who were dispersed by the persecution went everywhere preaching the word; and they who believed by their testimony are the strangers scattered abroad, and they are a sample of all that do believe, called 'a chosen generation, a people who were not a people,' (see ch. ii.) 2, He advises them by Christ's example. He suffered for us, and his sufferings were penal, ours are not so. How did he bear suffering? He *despised* the shame, and *endured* the cross. 3rd, What the Lord had to do is not required from us. He engaged to put sin away, and he did so. He entered into a bond, and came and fulfilled every stipulation. 4th, He left us an example. Not an example to add to what he has done; but to be like him. He is called the holy one, our example; the love he bare to his own; our example for love is a vital feature in the Christian. His meekness our example. The intricacies of our chequered pilgrimage often give rise to awful forebodings, but by and by the clouds all vanish, by the exercise of patient meekness. Submission to the will of his Father, our example. Endurance of poverty, our example. We follow his example in baptism, and because we believe he commanded it. What? the Lord of life and glory baptized by a man! Let us then not refuse to submit to what he hath commanded and practised. And if any one be asked why do you do this, our answer is, 'My Lord did so.'

#### OLDHAM STREET, MANCHESTER.

ON Lord's day, May 4th, two persons—husband and wife—were baptized in Bethesda chapel, Oldham Street, Manchester; and in the afternoon were received into the church. Brother Wyard of London has engaged to preach at Bethesda, the last two Lord's days in June; brother Palmer at Soho.

#### SALHOUSE, NORFOLK.

ON Lord's day, April 6th, two believers were baptized in the name of the Holy Trinity, after a sermon had been preached from Acts ii, 41; these two brethren were admitted to full communion at the Lord's table in the afternoon of the same day. The services were truly impressive, and we

were encouraged to hope that the Lord was with us.

#### BETHEL CHAPEL, TROWBRIDGE.

ON Tuesday, April 22nd, a public tea-meeting was held in the above place of worship, for the purpose of liquidating the debt upon the chapel. The trays of provision were kindly furnished *gratis*, by friends to the cause: so that the whole of the proceeds went to the above most desirable object. The invitation to drink tea was responded to most heartily by a numerous company, many of the kind-hearted from other places near, as Bradford and Southwick, sat down with us, and after tea, most encouraging and warm-hearted addresses were delivered by our dear brethren, Mr. Pierce of Hilperton, and Mr. Hawkins of Bradford, on things connected with the kingdom of the grace of God: God's love *before* time, *in* time, and through eternity, as the ground-cause of every individual saint's well doing for ever, was a theme which, above all other things, tended to make us exclaim with the poet,

'When shall the day, dear Lord, appear,  
'That I shall mount to dwell above,  
And stand and bow amongst them there,  
And view thy face, and sing, and love?'

#### BAPTIST CHAPEL, NEW END, HAMPSTEAD

ON Lord's day the 4th of May, our esteemed brother, Mr. W. Cooper, immersed two believers, after a very suitable discourse from Matthew iii, 6, 'And were baptized of him in Jordan confessing their sins.' We trust this addition to our number is an earnest to us, that the Lord is about to bless and increase us as a people.

#### ALDRINGHAM, SUFFOLK.

ON Tuesday, April 22nd, Mr. Joseph Brand (late of Hundon on the Hill, Essex) was publicly recognized as pastor of the Baptist church meeting at Aldringham, Suffolk.

The service was commenced in the morning by Mr. C. Hill, of Stoke Ash, who read the Scriptures and prayed. Mr. G. Wright then preached from Galatians vi, 10: 'The household of Faith.' Mr. Collins asked the questions; the leadings of Providence were read by Mr. Studd; and a clear and very satisfactory statement given by Mr. Brand, of the Lord's gracious dealings with him, his call to the ministry, and the articles of his faith. Mr. Runnicles commended Mr. Brand to God in prayer, and earnestly pleaded for his future success. In the afternoon, Mr. Wright prayed, and Mr. Totman addressed

Mr. Brand from the 1 Timothy iv, 16. After which, Mr. Collins delivered an address to the church from 2 Corinthians, xiii, 11: 'Live in peace and the God of love and peace shall be with you.' Brother Sewell, the deacon, and other brethren read the hymns. Aldringham, bless the Lord, again resembles a field the Lord hath blessed. We were reminded of former times. The friends all looked happy; the Lord's presence crowned the day; and all exclaimed 'It is good to be here.' Brother Brand has a fine field of labour; may he long occupy it with great pleasure and success!

### Deaths.

#### MRS. ELIZABETH BROWNING.

Mrs. Elizabeth Browning was born at Tedbury in Gloucestershire, and when about eight or nine years of age began to frequent a prayer meeting of the Baptists, which appears to have produced a friendly feeling to that people. She continued at Tedbury, and was married at that place. When about twenty-six years of age she came to London, and was led by the good providence of God to Grafton Street, Soho, and heard the late Mr. Williams; she attended his ministry many years, and at length was baptized by him, being favoured with the company of her eldest daughter, who was baptized the same evening. Our sister was much attached to the cause of God in that place, and shared the pleasures and pains of a church state with that people during the life of Mr. Williams, and the short pastorate of his successor, Mr. Hammond. The church being broken up at Grafton Street our sister, with two of her daughters and another member of Grafton Street, sought and obtained a home at Meads Court, where they were received in 1818. Our sister had been afflicted with asthma for many years, and at length her work being done, the Lord was pleased to call her to her heavenly home on Monday, February 17th, in the 66th year of her age.

Our sister was steady in her attendance upon the worship of God, always being present unless prevented by illness; she was a real lover of the cause of God, and much attached to meetings of prayer. She was favoured to know that her Redeemed liveth, and she is now enjoying that rest which remaineth for all the people of God. 'Blessed are the dead which die in the Lord;' 'they rest' immediately 'from their labours, and their works do follow them.'

#### MRS. SMITH.

Mrs. Smith, another honourable member of the church at Salem, departed this life on Lord's day, March 2nd. She had been afflicted for many years, and at the same time, had to struggle with poverty. I never knew her to complain. On the night prior to her death one of the deacons of Salem, with Mr. Field late of Cambridge, visited and read and prayed with her; the Lord blessed the visit to the comfort and encouragement of our departed sister, whose mind had been considerably harassed by Satan; she was much easier in body, and about nine on Lord's day morning she said 'It is nearly all over, I am free from pain, raise me up a little,' which being done she said, 'I should like you to sing, "Praise God from whom all blessings flow, &c."'; which being complied with she requested to be laid on her pillow—and without a sigh her happy spirit winged its flight to her beloved Redeemer.

#### MRS. MARTHA BAKER.

On Wednesday, March 5th, the Head of the church was pleased to send for another of our sisters, Mrs. Martha Baker, of Park terrace, Camden Town. Our sister had been induced to try a change of air, and had been living at Barnet; on the day preceding her departure she was considered something better, but the set time had arrived, and on the morning of Wednesday, by eight o'clock 'all her cares were left below, and earth exchanged for heaven.'

#### MR. PETER GRAVES.

DIED, on April 29th, 1851, in his 56th year. Mr. Peter Graves, pastor of the Particular Baptist church, at Banstead, Surrey. He was a labourer in his Lord's vineyard, and the result of those labours, as blessed and owned of God, is seen in the little church at the above-named place. Plain, honest, and uncompromising, he worked at his bench all the week (he was a carpenter), and on the Lord's day he worked for his beloved master, leaving home before five in the morning, walking several miles, and not unfrequently preaching four times; then returning in the evening, seldom getting home till midnight. Poor in circumstances, and often poor in spirit, when it pleased his Master to lay him on a bed of sickness, it also pleased the good Lord to cheer his servant with His presence, and the sweet assurance of his favour and love; so that he could face death triumphing in the great truths he had so often enunciated in his

ministerial capacity. His language was, 'Come, Lord Jesus, and take thy pilgrim home if his work be done, but give strength of patience to wait thy appointed time: I would be entirely at thy disposal.' A little before his death he asked his wife

to sing the hymn: 'On Jordan's strong banks I stand.' He sweetly fell asleep in Jesus, and has gone a little before us that remain. May we follow, have the same support, and enter into the same joy. Amen.

## Monthly Retrospect.

**PARLIAMENTARY TITLES BILL.**—This measure is still, at the time of our writing, under discussion in the House of Commons, and there appears no prospect of its being passed. Every obstruction that the forms of the House admit of, is being offered by the Irish Roman Catholic members. An amendment made by Mr. Walpole, giving to the public at large the power which, in the bill, is given only to the Attorney-general, viz. to inform against any one assuming the titles referred to, is likely to be adopted. The bill in its *present* form consists of a preamble, stating the cause of legislation, then a clause declaring the Papal Rescript and the Titles unlawful and void, and another defining the penalties incurred by assuming them.

**PEACE CONGRESS.**—The Congress of Peace is to be held this year in London, and will open its sittings on Tuesday, July 22nd. It is anticipated that in numbers and influence, this great meeting will surpass all former demonstrations upon the Peace question.

**BIBLE SOCIETY.**—The funds of this Society have increased no less than £12,000 during the past year.

**THE GREAT EXHIBITION.**—During the period of the Exhibition, arrangements are made by the different religious bodies of the Metropolis, to extend to provincial and foreign visitors the opportunities of Christian worship. Extra Sabbath services are announced to be held at Exeter Hall, conducted by the leading Evangelical ministers of London. It is out of our province to refer to the varied and gorgeous contents of this unparalleled Exhibition, but there is one object comprised, which more than anything else indicates the source of Britain's moral greatness. The British and Foreign Bible Society have there placed specimens of the Holy Scriptures in a *hundred and fifty* different versions, the result of the Biblical labours of Christian Missionaries. So that, in fact, every one of the varied multitude will be able to read the Word of God 'in his own tongue' as on a second 'day of Pentecost.' It is our earnest desire and confident expectation that this Industrial Exhibition will, under the Divine blessing, be productive

of salutary and permanent results to the nations of mankind.

**ANTI-STATE CHURCH ASSOCIATION.**—The Annual Meeting of this excellent Society took place on Wednesday evening, May 7th, at Finsbury Chapel, C. Gilpin, Esq. in the chair: the speeches delivered on the occasion were of great interest and merit. The chief topics dwelt upon were the ecclesiastical events of the past year, especially those occurrences within the Establishment which act as auxiliaries to prepare the public mind for the consummation so much to be desired. Among the resolutions unanimously adopted was the following: 'That the retrospect of the striking ecclesiastical events of the past year, by which public attention has been strongly attracted towards questions involving the relation of the church to the state inculcates the importance of continuing and increasing the labours of this association, and affords ground for confidence that God in his Providence is effectually preparing the way for the realization of its great object.' The speakers were Mr. H. Richards of the Peace Society; Mr. Harrison, one of the Wesleyan Reformers; and Messrs. Miall, Burnet, Hinton and Brock. This Association has now existed seven years, and is every year extending its operations.

**NUNNERIES.**—A bill introduced into the House of Commons, May 14th, on the subject of the detention of young persons in Nunneries has been rejected, on the ground that a case for interference has not been made out. It is notorious, however, that great abuses exist in connection with so-called 'religious houses,' and if it be the duty of Government to prevent all violations of person and property, a great necessity exists for a well digested bill on this subject, by which the vigilant inspection of these institutions should be provided for. They now number 70 in England and Wales, 53 for women, 17 for men.

**METHODISM.**—At the Wesleyan Missionary Society's Meeting on the past month, a falling off of £5,000 in the funds was announced; a proof of the influence of the Reform movement upon the connection, which ought to bring the Conference leaders to their senses.

THE  
G O S P E L   H E R A L D;  
OR,  
POOR CHRISTIAN'S MAGAZINE.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—Eph. iv, 5.

J U L Y , 1851.

ESSAYS.

THE KINGDOM OF CHRIST: ITS AGGRESSIVE CHARACTER.

THE kingdom which our Divine Master set up in this world is of a nature entirely and essentially spiritual. In its origin, its organization, and its occupation, it differs altogether from the kingdoms and societies of this world.

Whether we view it as a nation, surrounded on all sides by enemies, the weapons of its defensive warfare are not to be carnal: or as a *commonwealth*, employing its resources for its internal prosperity, its policy is not to be worldly; or as an *army*, assuming a progressive and aggressive aspect, its means and agencies are to be strictly in accordance with its own constitution, and with the will of its Divine founder. We propose,

briefly, to consider the church of Christ under the latter of these three aspects, and to point out some of the *reasons*, the *rules*, and the *results* of its aggressive movements.

1. The kingdom of Christ, while in this world, wears an aggressive aspect, chiefly for two reasons. First, because of its *position*, in the midst of active and determined enemies: second, because of its *obligation*, to carry out the commission laid upon its subjects by its great Founder. It is obvious, that if this kingdom is to be progressive, it must be aggressive: if it is to advance, it must fight: if it is to prosper and increase, it must 'endure hardness,'

and encounter opposition: if it is to make way among men, and to gather to itself the objects of Divine choice and redeeming mercy, it must, necessarily, be aggressive. It has no friends but were once its enemies, and the enemies of its King. Every heart is naturally opposed to its influence, and is in league with Satan to prevent its extension; and for this reason, the Redeemer's kingdom must ever wear an antagonistic character in the eyes of the world. The representations of Scripture, also, confirm this point. The church of Christ is likened to an 'army with banners': its members, and especially the ministers of the gospel, are 'soldiers,' and the preaching of the gospel, the great authorised weapon of its warfare, is likened to using a 'sword,' and wielding a 'hammer.' The gospel is said to be the occasion (though not the *cause*) of strife and divisions,' for it separates man from man, and develops the inherent enmity of the human heart against the cross of Christ. This kingdom is necessarily aggressive also, because its Founder has enjoined on his servants to proclaim the 'gospel of the kingdom' for a witness among all nations, accompanying the commission with the promise of his presence, power, and blessing in obeying it. Every subject is bound, therefore, to scatter the

'seed of the kingdom' in the barren soil of this world, by word and deed, by instruction or by example, whenever and wherever opportunity can be found; and though in so doing, anger be kindled, and hostility encountered, he is to know that such a result was foreseen by his Divine master, who has given to his people not only to believe on his name, but also to suffer for his sake.

2. The *rules* by which the aggressive movements of the church of Christ are to be regulated, are contained solely in the word of God. The precepts and examples there presented, are so many *statutes* and *precedents* by which our efforts in this department should be strictly guided. We shall there find, that it is not by creating ecclesiastical establishments in alliance with human governments; not by wielding the civil sword; not by compelling the world to support the ministers of the gospel under pains and penalties; not by imposing civil disabilities upon unbelievers, that the kingdom of Christ is to be extended among men. These means are, indeed, *aggressive*, but the weapons are carnal, and the policy altogether unscriptural. Instead of 'pulling down' the strong holds of Satan, this anti-christian system has been the great means of strengthening them, and the great hinderance to the spread of

the gospel. The examples and injunctions of the apostles point to a far different line of conduct. The faithful preaching of the gospel, the circulation of the written word, the exhibition of practical godliness, and personal holiness in all the walks of life, the use and support of all scriptural associations for the diffusion of Divine truth in the dark places of the earth, both abroad and at home—*these* are the aggressive agencies which the word of God sanctions, and which Christ has promised to bless. The means are simple, but experience has proved them to be mighty; and when the church shall be universally found in the faithful and diligent use of them, the kingdom of the Redeemer shall be extended in the earth to a degree hitherto unknown. When the Church looks forth 'fair as the moon, and clear as the sun,' she will be 'terrible as an army with banners.'

3. The *results* of such aggressive movements as these, are clearly defined in the sacred volume. We do not say that then the world will be converted to Christ, nor do we regard the church as in any sense responsible for the conversion of the world, or any part of the world, but we think she *is* responsible for the use of those means and agencies which God has engaged to bless for the conver-

sion of his people who are in the world. This will assuredly be the result of her prayers and exertions, in the time divinely appointed, for the mouth of the Lord hath spoken it. 'The fulness of the Gentiles is to be brought in;' the gospel is to be preached among *all* nations;' the Redeemer's dominion is to extend 'from sea to sea, from the river to the ends of the earth.' The results of these aggressions, include also the *well-being* of the church herself. Our prosperity consists in our activity. The very desire and effort to extend the knowledge of Christ among our fellow-men, is largely conducive to a healthy state of soul, and the *sight* of converts flocking to the gates of Zion, is more stimulating and encouraging than anything beside. And by such aggressive movements, the *will of God* concerning the church is accomplished. She is not intended to be stationary in the earth, nor, indeed, can she be so. The continual removals which take place from the church below to that above, are only to be compensated by accessions from the world around; and it is a striking proof of the care of Christ, and the spread of the gospel (notwithstanding all our complaints), that a church still remains in the world, through successive ages, though death is incessantly taking

from its numbers. Lastly, by the progression and increase of the church, the glory of God is promoted. Every convert to the truth as it is in Jesus, is an additional monument to the praise of the glory of his grace, and a living witness to the vitality and power of the religion of the cross.

The *practical* nature of this subject should not be overlooked. The church of Christ is an aggregation of individual members, and what is required of her in her corporate capacity, is required of each one professing to be a follower of Jesus. We must not let our desire for associated and organized action, blind us to the fact that a *personal* obligation devolves upon each of us, to use our talents and opportunities to promote the cause of Christ. God has set apart no separate order of men in the church for this work, to the exclusion of others. The words of the great commission sound in the ears of every one who has tasted that the Lord is gracious. It is our privilege and our duty to identify ourselves with the

London.

interests of that kingdom, of which we form a part; to strive personally, for its increase and establishment among men. But our earnestness in this matter should *precede* our plans of operation. As has been well and wisely said; 'Our societies and organizations, must be simply the wise mode in which we expend the energy that is *already* within us, not the frame-work by which that energy is to be awakened, and towards which it is to strain itself.' We profess to maintain the truths of the gospel in greater purity than others, let us not be content with this, but rather remember our greater obligation to spread the purer truth we hold. Amidst our *conservative* predilections, it behoves us not to forget our *missionary* obligations. It is thought that the time has come to re-consider our position in this respect, and while maintaining our principles in all their integrity, to see to it that we are neglecting no means within our power to carry out the commission of our Divine Master.

G. P.

## POPISH PRETENSIONS AND PROTESTANT ERRORS.

(Continued from page 105.)

We concluded our last paper by remarking that we rejoiced to think that the Holy Spirit did work in the hearts of godly *Pædobaptists*, though not in their *Pædobaptism*. We

wish to discriminate in this matter. We admit that a man may be a Christian, though, on some points, he may be in error; whilst we maintain that his errors are no more the

evidences, than they are the results, of his Christianity. It is the work of the Spirit to lead from, and not into, every false way; hence no blessing can be expected in, and upon, that which is opposed to the Spirit's teaching. We should as soon expect the blessing of God in the mass, auricular confession, priestly absolution, or any other Satanic invention of Popery, as in the so-called, though miscalled, baptism of Infants. Whatever of apparent fervour, and zeal is displayed in any of these pretended religious observances, is but the kindling of unhallowed and unholy fire. All hangs to the category of human tradition, and is sustained by carnal passion and pride. Pædobaptism is a strong and corrupt link between Popery and Protestantism, and he who would escape clear from the pollutions of Antichrist, must first snap it asunder.

Mr. Noel, however, complains that we exclude Pædobaptists from the Lord's table, 'because they will follow what *they believe* to be the will of Christ, the meaning of his command, and the practice of his Apostles; since you will baptize believers alone, because *you think* that Christ requires it; and they will baptize infants because *they think* that he requires it.' We give in italics the words to which we wish to call especial attention. It is really astonishing what some persons believe. We inquire, on what does the belief here referred to rest? To imagine a thing to be written in Scripture which, in fact, is not written there; or, to believe in a perversion of the doctrines which the Scriptures contain, instead of believing in the doctrines themselves, *is not a belief of the truth*. It is but to little purpose, that some will follow 'what *they believe* to be the will of Christ,' etc., if the facts themselves are contrary to such belief. This is the real position of

the Pædobaptist community. There is no foundation in God's word for a *belief* like theirs on this question, any more than there is for a belief that the Pope is the 'Vicar of Christ.' Impious assumption!

But we do not 'baptize believers alone, because we *think* that Christ requires it.' We *know* that he requires it. Let us understand the terms which we use. In this matter we do not *think* but we *know*. And it astonishes us beyond measure that our brethren do not *know* also. Why! what are the terms of the commission by which we are bound? 'Go ye,' says the Saviour to his disciples, 'teach all nations, baptizing them, etc.' '*He that believeth and is baptized shall be saved.*' Now, from these terms, we *know*, and cannot but *know*, that the Saviour commands *believers alone* to be baptized. The terms are as express as terms can be. The commission including only believers, of necessity excludes all who do not believe; and, as for infants, why they can neither *know* nor *believe*. Therefore, though our brethren 'will baptize' (sprinkle) infants, because they *think* that he requires it, yet we *know* that Christ never did, nor does require it; and we still further *know*, that they can neither point to the words, nor the example, of such a requirement in the whole Bible. The house which they build in this matter, is on the sand; and we *know* that, ultimately, it is doomed to destruction.

Before we proceed, we must just observe, that what was stated in our last paper with respect to 'Hall's Terms of Communion, &c.' has received quite unexpected confirmation by an eminent Pædobaptist Editor, Dr. Campbell, in his *Christian Witness* for May. In severely commenting upon certain information supplied by one of his correspondents, 'that,' to use the correspondent's words, 'a very respectable

Independent Church has recently admitted a candidate, a father of several children who have never himself nor any of his children, been baptized, into full communion,' the Doctor makes these very remarkable statements: 'As we read the New Testament, baptism was, in every case, as to adults, administered previous to fellowship.' Where, in that book, we inquire, was the worthy Doctor to find a single exceptional case, of either infant baptism or fellowship? He goes on to speak of Mr. Hall, and observes: 'The spirit of Hall is noble and generous, but we have ever thought that he illustrated these attributes at the expense of inspiration.' What an accusation against a professed expositor of Divine revelation! So, the Baptist churches are to be led in their practice by a man who is supposed, even by one of his most ardent admirers, to have exalted his personal attributes above inspiration. Really, this is enough to make those who have any reverence for God's word to tremble. But the Doctor proceeds: 'We should have disputed in toto his broad principle, that nothing is to be considered a condition of fellowship below, which is not equally a condition of fellowship above.' Very well, Dr. Campbell; then we record the testimony of one eminent Pædobaptist, at least, against the conclusions of the great Mr. Hall on this subject.

But we must take care not to congratulate ourselves too soon upon the worthy Doctor's concessions. He is not quite prepared, in his own mind, to give up the point, though he says, 'We have, therefore, no sympathy with the common notion of free communion.' Well, what then, Doctor, is *your* view? He replies: 'We hold by Christian communion, communion among Christians, each and all of whom hold themselves baptized.' Well, Doctor,

we ask, where is the difference? We always thought the terms applied to the commixture of the baptized and the sprinkled at the Lord's table. We never heard of the unbaptized and unsprinkled having, before, been admitted to Christian fellowship at the Lord's table, until this very respectable Independent Church set the example. All, hitherto, as far as we know had, at least, professed baptism. Now, though the Doctor affects not to *see*, he cannot but *feel* the results of the profanation of this Christian ordinance. The process, in this case, has been sprinkling first, then *nothing at all*: a complete ignoring of the ordinance. This is the natural tendency of the thing. We are truly glad that we are not compelled to pronounce which is the worse of the two evils, Pædobaptism, or no baptism. Truly, error is an inclined plane, the top of which lies about the boundaries of truth; but the bottom remains fast fixed in the depths of the bottomless pit of perdition. Happy is he who trusts not himself to this inclination. What is the use of persons *holding* themselves to be baptized, if, in fact, they have *not* been baptized? We accept the concession, but allege the invalidity of the Doctor's premises.

Feeling, therefore, that something is wrong somewhere, yet being very tenacious of his opinions, Dr. Campbell, very conveniently for himself, tries to shift the ground of debate, by instituting an inquiry into the nature of baptism. He says, 'We should have further suggested to the great writer, that the question was not, whether baptism was necessary to fellowship, but what was baptism.' Thus, so far as our present argument is concerned with Mr. Noel and Mr. Hall, he virtually yields up the point in dispute, and affirms that baptism is

essential to fellowship. So far, therefore, as Dr. Cambell is concerned, he delivers his verdict against Mr. Noel and Mr. Hall; for Mr. Noel, like Mr. Hall, contends that we should demand no other terms of communion than such as are terms of salvation.' We freely admit that this is but the legitimate consequence of Pædobaptism: for, *liberty to substitute is liberty to set aside*. Admitting, therefore, the verdict, we deny the Doctor's consistency. In maintaining Pædobaptism, he contends for a principle, the natural and necessary results of which he repudiates.

We do not, however, intend to follow the Doctor to the ground to which he has shifted, except just to observe, that the question 'What was Baptism?' is a thoroughly settled question with us. Indeed, there is no more real question about it, than there is as to whether there is a sun in the heavens. Baptism, good Doctor, according to the New Testament, to which you have made your appeal, need we tell you, is the *dipping* or *immersing* of a believer in water, in the name of the Father, the Son, and the Holy Spirit. 1st. The term proves its own meaning. Baptize, in Greek, is translated by *dip*, or *immerse* in

English; not by a word denoting a different action, as *sprinkle*, or *pour*, or anything of the kind. To baptize, then, is to dip, or immerse; nothing else. Thus the term proves itself. 2nd. The example and practice of Christ and his apostles, also prove what is baptism. They dipped, or immersed, not sprinkled believers alone, in the observance of the Lord's institution. Those, therefore, who have not been dipped, or immersed, in the name of Christ, have not yet yielded obedience to his commands. Sprinkling only leaves them amongst the unbaptized still. These statements can never be opposed but by downright ignorance, or the most determined obstinacy. We *know*, we do not *think*, but we *know* what baptism is. It is just that which now we have described it to be. It is not matter of *belief*, but of *certainty*. The unbaptized have no right expressed, or implied, in the New Testament, to the Lord's table, Dr. Campbell himself being witness.

Incidentally we have been led into a somewhat lengthy digression, but one we trust not altogether devoid of instruction and profit. We must plead for a small space in a future number for one or two very brief concluding considerations.

LEX.

## FLOWERS AND PROMISES.

SOME months ago, engaged in a rural walk, the mind felt disposed for reflection, and soon a subject presented itself—the points of agreement between garden flowers and Bible promises. We here note down a few that occurred to the mind.

1. Many flowers spring from seeds. So the promises are the incorruptible seed of the word of God; they are the result of his truth and love.

2. These flowers grow in enclosures, and are not for everybody

to pluck at. So the promises are not for every body's use; the party is specified for whom they are intended: peculiar characters are interested in special promises. The mourning penitent will find many suited to him, and he may freely use them, as also the tried Christian.

3. Flowers, for growth, beauty, and fragrance, depend much upon the air, showers, and sunshine. So the promises are beautiful and precious to us, when the Spirit

blows the auspicious gale, the showers of fertilizing favour descend, and the Sun of righteousness shines. The promises are dark without his light, and insipid without his grace. The blessings of the promises are from Christ's fulness; they are drops from the ocean, or cups filled at the fountain—cups of salvation—Christ is the living spring.

4. Some flowers do best full sun, while others require the shade. So some promises are suited to the sunshine of prosperity, and others to the shade of adversity.

5. There are flowers for all seasons. So there are promises adapted to all our varying and numerous wants, feelings, and circumstances. Promises excel flowers here; for while there are fewest of the latter during the wintry season, there are most of the former. The promises are heavenly, yet hardy plants, and though connected with celestial air, they will not be injured by this wintry climate. How very cheering to find them springing up in such abundance in this vale of tears; we should faint without their precious fragrance, and droop without their attractive sight. Thus kindly has the Father provided for the wintry seasons of afflictions and sorrows.

6. Flowers shut up and open. So do the promises. 'The promise meets my eye, but does not reach my case.' It is sometimes misty in the vale, so that the Christian cannot see their beauties; he has a cold, and cannot smell their fragrance; he is sickly, and cannot taste their honey: the sun does not shine and the promise is shut up. There is honey as well as beauty and fragrance in the promises, the dew-drops of mercy make the honey, and so good is it, that it is called 'strong consolation.' Faith sees the beauty, smells the fragrance, and tastes the honey of the promises. Christian, take the flowers of gospel promise in the hand of your faith, wear them daily in the bosom of your affections, and you will go on your way rejoicing.

7. The bloom of flowers die away, but the root remains. So the bloom of promises will one day cease, when they have answered the father's pleasure, and cheered the pilgrims through the vale. Then present consolation will be exchanged for perfect happiness. Thus the present bloom of promise will pass away, but its root of truth and grace remains—remains for ever.

*Rattlesden.*

W. ABBOTT.

## THOUGHTS ADDRESSED TO SLEEPING PROFESSORS.

'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

FIRST. The various kind of sleepers there are.

1. Some are sleeping the sleep of death. (Psalm xc, 5.) 'Thou carriest them away, they are as a sleep,'—dead in sin; tis a sleep, a deep sleep—a state of unconsciousness, of inactivity, of danger, if in an exposed situation.

2. There are some sleeping in a profession of religion, without the power: resting satisfied short of a possession of 'Christ formed in the heart the hope of glory.' Hence: 'Let us not sleep as do others, but

let us watch and be sober, putting on the breastplate of righteousness, and for a helmet the hope of salvation.' These sleepers are set forth by the foolish virgins who had their lamps, but no oil in their vessels with their lamps; they slumbered and slept, dreaming of heaven, without walking in the way thereto, of victory without the conflict, of a crown without the cross.

3. There are some sleeping with a lulled conscience, not purged from dead works, but lulled, quieted by the intoxicating notions floating in

the head, causing this drowsiness, this partial rest, not the sleep of death, but the result of strong opiates. The grand truths of the gospel received into the head, and not so deeply into the heart, will produce this effect; hence the prophet cries, 'Woe to the careless women that are at ease. They shall lament for the teats;' that is, when God shall dry up these comforts, and permit the power of unsubdued sin to be felt—the workings of old corruptions to be as the breaking out of an old sore; then shall such howl for vexation of spirit, and cry 'Lord help me.' 'Lighten mine eyes, lest I sleep the sleep of death.' Thousands in this day are sleeping this sleep.

4. There are some who 'sleep, but their heart waketh,' they have been overtaken by a spirit of sloth, and that 'slothfulness has cast them into a deep sleep.' (Prov. xix, 15.) And of these the five wise virgins appear to be representatives; 'They all slumbered and slept.' 'Tis a fearful state. Even the disciples of our Lord found it a difficult matter to *watch* in the garden, in the hour of Jesu's greatest trial, when their friend was enduring a dreadful stroke for them; he returned and found them sleeping, and said, 'Could ye not watch with me one hour.' 'The spirit truly is willing, but the flesh is weak.' 'Tis a great aim of the devil to promote this sleep. He takes advantage of the soul in the hour of slumber; he fails not to visit, and only the watchful eye and powerful arm of our glorious LORD that keepeth Israel, preserves us.

Secondly. *The sovereign and Almighty command.*

'Tis the work of God to rouse the sleeping dead. 'The dead shall hear the voice of the Son of man, and live.' 'Tis the voice of Jesus alone can undeceive the deceived soul, and raise the professor from his dangerous slumbers, to call upon the God of Israel. 'Tis the unfailing instruction of the Holy Spirit alone that can minister an antidote for the lulled conscience, and impart a healthful tone to the spiritual constitution, leading the soul from self, from sin, and from dangerous professors to Christ, to the fountain opened for cleansing, to the balm in Gilead for healing. Nothing less than the voice of Almighty God can rouse the fallen believer. 'My beloved put in his hand at the hole of the door'—he had called but she refused—he had pleaded but she excused herself: but now her conscience is touched, power is felt, and her 'bowels move for him.' Then follows her act, 'I arose and opened to my beloved.' Many things counsel us to awake, the word, past experience, afflictions, the swift flight of time; but let the voice of the beloved be accompanied with power, and the soul awakes to righteousness, to put on strength, and to follow righteousness.

Thirdly. *The gracious promise.* Christ calls his bride to himself. He calls her to glory, He promises her all He has; tis not less than himself. 'I am the light of the world.' 'Tis a highly metaphorical expression, signifying that which is high, great, stupendous, glorious, and exceeding abundant. 'Thanks be unto God for his unspeakable gift.' Praise the Lord.

*Blackmore.*

WILLIAM.

## SPIRITUAL REVIEWING.

THERE is much gained as to spiritual strength, information, and comfort, in reviewing the dealings of the Lord with our souls; hence the

Lord directs his people Israel to look back to their former condition—to look unto the rock whence they were hewn, and to the hole of the

pit whence they were digged; if this course were not profitable to all the followers of God, they would not have been recommended to such conduct by the authority of Jehovah himself. How under the power, teaching, and blessing of the Holy Ghost, the soul is humbled down before the eternal throne—its love to God and *his truth* is made more deep and fervent—its admiration of the wisdom, justice, mercy, and wonderful works, both in us and for us, is greatly increased, and faith in God quickened and strong. Jacob remembered his experience before the Lord, as a solitary pilgrim, when under a directing, controlling, unerring, and superintending Providence, he left the parental roof, and became a traveller to Padan-aram. Contrasting this separation from his father's house, his father's wealth, with his subsequent riches and enjoyments, 'with my staff (he says) I passed over Jordan, but now I am become two bands.' Doubtless he often thought of the stony pillar—the setting sun—his need of rest—the unbroken stillness and solemn darkness of night; unquestionably he with pleasure would contemplate the special mercies granted to him—his delightful and instructive dream of the ladder, the top of which reached to heaven—the revelation of interest in the unchangeable and eternal God—the fruitful land given him—the prosperity promised him, and the gracious declaration which the Infinite made concerning him,

saying, 'I am with thee, and will keep thee in all places whither thou goest; and I will bring thee again into this land.' (Gen. xxviii, 10—15) Again. Peter was a man of God, that passed through many dark, deep, and painful changes; a man, who, in all his transitions, found by experience his own helplessness and vileness, his own native depravity, and his *entire* dependance on the everlasting arms for support—on Divine wisdom for guidance—on eternal mercy for pardon—on Christ's everlasting righteousness for completeness and acceptableness before God. He looked to the past, and it gave him warning; and after this he speaks of being kept by the power of God through faith. O thou blessed Spirit, thou who art the teacher of all the true disciples of Christ, favour us, when we in the closet remember the changes through which we have passed, the times of bondage and liberty, weeping and rejoicing, separation in experience from thee, and blessed fellowship with thee, light and darkness. All the Lord's people have their changes; the Holy Ghost often works deep, yet silent revolution in the dark solitudes of a man's soul. What desolations he makes in the earthy hearts of his pupils. See 'what desolations the Lord hath made in the earth.' The Lord prosper abundantly his Zion, pour out his Spirit upon his redeemed, send forth his light and truth that many may see and rejoice.

J. G. BLOOMFIELD.

### 'REMEMBER THE SABBATH DAY TO KEEP IT HOLY.'

OUR blessed and holy God calls for the day; he does not call for the Sabbath morning, afternoon, or evening to be kept holy, but the whole day. Though this sacred commandment is thus positive and express, yet no sin is more common than Sabbath-breaking. Some profane the whole day, others part of it;

some waste many of its precious hours in attending to their wordly employments, others make it a season for finery and gaiety. Ah! and some who call themselves members of a Gospel church, are to be seen in Hyde Park, viewing the great building, instead of going to seek Jesus at a prayer meeting. Many are found,

truly pitiable it is to see, thronging the streets, or wandering in the fields, on the holy day which God has set apart for himself. Reader, have you been one of the thoughtless women or men who, on the Sabbath day, in giddy but truly pitiable parties, throng our streets, or wander in our fields? If you have, may the God of all grace help you to think on what you are, and what you are

doing. Ponder and think, Will these worldly amusements afford me any comfort in a dying hour? I am sure they will do no good; none but Jesus can do poor sinners good. 'Be not deceived, God is not mocked; what a man soweth that shall he also reap.' May the God of all grace bless reader and writer together, is the prayer of your's in JESUS,

*London.*

A. T. REED.

### TO A BEREAVED SISTER.

DEAR SISTER IN THE LORD.—The sympathy of creatures can afford you but little relief under your trial. I must therefore at once endeavour to direct your mind to our 'great High Priest, who is touched with the feeling of our infirmities.' When he dwelt on earth as the Man of Sorrows, he visited the afflicted family at Bethany, and mingled his tears with those of the bereaved sisters. And though in his glorified state he has fulness of joy and pleasures for evermore, his interest in his members is not weakened, nor is his love to them diminished. He loved Lazarus and his sisters, and yet he deferred his visit till Lazarus was in the grave, and Martha and Mary were weeping under an apparently irretrievable loss. How mysterious his conduct appeared both to his own disciples, and to the Jews who came to the afflicted house to comfort the bereaved. When Jesus wept, some of the Jews said, 'Could not this man which opened the eyes of the blind have caused that even this man should not have died? But when Lazarus came forth from the sepulchre, the mystery was solved. It was then manifest that the death of Lazarus was intended to give an opportunity, not only for the display of the Redeemer's power over the grave, but also for the manifestation of the love of our Lord; which love was then more fully exhibited than it would

have been by curing Lazarus of his sickness. The believing household increased in the knowledge of their Almighty Lord and Saviour, and their faith in him was greatly strengthened.

You are fully assured that it was in love to your late husband that Jesus removed him from the trials, conflicts, and sorrows of this state, and called him up to the heavenly kingdom, to behold the unutterable glories of the Lord Jesus Christ, and to mingle his praises with the songs of perfected spirits. But perhaps the thought arises, 'Could this heart-rending event be in love to me?' This question will be best answered by asking another. 'Can Infinite, immutable love act unkindly towards any of its objects?' He has done as it pleased him. His pleasure is infinite love guided by infinite wisdom. When we look at the things that are seen, and draw our conclusions from thence, we can see neither love nor wisdom in the trials we endure. But 'we walk by faith, not by sight.' The Lord will hereafter make it quite clear, that love guided his hand in every stroke, and that, however painful the chastisement to those who endure the same, it was for their profit. And even under the suffering, the Lord is faithful to his promise, not to lay upon his people more than he will enable them to bear. The Lord has taken away from you a source of comfort

which he afforded you for a season, that you may seek and find your whole comfort in himself, the un-  
wasting fountain of felicity. May  
you, my afflicted sister, be enabled to  
*Saffron Walden, June 4, 1846.*

repose confidently in him, of whom  
it is said, 'Thy Maker is thine hus-  
band, the Lord of Hosts is his name.'

I remain, dear sister, yours in  
the Lord,

JOHN D. PLAYER.

## Exposition.

### SPIRITUAL JOY.—GAL. v, 22.

SPIRITUAL joy differs from all other joy, inasmuch as it arises from a different source, is of a different kind, and of a purer, more elevating, and heavenly nature. It is not sensual, not carnal, not mercenary. It is not the joy of gratified wicked passions, nor of realized unholy desires: it is not the depraved principle of fallen humanity, revelling in sin in any of its multifarious deceitful forms, be they more or less refined; nor is it mere natural delight, even of a sinless kind. It is not even joying in God simply, through the wonders of Divine creation in nature: not the joy of innocent Adam in paradise, but that of pardoned, sanctified sinners rejoicing in Christ Jesus. It is not a delighting merely in the wisdom and goodness of God in material forms discoverable by the physical senses, or the natural intellect, but a rejoicing in the displays of the Divine perfections exhibited to the eye of faith in the person and work of the Son of God. It is the new creation in the soul rising upwards in holy pleasure to its author, God in Christ; exulting in pardoning mercy, saving grace, and covenant love: it arises from a sense of forgiving favour, of interest in Christ and adopting grace, and finds suitable nutriment in all the precious doctrines of the everlasting gospel.

As the production of the Spirit of God, it is the companion of all the Christian graces; springing up in the soul as the offspring of faith,

hope, and love, spiritual joy is connected with humility, godly fear, etc.: the fruits of the Spirit all growing together in a cluster, being produced in a vital union to Christ as the root from which all living branches derive their nourishment and support. The more communion is held with Christ, the more believers think about him, live by faith upon him, talk of him, and walk in his footsteps, by so much the more will their spiritual joy increase, sinful joys be detested and renounced, and all creature joys be lightly esteemed, comparatively speaking. 'We joy in God through our Lord Jesus Christ,' said the apostle, and if we are taught by the same Spirit, and partakers of the same grace as he was, we do the same to a certain extent. Like him we glory in the cross of Christ as our refuge, trusting the sacrifice offered, the atonement made thereon; we take pleasure in the service of Christ as our delightful employ; and rejoice in hope of the glory of God, to be enjoyed with Christ in endless felicity. And surely, with all the springs of pure and living joy opened up in the gospel and kingdom of Christ, the children of God have enough to gladden and satisfy their souls, without degrading themselves by craving after the beggarly joys of the poor worldling who knows not God, and can derive pleasure from nothing but that which enables him to forget his Maker.

There are some things essential to the existence, or conducive to the exercise of this desirable grace of the Holy Spirit, such as—

1st. A right understanding of the fulness and freeness of divine grace in the salvation of sinners. No man can joy in the Lord who conceives either formally in his judgment, or incipiently in the feelings of his heart, that salvation partly depends upon himself. Such do not discern the real nature of saving grace, which can never be properly understood but by those who absolutely despair of being saved, otherwise than by the merest mercy and freest favour of a sin-hating, holy, and righteous God. We must be entirely dead to the law as a covenant of works, before we can live that life of faith on the Son of God, which produces joy and peace of a spiritual kind in the soul of a sinful worm.

2nd. An enlarged spiritual apprehension of the constitution of the person of the Lord Jesus as God and man in one all-sufficient Saviour, and of the nature and importance of his offices and relations in connexion with the church.

To know what Christ is in himself, and what he is to his people as their Saviour and Lord, so far as revealed in the oracles of God, should be the aim of the Christian disciple: and the pursuit of such knowledge is, of all others, the most likely to be attended with comfort and joy in the Holy Ghost. Paul's estimate of it was very high (See Phil. iii, 7—14); and the manner in which he discourses about the adorable Jesus in his epistles, shows that

what he knew of his Lord's person, character, and kindness to him as a sinner, had enkindled love and joy to a remarkable extent in his grateful bosom.

3rd. A steady, conscientious observance of the preceptive will of God, and a constant, regular waiting upon him in the means of grace. Heady, high-minded, or careless, loose-living professors may perhaps call this legal talking; but the humble, spiritually enlightened child of God, knows that a dutiful obedience to, and prayerful waiting on his Heavenly father, are intimately connected with the enjoyment of the smiles of his countenance. Not in earning those smiles, but in the fulfilment of Divine promises graciously given to obedient children.

4th. Activity and zeal in the cause of Christ. Active, zealous Christians are generally found to be happy ones. There is an honour in serving Christ, a solid satisfaction in doing his will from the heart; a pure and holy pleasure in rightly-motived efforts to promote his cause, and a gratification in ministering to the wants of Christians because they belong to him, far superior to any thing the worldling can realize in his pursuits. The joy of the child of God in these things is that of gratitude and love; not a rejoicing in the work done, but a practical rejoicing in him for whose sake it is done; the ways of wisdom are found to be pleasant, and her paths peaceful and happy, not only in resting on, and rejoicing in the perfect work of Christ, as our glory and boast, but in serving him as our honourable and delightful employment.

*Clerkenwell*

R. H.

'I HAVE LOVED THEE,' &c.—JEREMIAH XXXI, 3.

DEAR MR. EDITOR.—I forward you an outline of a sermon preached by my late valued pastor, Mr. J. Stevens, gathered up by myself as it dropped warm from his heart; should

you deem it worthy of a niche in your valuable HERALD, let it appear.

Yours in Jesus, our Elder Brother, and Precious Redeeming Lord,  
55, Upper Marylebone St. W. A. HALL.

JEHOVAH's love to man is unchangeable, and worthy of his character. He cannot begin to will the felicity of any. His love toward man was most seen in the man of God's right hand, in the secret love of eternity; therefore, it was a love before our love, a love without our love, and a love that produces our love. It is a love everlasting, unconditional, unpreventable, without mutation, beginning or end.

Let us look at the influence of this love as it stands connected with a closing world, in preparing us for death, and glorifying us after; qualifying us for the change, bringing us safely through it, and at last landing us safe at home, notwithstanding all our frailties.

1st. *The influence of this love in preparing us for death.*

If this was left out, all the proclamation would be of no avail. Jehovah's love was not set upon his people because of their loveliness. 'But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.' This love sets all the attributes of Jehovah to work; from this love, the Saviour was sent—the Bible wrote—the Holy Spirit testified—heaven opened, and a people prepared to enjoy it. Brother, we are not building our salvation on the uncertainty of the salvation of any one; nor are we called to lift up the veil of eternity. Many have been considered to be sent to heaven that never got there; whilst many who have doubted, have safely arrived. Many of God's dear people have crept into the cradle of grace; many a babe snatched from the breast, and poor old superannuated disciples entered into the kingdom of glory, that have never been fully known by the brotherhood in this lowland state.

The spark that burns in your breast may be damped, but can never be quenched; darkness may hover around your closing scene,

through the suspension of his love, but the pledge commenced on earth, will be matured in heaven, and immortal property will be safely landed in the regions of unclouded day.

The dear Saviour was sent to this earth as one of the largest expressions of Jehovah's love to man, 'God so loved the world,' etc. Thus he wrapt his royalty in the garb of humanity, tabernacled amongst men, dies as a man married to his beloved spouse, rose again on the third illustrious morn—is now ascended where he was before, and is still sending down his love tokens—gathering up his ransomed, and showing them they are not of this world, even as he was not of this world.

2nd. *Qualifying us for the change.*

This love prepares us for, and accompanies us until death. The whole theory of religion centres in Christ. He makes his will before he dies, and assures us therein that, he hath 'loved us with an everlasting love. To every heaven-bound, and weather-beaten traveller, this language is applicable; it will suit for every day in the year, and can never be exhausted. All the holy love visits that the God of heaven pays us, and the heart expanding comforts that render our devotion dear unto us, are but so many expressions of his love. The object may be languishing for the manifestation, but the fire is never suffered to go out; the lamp still burns, though but feebly and in the dark. Where he plants his grace, and kindles his fire, it will never be abandoned. He who hath tasted it once, enjoys it for ever. When the world can no longer afford us relief, we have still a friend in the King of that country, and under the interest of redeeming love, we are brought to death as the channel and pathway to a better home.

My friends, we must die to love him, for what do we know of his

love without it? what do we know of the joy that awaits us without this separation? Christian brother, how great the difference from tasting the streams, and drinking at the river-head above.

3rd. *Glorifying us after death.*

The love of our Triune Jehovah ever reigns in that bright world above. "Those happy gates are still opened to the followers of the Lamb; the same love that opens the gates of heaven, is also employed in sending messengers to look after those who are destined to arrive there. Elect angels are commissioned to look after elect men. Yes, they are ministering spirits sent forth to minister to those who are heirs of a life eternal. They are also under the influence of this love, and on

this basis hangs the feeblest saint. Our relationship lays in Him that willed it; the redemption of the church on him that bought it, and every heaven-born desire that heaves thy lungs, is kindled by that blessed Spirit who ever lives to perfect that which concerneth us.

My fellow trespasser, let us aim to love Him: our life here is a life of faith, and not of speculation; he does not come to plant his grace at one hour, and at another to pluck it up. The smallest gift of sovereign grace is inseparable from the kingdom of glory; and those that walk closest with him now, will have the greatest enjoyments when tried, and under the mighty influence of this everlasting love, shall swim to the throne through the blood of the Lamb.

## Notes from a Shepherd's Remembrances.

### VII.—THE FEEBLEST FEARFUL ONE MORE THAN CONQUEROR.

'THE true is the beautiful,' writes the clever author of 'The Poetry of Science.' And, oh! how beautifully have I seen verified in the river of death, the truth our Lord spoke from heaven, 'My strength is made perfect in weakness.' Many of our Lord's people are more or less in bondage through fear of death, not a few of them in severe bondage. It has been my lot to witness the departure and its preparation, of a goodly number of such, and the measure of dying grace for dying hours has blessedly attested to the faithfulness of Him who said, or, as 'tis properly ever present—who says, 'As thy day so shall thy strength be.' One of such cases I now give to the readers of the GOSPEL HERALD. It may be some fearful pilgrim to a higher home may be helped through it, to rejoice that amongst the blessings in the inventory of their inheritance is 'death.' (1 Cor. iii. 22, 23.)

On my coming to my present sphere of labour, I had some fiery opposition to encounter, from some few-gifted and wealthy advocates, of more general views than I had ever held since I knew the plague of

my heart; but I was held up and led forward by very encouraging circumstances, both of inward teaching and power of truth, and the outward effect and influence of the truth administered. At the close of my first month's probation, eight persons came forward to be baptized and to be added to the church, professing to be impelled by sweet soul testimonies of the love of Christ to them in the ministry. Of these, one was Mrs. Sarah Sims; she, with her husband, had long sought the Lord, and being both esteemed by the members, had been often encouraged with, 'Come in thou blessed of the Lord, wherefore standest thou without?' But it had always been in vain. Now they could hold it no longer, for the word entered their souls, they said, as it were hammers, and in conduct they said, 'We will go with you, for we perceive the Lord is with you.' And in words added, 'We wish also to help the church, get this servant of the Lord for pastor.' They were cordially welcomed, and in the presence of a numerous multitude, professed their faith in the river Avon, as it flows through one of the most

beautiful vales in England, forming our magnificent and delightfully convenient baptistry. Years have rolled over since, but it is as fresh as though only yesterday—it was a good day. I have been into the river times since then, and with more than one born on that day. Oh! yes, immersing believers in the name of the Trinity is *true* baptism; and as the ordinance from heaven to profess faith, and that gate of the 'Nobles' through which we take our seat in the church, at the board of redeeming love, it is indeed *beautiful*.

But my friend S. S. had always been a timid one, and needed very demonstrating evidences to enable her to profess herself of the living people of God—this she had as she needed it—at other times she was distressingly fearful. Some few years after her union to the church, she became enfeebled by an exhausting disease, when body and mind both came down together, disabling the one to attend to the family, the other to enjoy the means of grace. For four long years her afflictions were distressing, the more so because of the gloomy desponding state of her mind. Many remembrances as the following were made during this period.

April 23. Called on S. S., she was sadly desponding. All I could say, read, &c., seemed of no avail. She feared how it would be in death. Lord, visit her precious soul!

June 21. S. S. still distressingly dejected, Cannot read the word. Fears it is only presumption for such as she to pray. I reminded her of those promises which speak to 'every one that thirsteth;' 'All that are weary and heavy laden;' 'Whosoever will.'

Aug. 30. Found poor S. S. much worse and in dread bondage through fear of death. She has scarcely a hope at all. I think I convinced her there was a gleam of light. Lord, as the Sun of righteousness, revive thy sorrowful one again.

Nov. 15. On calling on S. S. found her as before, dreading how she shall stand in the hour of death—how meet the heart-searching God. Says she can take no comfort from any doctrine, promise, or precept. Besides she has so many wicked thoughts. Thinks no real child of God was ever so wicked as she, or so helpless for good. Yet her sighing for the light of God's countenance, her mourning her

sinful entertainment of her thoughts convince me she has what nature could not give, what Satan could not, would not if he could. How did I groan out unto the Lord for her! It was a trying time.

At the end of four years I heard she was greatly worse and entering the house, Thirza S., her daughter, with a smile informed me 'Mother had had a sweet lift from the Lord;' and in writing me an account of her observations of this last illness, she says, 'April 21. In the night I saw her weep, and asked her what was the matter? she said, "Nothing, my child, it's all right now." I said, "Mother, do you think you shall die now?" she replied, "Just as it pleases the dear Lord. Whether I live or die, all will be well now." I entered her chamber, and what a change. No longer the exhausted, distressed, cast down one, fearing to look up to the God of our salvation, but the enraptured one glorying in the grace that had made her soul as a bird escaped from the snare of the fowler. 'Come along, my dear sir, see the precious words at last laid on my soul so sweet. "Why art thou cast down O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise Him for the help of his countenance." 'I shall not soon forget the gladness of her soul, as she related to me her wonder and amazement of what she felt and saw in this passage of the word. Her whole soul seemed on fire as she said: 'You know how my soul was cast down. How I could not raise it up, nor you, nor friends, nor John,' meaning her husband. 'But the Lord himself has done it. Oh! the mercy of God to me, so vile a worm as me. Now all is well. All, all, is well. Now I am enabled to praise him, and I shall praise him. Oh! I shall praise him for the help of his countenance. Aye, what a *help* it is, I believe!' And looking with peculiar earnestness in my face, with her poor emaciated countenance all lighted up with gratitude, her soul being melted with the heart-warming love of God, after a pause she added, 'I shall praise the Lord for this to all eternity. So merciful and good a God as he is to me. I reckon that the sufferings of this present world are not worthy to be compared with the glory revealed in me now here

below, and what will it be above. When I am gone, tell the friends how good the Lord has been to me, the weakest of the weak, as well as the guiltiest of all. And do it, my dear, to the praise of him. Do all to the praise of my God, who has done so much for me. Oh! what a heaven that will be, where I shall praise him as I ought.' So she lingered at the very gate of heaven, without a fear, looking with ecstasy for the call.

On the Lord's day following we were to baptize, and in the night previous she talked to her daughter named above, who also has tasted that the Lord is gracious, and so had a twofold interest in her mother's joy, and expressed to her her desire of going home while Mr. — was baptizing, 'for,' said she, 'I long to be with my dear Lord, to crown him Lord of all.' 'On seeing me weep at this,' writes Thirza, 'she said, don't cry, my child, this is a rejoicing time with me. I wonder how it was I could so often doubt the goodness of God to me, for now I see and feel that I am his, and always was, and always shall be, for he is my God, my heaven, and my all.'

With thrilling satisfaction did I witness the continuance of her soul joy on my further calling. 'I am now done with below,' said she 'and I have done with all here, but I want a promise of you, my dear sir,' and she grasped my hand in both of hers, looking at me very enquiringly. Her dear children, especially her two youngest, lads of the age of ten and twelve years, had laid much on her heart it seems. 'I wish you,' said she, with earnestness of manner, which must be witnessed in similar circumstances, to be entered into fully, 'I wish you to say a word or two to my children when I am gone.' Being emphatically a friend of youth, as she knew, she wished me thus; but for the same reason I advised her to address them herself, as their dying mother, blessed by the God of heaven, of earth, and of hell. 'I have, I have, and I've done with them—with all below now. I've only now to do with my God and his precious countenance.' To our surprise, she continued day after day. But it was as next door to heaven, with only a glass partition between; never was dear soul more full of heaven below, than for hours together this aforetime fearful one was

now indulged with. In a subsequent visit, with a dear brother whom she highly esteemed, 'See,' she said, 'see, I am well for ever, I have bright prospects—my heavenly home is sure, and dying is only going home to me after all my fears. So good is God to me. Now we will have a hymn; sing that sweet one, "God moves in a mysterious way." Oh! what is all the world to this joy in God through our Lord Jesus Christ.' The next day I did not see her, but the following morning a messenger came for me as early as 6 o'clock in the morning, by her urgent request, as she had wished me to be sent for hours earlier. When I entered her chamber, she seemed dying. I was told she had been in a blessed frame all night, truly glory was begun below. She wanted me to be fetched to sing with her. Finding I was present, she roused her dying skeleton frame, and with as happy a countenance as ever a worn-out sinful creature ever had, perhaps, she caught hold of my hand and said, 'I am full of glory, and I wish to praise him for the light of his countenance, as well as for his atoning blood. Oh! what a *help* has his countenance been to me. Ah! that's all poor souls want here while they are going home—the light of his countenance. It was for the want of it I was so long so miserable. Now I have it and it is a glory in my soul. I do feel it now; just stepping out of time into eternity. His lovely countenance do make death very precious, and do want you to praise the Lord with me.' 'But I can't pitch the tune,' said I. She then asked those she was going to leave behind, to pitch a tune; but they, partly with the sorrow of leaving her, partly with overcome feelings at her soul's condition, were weeping so, also unable, when she sang herself, we joining, in sure and certain hope of her glorious resurrection. After singing she rested awhile, then told me she had been into glory. I remarked I had no doubt glory was put into her. But she thought it was as she had stated it; 'and everything I saw there,' she continued, 'was the Lord. On the throne was the Lord, my Lord. Around the throne the people cast down their crowns, to honor and crown my Lord, Lord of all. The whole place of glory resounded with praises, but all was of the Lord, while the very

light and glory itself was the Lord. Oh! my soul, why hast thou been so long cast down? Praise him, praise him, all my friends for ever. Now, Lord, stop my breath; I cannot hold all this glory below, below.'

The Lord, in whose hands are all our times, thought proper to suffer her to continue here eighteen or twenty days after this, in great affliction; but thus enabled, her loved children, and husband, and friends, saw her testimony to the sweetness of having the help of God's countenance on the soul, raising it above continued weakness itself, aided by distressing pains; and so raising it, that while she fervently longed to depart to be with her Lord, yet she said ever, 'when it shall please my Lord.'

Now she becomes speechless, and for a time seemed unconscious, until about half-past ten o'clock of the night, when

dear relatives were all gathered round her bed, expecting every breathing to be the final one, yet longing, if it was the Lord's will, to have one more recognition of the departing one, when, lo! she looks with a peculiar expression upwards, and then beckoned with her hand, which for two days had been useless. What a precious moment was this! all present were greatly affected; and as though she was affected by them, and wished to express over again her love to them, her confident triumph, she waved her dying, almost dead, arm, and, with all love, as she beckoned to them so dear, looked again upwards to some dearer, and then died in the Lord, proving dying grace in dying hours makes the weakest strong, the feeblest and fearful victorious. Trust him, my soul, at all times. Brother pilgrims, live to his praise.

A SHEPHERD ON THE PLAINS.

## Review and Criticism.

A TREATISE ON VARIOUS SUBJECTS. By JOHN BRINE. *With a Sketch of the Author's Life, and an Account of the Choice Experience of Mrs. Anne Brine. The Fourth Edition: carefully revised by J. A. JONES.* London: James Paul, Chapter House Court, Paternoster Row.

WE had intended to present our readers with a more extended notice of this invaluable production of one of the great Masters of Israel in his day cotemporary with Dr. Gill, called by grace under the ministry of that champion for the truth, and being for upwards of forty years a laborious and successful advocate of the distinguishing verities of the Gospel. Mr. Brine's celebrity as a preacher and an author became established, and will continue while solid and substantial truth has any friends on earth.

The subjects of this Treatise are of the first importance comprising the fundamental, experimental, and practical features of the gospel of Christ, viz.: '*The original purity of human nature. Its entire depravity. The Spirit's work in regeneration, also in conversion and sanctification. The great difference between conversion and the mere semblance of it. The*

*life of faith. The assurance of faith. Growth in grace. Declensions in the power of godliness, its causes, &c. The ways of revival under decays. The temptations of the age. Holy and spiritual communion with God.*

We hope to revert to this excellent work in a future number; meanwhile we thank our brother Jones for the service he has rendered our churches and ministers in furnishing so neat and cheap an edition. And we beg to assure our readers that its value is above our commendation, and will prove an interesting acquisition to their libraries.

THE GLORY OF THE CHURCH IN THE LATTER DAY. A SERMON, *preached at a Wednesday Evening Lecture in Great East Cheap, Dec. 27th, 1752.* By JOHN GILL, D. D. Revised by J. A. JONES. London: Paul.

THIS is the *third* of Dr. Gill's prophetic sermons on the prospective glory of the Redeemer and his church, founded on Ps. 87, 2. It is an admirable discourse, and its subject matter is closely connected with the author's sermons on 'Watchman, what of the night?' &c. Other discourses of like character will shortly be re-issued

by Mr. Jones, all uniform with *Bunhill Memorials*. We hope they will have an extensive circulation, being peculiarly adapted to the present times.

**BELIEVERS KEPT BY THE POWER OF GOD.** *A SERMON, preached in St. Paul's Cathedral, Sunday, March 9th, 1851. By the Rev. RICHARD SHUTTE, M. A., Minor Canon, and Rector of St. Augustin and St. Faith, Watling Street.*

WE have sometimes felt surprised that certain eminently godly ministers of the Church of England, should be able conscientiously to remain within the pale, and thus appear to identify themselves with its evils and corruptions. If this discourse be a fair specimen of Mr. Shutte's ministry, his communion with the establishment, and with the chapter of St. Paul's Cathedral, is certainly an anomaly. In its perusal we could scarcely persuade ourselves that the truths it contains, and the spirituality, unction and power which characterise it, would ever be tolerated in such a place. The sermon is an admirable exposition of 1 Pet. i. v. *'Who are kept by the power of God through faith unto salvation,'* &c. &c.

On enquiry we find that Mr. Shutte is a speckled bird among his dignified brethren, and such he must continue to be, while such doctrinal discrimination, experimental sweetness, and practical enforcement of the truth as it is in Jesus, is the substance of his ministry.

**A BASKET OF FRAGMENTS and CRUMBS, containing few or no Crude or Acid Substances, but much Substantial Nutrient for the Children of God.** *Compiled by MAJOR M. JOHN ROWLANDSON. Third Impression much enlarged.* Bath: Binns and Goodwin; London: Nisbet and Co.

WE are very much delighted with this little 'basket of fragments,' evidently gathered from various rich stores of evangelical and experimental truth. The value of the book seems enhanced by the fact that its compiler is a military officer, once residing in India, that it was originally compiled exclusively for his own use, but was afterwards published for the spiritual edification and comfort of many 'soldiers of the cross' in the army of British India. Two editions of the little

work have subsequently appeared in this country, and sincerely do we wish that it may obtain a very extensive circulation.

It is full of PRECIOUS things, 'apples of gold in pictures of silver.' We give the following as a fair specimen of the entire work.

'Love is a liberal principle. It is all for giving. It is a most bountiful affection. It is for laying out its all upon its object.'

'When one sin is admitted into the heart, we shall always find that it hath a companion at the door, and for which it works hard to gain admission also. And this effected, the devil and all his company quickly follow.'

'The hound, when he has lost his scent, hunts backwards till he recovers it. So, then, believer, look over thy old receipts. God hath promised, 'there is no condemnation.' Sin shall not have dominion over you; your heart shall live that seek God.'

'All the saving and nutritious truths of the gospel hang on the lower boughs of the tree of life, and are within the reach of the believer of the lowest stature.'

'The greatest things God does for his people, are got in communion with him.'

'When there is not time for the heavy artillery of long and stated prayers, and when the fight grows hot, and the believer is called upon to grapple with Satan *hand to hand*—then the short sword of ejaculatory prayer, or a single text from God's own precious word does him brave service, and will send that *roaring lion* limping away.'

'To say of a man that his own children won't believe him, is to defame him to the utmost; and shall God's dear children, by unbelief, throw such foul dishonour on their heavenly Father's name!'

Let each of our readers procure this little pocket companion; it will prove to be a feast of fat things, full of MARROW.

### Books Received.

Pengilly's Guide to Baptism; London: Houlston and Stoneman.

A Selection of Hymns. Rippon's Comprehensive Edition; London: W. Whittlemore. The Appeal; London: Simpkin, Marshall and Co.

Pleasant Pages; London: Houlston and Stoneman.

Band of Hope Review; London: Partridge and Oakley.

## Poetry.

How beautiful my Lord appears  
In all the *Characters* he bears;  
How kind to tell us of his love,  
And draw our wandering hearts above.

I love to dwell upon his grace,  
His *Offices*, how sweet to trace;  
There is in Him a rich supply,  
For Time and for Eternity.

He is an *Advocate* with God (1 John i, 1),  
Pleading his own most precious blood.  
The Father well approves his cause,  
He honoured all his holy laws.

Is He a *Brother*? Yes, the name (Pr. xvii, 17)  
Proclaims our nature is the same,  
Born for adversity to prove,  
How much a heart like His can love.

The *Consolation* of the saints (Luke ii, 25),  
He hears their numerous complaints;  
He speaks a word that suits their case,  
They run afresh the heavenly race.

My great *Deliverer* shows his power (Rom. xi, 26),

He comes at the appointed hour;  
Satan must yield at his command,  
None can withstand His mighty hand.

*Eternal Life* He is to all (John x, 28),  
The weak, the strong, the great and small;  
In his own life his chosen share,  
What safety can with this compare.

Now we would view him as our *Friend*  
(Cant. v, 16),

His matchless friendship ne'er will end;  
He left his throne, our debts to pay—  
He *Guards* and *Guides* us every day (Ps. lxxiii, 24).

The name of *Husband*. Oh, how kind! (Isa. liv, 5)

Freely I tell him all my mind;  
He loves his bride, she loves his name,  
And aims to spread his worthy fame.

A *Head* of life and wisdom, too (Col. i, 18),  
In Him we all perfections view;  
Kind *Intercessor* on his Throne (Heb. vii, 25),  
Pleading his merits as our own.

*Jesus*, another name we hear (Matt. i, 21),  
He trembling saints dismiss your fear;  
He came to save your souls from hell,  
We will his wondrous victories tell.

A *King* to reign—Lord rule my heart (Isa. xxxiii, 22),

With every idol I would part;  
Subdue my disobedient will,  
Bid every rising foe be still.

Thou God of *Love*, thy love impart (John iv, 8),  
Let me now feel it warm my heart;  
I would be bathed in Love divine,  
And in my Saviour's image shine.

A *Mediator*, this is sweet (1 Tim. ii, 5),  
A place where God and man can meet;  
My soul, this is the only way,  
To meet the Father when you pray.

I'm oft beset with foes and fears,  
A *neighbour* then my Lord appears (Luke x, 36).

He binds me up and makes me well,  
His goodness I can never tell.

Is he a *sail*, what wondrous grace (Isa. xxii, 23),  
On him, my soul, my all I place;  
So firmly fixed by God's decree,  
His own immutability.

He calls himself *Omega* too (Rev. i, 8),  
Creation's end, the wise, the true;  
Satan shall not his plans destroy,  
All things shall lift our Jesus high.

We now consider our High *Priest* (Heb. iii, 1);  
He is in every point the best;  
He offered up himself and died;  
We need no sacrifice beside.

By various names our Lord is known,  
A *quickening* Spirit this is one (1 Cor. xiv, 46);  
Our praise for life we find is due,  
To Father, Son, and Spirit too.

We want a *robe* to wrap us in (Jer. xxiii, 6),  
Thy *righteousness* so pure and clean,  
We shall admittance gain with this,  
Into the courts of perfect bliss.

My *Shepherd* is my living Lord (Ps. xxiii, 1),  
I shall not want, I have his word,  
In pastures rich I rest and feed,  
He does supply my every need.

He has become my *teacher* kind (John ii, 2),  
He gives an understanding mind;  
I learn my heart is hard and base,  
'Tis then I prize his matchless grace.

A gift from heaven no words can tell,  
So great it is *unspeakable* (2 Cor. ix, 15),  
Thanks to our God from him it came,  
What can we render for the same.

To show a union all divine,  
He calls himself the living *vine* (John xv, 1),  
No branch can bring forth heavenly fruit,  
Unless united to this root.

A new and living *way* to God (John xiv, 6),  
My soul is safe upon this road;  
Thy mercies past I will record,  
Keep me according to thy word.

Our language fails his worth to tell,  
For *X* and *Y* no name can spell;  
We soon shall reach the upper sky,  
Then we shall have a fresh supply.

Our great *Zerubbabel* will raise (Zec. iv, 7),  
A temple for his lasting praise;  
And when the top-stone He shall bring,  
'Twas grace, 'twas grace, we all shall sing!

## Intelligence.

### Baptisms, Recognition, etc.

#### HORHAM, SUFFOLK.

ON Lord's day, June 1, after some very appropriate remarks, three females were publicly baptized, on a profession of their faith in a baptized Saviour, by our esteemed pastor, Mr. J. Galpine.

The Lord is still displaying his mighty mighty power amongst us, blessing the feeble instrumentality of *man*, who is perpetually drawing his bow at a venture, and in the hand of the Spirit hath severed three more from the devil's army, and joined the Christian band on earth, clothed in the regimentals of the cross, the willing subjects of our heavenly monarch. May the Lord the Holy Spirit crown his labours still more abundantly with success.

#### ORDINATION OF MR. WILLIAM ALDERSON.

ON Wednesday, May 28th, the ordination of Mr. William Alderson took place at Willingham, Cambridgeshire. The day was propitious, the weather being clear and serene, and seemed to indicate a day of rejoicing. At an early hour conveyances were seen approaching the village from various parts; and by half-past 9 the doors were literally besieged, and by 10 o'clock there could not have been less than a thousand persons present. The morning service commenced by brother Isaac giving out a psalm from Dr. Watts, after which brother Bull of Dover read, and offered up to the throne of grace a petition full of life and real spiritual devotion—it was *the* ordination prayer. The Lord grant it may be answered in the experience and spiritual advancement of both the pastor and people. Brother George Murrell of St. Neots, stated the nature of a Gospel church, founding his remarks on 'the church of God,' in which he stated it was neither Papistical nor Anglican; certainly the church of Rome was not the Church of Christ, that it was Antichrist, opposed to Christ and his people, and he hoped there was not a tongue in the place that would make an apology for vile and apostate Rome one moment. He proceeded to say the church of God was neither national nor provincial, but viewed in a comprehensive sense, included the whole election of grace, many now in glory, some on earth, and some not yet born. That it was founded in the purpose of the Father flowing through the blood

of the Son of God in redemption, and opened up and revealed by the regenerating influences and Divine operations of the Spirit of God. That the form of its organization was prescribed in the word of God, as a spiritual, baptized, and voluntarily united people, acknowledging Christ as their spiritual king, and his authority as the rule of their conduct. Our venerable brother seemed peculiarly happy; a sweet savour attended his observations, and with the exception of one or two instances when the keen edge of truth cut at a sore place, the people were both edified and blessed.

Our good brother Murrell then called upon a member of the church briefly to state the leading of God's Providence, and their reasons for electing brother Alderson as their pastor. Mr. James Read, one of the deacons, arose, and in a very affectionate, concise, and explicit manner, gave an account of the directing hand of God for the last twenty years, commencing with that dear young man of God, Mr. John Stevens (son of the late eminent servant of Christ, Mr. John Stevens of London), whom Mr. Read said was made a blessing to his soul, and whose memory would always remain dear to him. His work was short but prosperous, the Lord took him to his rest, after labouring at Willingham about two years and a-half. After this Mr. Palmer, now of Manchester, was with them about six years, during which time many were added to the church. He was removed to Chatteris: after which the Lord sent them a man of God in the person of brother Munsey, whose services the Lord was pleased to own and bless, as an affectionate, laborious, and faithful minister of God. He continued about seven years, and was much respected by the people, until the Lord was pleased to call him to a higher station through death, his immortal spirit entering into the 'joy of his Lord.' After this Mr. Robert Alldis, now of London, was placed over them for about four years, during which period others were added to the church. Again being without a pastor, brother Bull being up in London to supply the church at Salem (late Mr. John Stevens), heard Mr. Alderson, one of the Lord's days he exercised his gifts before the church prior to his being sent out into the ministry, and from what he heard, mentioned him to the people at Willingham. They invited him for a Lord's day; after that they

invited him for a month; that did not *satisfy* them, so they invited him for another; and then they were not *satisfied*, so they then invited him for six months; this not *satisfying* them, they took the voice of the church by ballot, and without one dissentient, but by the unanimous vote of the body, they invited him altogether.

Brother Murrell then asked brother Alderson for a statement of his call by grace. This being very satisfactory, he requested him to give an account of his call to the ministry. This being replied to in a most clear and convincing manner, brother Murrell asked Mr. Alderson his views of truth, or confession of faith, as it is called. This being very acceptable, a mutual acknowledgement was made between the pastor and people. Mr. Murrell then asked Mr. Alderson (after expressing his satisfaction), to say that, should he at any future time change his sentiments, he would re-ign the pulpit quietly. To this the reply was, 'In the sight of God I promise it.' Brother Norris of Swavesey closed in solemn prayer, which did the souls of the people good, and thus the morning service closed.

After the people had been listening to the discriminating doctrines of the gospel inside the chapel, they seemed to follow the course adopted by the Arminians, by indiscriminately inviting all to come and partake without money and without price; of the ample provisions they had made in their own houses. All, however, did not avail themselves of the offer, although about sixty persons were entertained in one house—in fact it was 'open house' everywhere.

The afternoon service commenced by brother Whiting of Needingworth giving out a hymn, brother Thornley of Stowmarket read and engaged in prayer, after which brother John Foreman preached to the church. The words were: 'Keeping the unity of the Spirit in the bond of peace.' Our dear brother, as usual, adorned his discourse with his usual pithy and vivid illustrations, showing how God had united his church together, and how the unity of the Spirit ought to be maintained amongst the members of the body; that none should think too highly of themselves; that if a man was ever so clever, there was one as clever as him; 'If you are an arm,' said he, 'there is another like you; if an eye, there is another in the head as good as you; and no one ought to think too meanly of himself as though he belonged to the foot, was but a toe, and not allowed to see day-light; why there was ten of

them.' He advised all to bear and forbear. 'I'll never speak to him again, that I won't; he hurt my mind.' 'Oh! my brother,' said he, 'speak the truth; he hurt your consequence.' Look at our dear Lord; who ever was treated like him? but he pursued his course; he had too noble a mind to take offence; he was above it. 'Oh!' said one, 'I won't go to the Lord's table with him.' 'Why, what has the Lord done to you that you should take offence with him?' You have no right to quarrel with the Lord, because you are out of temper with a brother, and so stay away from the Lord's table, turn your back on the Master, through the conduct of one of his servants. Thus our dear brother Foreman conveyed much Gospel truth by these plain truths, and we found it 'good to be there.'

The evening service was commenced by brother King of Aldrit, giving out a hymn, brother Isaac read and prayed, and brother Cooper preached; but we regret our space this month compels us to omit any further notice of the discourse.

Many ministers, and some members of churches from London and Woolwich, were present, and from whose minds the animation, zeal, and hospitality will never be erased—the confession of faith was indeed noble, and well deserving of the notice Mr. Cooper took of it. May the triune God rest upon his servant!

#### EBENEZER CHAPEL, BRIGHTON.

On Wednesday, the 4th of June, a tea-meeting was held by the friends of Ebenezer Chapel, Brighton, in a New Sabbath School which was opened on the occasion. The friends provided all things necessary for the occasion gratuitously, when between two and three hundred sat down to tea; after which, a public meeting was held in the chapel, Mr. J. Sedgwick in the chair. Mr. D. Curtis, Mr. S. Miner of London, and Mr. Baldock of Wivelsfield, and others addressed the meeting, after which a collection was made towards liquidating the debt on the schools. These are noble rooms, large, substantial, and well ventilated, and do great credit to all parties concerned, they will cost above £700; and we hope our friends who may visit Brighton will not neglect to pay them a visit, and leave a TRIFLE *behind them*, as a *testimonial of their approbation*.

#### BUNGAY, SUFFOLK.

On Tuesday, June the 24th, the foundation of a new Baptist Chapel in Bungay,

Suffolk, was laid. In the morning, brother Wright of Beccles preached on the ground a very appropriate and solemn discourse on the occasion, and then laid the foundation. In the afternoon brother Collins preached in the Corn Exchange. After which, there was a public tea: in the evening, brother Galpine preached. The services were solemn and deeply interesting. Brethren Woodgate, Taylor, and the minister of the place, Mr. Brown, assisted in the services. The dimensions of the new place are 52 feet by 37. The purchase of the land, which is freehold, near the centre of the town, and the estimates for building, together will amount to £625. Towards this sum the friends had collected £120; and after tea, at the suggestion of brother Collins, the members of the church, chiefly among themselves, promised £83 17s. 6d. to be paid in three months. Brother Wright distributed upwards of twenty cards; and it is hoped, by the opening, a considerable sum will be raised, in addition to that so cheerfully subscribed by this little handful of people on the day of laying the foundation. This is one of the places chiefly sustained at first by the Home Missionary Society in this county, and now promises to be an influential cause. We most heartily desire for it prosperity, and hope the friends of truth will lend an helping hand.

A collection was made, amounting to £7 13s. 10½d.

#### SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

THE annual meeting of this association was held at Stoke Ash, on Tuesday the 3rd, and Wednesday the 4th day of June. The spacious tent belonging to this association being erected in a meadow admirably situated for conducting the services in perfect quietude, the ministers and messengers, together with a considerable number of brethren from the different churches, and other persons from the neighbourhood, assembled in it on the morning of the first day, when brother Abbott of Wetherden presided as moderator; and the letters from the churches, containing a general report of their spiritual state, were read. The information was, upon the whole, favourable, and the numerical increase of members was larger than for several years past. Some of the churches were represented as being in a low and fruitless state; but others, as enjoying the Divine presence and the power of the Spirit of God under the ministry of the word. In consequence of the great number of churches in the Association,

this service occupied four hours. In the afternoon, brother Howell of Kenninghall preached from Psalm xliii, 3, 'O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.' And in the evening, brother Blomfield of Cheltenham, from 1 Thess. i, 5, 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.' The savour of the truths delivered upon these occasions, was enjoyed by many who listened to them.

The Circular Letter on 'PROVIDENCE,' written by brother Collins, was read by him in the private meeting of the ministers and messengers, and cordially adopted, being heard with the most profound attention and lively emotions. The other business was conducted with general unanimity, and the kindness of brotherly love.

At six o'clock in the morning of the second day, a prayer meeting was held, preparatory to the further solemnities of this occasion. According to previous appointment, brother Collins of Grundisburgh, preached in the forenoon from 1 Peter, i, 7: 'That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour, and glory, at the appearing of Jesus Christ:' and in the afternoon, brother Cooper of Wattisham, took as the ground of his discourse, Isa. xii, 2, 'Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.' The congregations were very large, densely filling the entire area of the tent, and surrounding its sides, and were computed to amount to about two thousand. These services were attended with the unction of the Holy One; and the true worshippers who were present, were ready to say, 'Surely the Lord is in this place; this is none other but the house of God, and the gate of heaven.' The 254th hymn of Rippon's Selection was sung with great animation, and closed the delightful exercises of this anniversary.

The public collections for the fund amounted to £19 14s. 6d.; and the sum of £57 was distributed to the poorer churches, to assist them in maintaining the faithful ministry of the word in their respective localities.

The next annual meeting will be held at Sutton.

N. B. An extra number of the Circular Letter will be printed; and persons wish-

ing to have any quantity forwarded to them, will please to send their orders with proper directions to the Secretary, Mr. Wright of Beccles. The price for Letters

so ordered will be the same as the price to the churches in the Association, three shillings a dozen; but if ordered through any bookseller, double that amount.

## Monthly Retrospect.

**NATIONAL SECULAR EDUCATION.**—There have been recently two debates in the House of Commons on this important subject. On May 22nd, Mr. W. J. Fox, M.P. for Oldham, brought forward a bill to provide *secular free schools* throughout the kingdom, by means of a local rate, which should be managed by a committee specially elected by the rate-payers. The debate which followed, was marked by more than usual seriousness and ability: only one member, however (Mr. L. Heyworth), was found to advocate the voluntary, as opposed to the compulsory system, of providing education for the people. Upon a division, the motion was rejected. On June 4th, Lord Melgund moved the second reading of his School Establishment bill for Scotland. This measure provides for a school-rate, together with local management; and differs only from that by Mr. Fox, in admitting religious instruction where the parents agree to it. We think that free secular schools, the support of which should be compulsory, would press most unjustly upon those persons who are already active supporters of other schools already in operation; besides tending to supersede charitable and self-supporting schools altogether. Any system which forcibly disjoins religion from secular instruction, is open to grave objection.

**CHURCH REFORM.**—Several evangelical clergymen, and influential laymen of the Church of England, are projecting a movement which has for its object to bring the Establishment into closer conformity with Scripture, in its ritual, polity, ministry, and patronage. A meeting was lately held at Freemason's Hall, London, at which Deputies attended from the chief towns in England. Resolutions were passed to the effect, that the removal of existing abuses had become necessary, and pledging the meeting to promote the comprehension of evangelical *Nonconformist* Christians. This scheme will, doubtless, meet with many difficulties before it has proceeded far: the majority of the clergy, and the whole bench of Bishops will, doubtless, frown upon it. In our opinion, nothing but an open, honest adhesion to Anti-State-Church principles,

will meet the question of Church Reform.

**THE WESLEYAN BODY.**—The recent decision of the Vice-Chancellor, Lord Cranworth, in the case which the Wesleyan Conference leaders have contested against the mortgagee of one of the chapels in the connexion, has thrown a new aspect upon the struggle now pending in that body. Lord Cranworth has plainly declared, that in no case can the Conference be suffered to over-ride the rights of mortgagees, who have, therefore, power to claim the amount of their mortgage, or, in default, to sell the building to others. Thus, the boast of Conference against the Reforming party, that 'the chapels are *ours*, but the debts are *yours*,' is effectually silenced. We understand the defeated party is about to appeal to the House of Lords, in hopes of obtaining a reversal of this decision. The decrease in the Wesleyan connection in consequence of the unscriptural policy and despotic acts of the dominant party, up to the present time, is estimated at upwards of 80,000.

**FOREIGN PROTESTANT MINISTERS.**—Our readers are, doubtless aware, that the service of the Church of England cannot legally be performed in any parochial edifice, in any other than the English tongue. This, of course, prevents foreign Episcopalians from officiating in English Churches. It appears, that the Bishop of London is desirous of going beyond this absurd regulation, having formally prohibited the Pastors of Foreign Protestant congregations from preaching in the *Proprietary chapels* in London during the Great Exhibition! Dr. D'Aubigne and others have been subjected to this act of despotism, which clearly shows that the Bishop regards episcopacy and apostolical succession as essential to the church of Christ.

**THE CENSUS.**—The recent general returns of the Census for 1851, show an increase of the population of Great Britain since 1841, of upwards of two millions and a quarter; and of London alone, of nearly half a million souls. The increase of females over males during the last ten years in Great Britain, has been above fifty-three thousand.

THE  
GOSPEL HERALD;  
OR,  
POOR CHRISTIAN'S MAGAZINE.

---

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

---

AUGUST, 1851.

---

ESSAYS.

---

THE REAL CHRISTIAN DISTINGUISHED FROM A MERE  
NOMINAL PROFESSOR.—BY JOHN BRINE.

THERE is a vast difference between the knowledge of the gospel which the nominal Christian hath, and that of a real saint of God, as such. I say *as such*, because he hath that knowledge, or may have, which the other hath; but that is not all, he hath also another kind of knowledge. The former is supposed to have a knowledge of the *truth* of the gospel in its diverse branches. *That* he may have in a degree, perhaps, beyond what some Christians have, through hearing, reading, and conversation; but he hath not that knowledge of the gospel, in any of its branches, which a saint of the lowest form hath. For, he doth not understand the *nature*

of evangelical truths. All he knows about them is, that they are true principles, and must necessarily be so, because they are revealed of God, who is truth, and cannot express a falsehood. The spiritually enlightened person understands the things themselves; he knows the things of the Spirit, and those things which '*are freely given to us of God.*'

He discerns the wisdom of God discovered in the way of salvation by Jesus Christ. That it is a method most fit and proper to bring poor sinners to the enjoyment of happiness. Reason, in some measure, discerns the fitness of what is commanded, but without divine

illumination, the most rational cannot discover the propriety and fitness of the way of salvation by Jesus Christ. The highest cultivation of our genius prepares us not one jot for a cordial reception of the gospel. Grace alone enables us to view the wisdom which is discovered in this admirable contrivance. Unless we receive the spirit of wisdom and revelation from God, to teach us the nature of heavenly mysteries, we shall never understand them to our spiritual advantage and His glory.

A Christian views the wonderful display of the divine perfections which there is in the gospel.

That sovereignty gave rise to the design of our salvation, and is that foundation whereon it rests. That infinite wisdom contrived the way, wherein sin is punished to the full, and yet freely pardoned. That God appears as displeased with sin, as gracious and merciful to the persons of sinners, in the method he has taken to acquit them of guilt, and free them from punishment. That his justice shines with as bright a lustre as his mercy; and that his holiness is not less conspicuous than his love, in our redemption by the suffering and death of his Son. That His law suffers nothing by our deliverance from its curse, through the atonement of our blessed Redeemer.

That in the way of our justification the law is *magnified* and exalted infinitely beyond what it could have been by our most perfect obedience to it, unto eternity.

On account of these things the saints value the gospel of Christ. The world is not more mistaken in any thing than in this matter; they imagine that the gospel is embraced by the saints, merely because it is a scheme of principles calculated for their *security*; but the truth is, though Christians are thankful for that provision for their salvation—which they ought ever to be—that is far from being the *only* reason why they approve of the evangelical scheme. It recommends itself to their greatest esteem, because of *that glory which arises from it to the divine persons, and unto all the divine perfections*. Real Christians are under the influence of a more generous principle than unregenerate persons are acquainted with; and have far nobler views than their minds are raised up unto at any time, whatever their convictions, sorrows, joys, and endeavours may be. The glory of God, the honour of Christ, and of the Holy Spirit, yield them the highest satisfaction and pleasure. And, therefore, as they clearly discern that God hath saved them in a way worthy of himself, and learning the purity, rectitude, and

holiness of his nature, they rejoice, and are exceeding glad.

There is also this vast difference between legal conviction and spiritual; the former excites a person to consult his own safety, and no more; the latter directs the subject of it unto a concern for the glory of God also. Such whose minds have never, by all their convictions, been elevated above a regard to their own interest, it is no wonder that they think that there is no such openness in the souls of others. From hence spring all the calumnies that are cast upon us for our attachment to the doctrines of the grace of God, by persons who are indeed earnest about religion, but are destitute of spiritual light, and are under the influence of legal convictions only.

Christ is discerned in his suitability to our condition as we are lost and miserable in ourselves. The merit of his blood, death and sacrifice is presented to the view of the spiritually-convinced sinner, as the alone procuring cause of the remission of sin, which prevents the mind sinking into despondency under a pressing sense of guilt. . . . The poor sinner resolves that he will look to Christ, and to Him only, for salvation. Persons under legal convictions place some degree of trust in the merit of a Saviour, but they do not confide therein *alone*,

nor will ever be brought unto that. They seek for righteousness and life, partly by works, and partly by Christ, and what they account the grace of God, viz. a will to accept and reward men for acting according to their present abilities, and those advantages which they enjoy. But the real Christian, in divine light, sees that there is no such grace in God; that this agrees neither with the first nor second covenant. That the first covenant, or the law, holds forth to the guilty creature nothing but curse, wrath, and eternal vengeance. And that the second covenant, or the gospel, is a revelation of salvation by the blood, righteousness and grace of Christ, without anything of the creature to be connected therewith, as the ground of its dependence and hope of life and happiness. And the soul approves of, and acquiesces herein, as what is truly wise, holy, gracious, and upon all accounts most fit.

A person who is the subject of that conviction of which I speak, heartily acknowledges that it is proper for him eternally to own, that shame and confusion only are his due, for his manifold and great transgressions; and that it would be acting a presumptuous part in him ever to expect salvation in a way not honourable to God, and his infinitely glorious perfections. And as he sees that this is the only way

wherein the glory of God can be exalted, this he chooses, delights in, and rejects all others. Legal conviction of sin, and the *bare* knowledge of the truths of the gospel, will never bring a person to this.

These views of Christ in his glory, and of the grace of God in its freeness, riches, sovereignty and eternal duration, produce in the soul not only adoration and praise, but also spiritual and holy desires—earnest desires of a conformity to Christ, and of obedience to the whole will of God. Grace influences a man not only to seek for a deliverance from the punishment of sin, but for salvation from sin itself. Self-love may put a person upon the former, but it will never carry him on to the latter. Some speak very contemptibly of good desires, but desires of grace *are* given; that is to say, *they spring from a gracious principle implanted in the heart by the Spirit of God*; and this is an eternal truth. *A desire of holiness is a holy act*, and cannot spring up in the carnal mind, as it is corrupt. *No holy act arises from the flesh*. If a desire to sin is a sinful act, then a desire to be holy is an act of holiness. Again, desire supposes an *approbation* of what is desired; for a person desires not that which he does not *approve of*. In a desire of holiness, therefore, is contained an approbation of the law

of God, unto which a carnal mind will never become subject; and, consequently, that person in whom holy desires arise, is spiritual, holy, and born again. Moreover, what God produces in men, by his gracious influences upon them, must be holy. He is the author of holy desires, for he works in us *to will*, as well as *to do*, and both of his good pleasure.

. . . . . There is a great difference in the *obedience* of a person who is the subject of (mere) legal conviction, and that of a spiritual person. This difference is not in the external matter of it, for that I grant may be the same in both, as to abstinence from sin and the practice of duty. The one may be as *outwardly* regular and religious as the other. But still there is a vast difference in the obedience of these persons. The person under legal conviction acts out of *fear* in what he does. He would not be what he is, was it not through terror of conscience which drives him to it. He obeys God, as a man obeys a tyrant, under whose power he is. Such obedience God abhors. The gracious soul attends to duty from a principle of *love* to it, and *delight* in it. Again, the man who acts under the influence of legal conviction, proposes to make God a *debtor* to him by his obedience; and all the satisfaction he takes in what he does, arises from the consideration

of the *reward* he expects for his care, diligence, and denial of his sins.

*His aim is his wages*, and serving of *himself*, not God. This is also highly displeasing to God. Whereas a spiritual person aims at God's *glory*, and humbly owns that his

service is so far from deserving a reward from God, that it justly exposes his person to condemnation, because of those blemishes and imperfections that are found even in the *purest* part of it.

~~~~~  
PRAYER PRESENTED TO JESUS.—LUKE XVIII, 41.

LORD, if thou shalt ask me this question—and why may I not take it to myself, as I have many wants, and am very willing to have them all supplied, and there is none else able or willing to do this but thee, and thou art waiting to answer prayer?—I therefore beg thou wilt enable me most earnestly to ask the following favours. I beg

For a clearer sight of thee and thy glory; for a richer experience of all thy saving excellencies; for a lively exercise of all spiritual graces on thyself; for an increase of usefulness to thy cause and people; for deliverance from all inward and outward evil; for a supply of all my temporal and spiritual wants; to be faithful and diligent in thy service unto death; for an abundant entrance into thy heavenly kingdom when I end this mortal life.

These, dear Lord, are great things for such a sinful creature as myself to ask; but if I had added all the multitude of my other requests, it were infinitely easy with thy mercy and power to perform; as nothing is too hard for thee, and with thee there is nothing impossible, except unrighteousness and imperfection. I am encouraged by thy word, which contains a warrant for my largest wishes. Hast thou not said 'Open thy mouth wide, and I will fill it'—'If ye shall ask anything in my name, I will do it'—'Ask what ye will, and it shall be done'? And to shew thy goodness will grant great things, thou hast even promised the

Holy Spirit to them that ask, and with him, thyself to come unto us, and with thyself, thy Father also, to make an abode with such as love thee. And since thou hast not withheld thyself, the greatest of all good, nothing else can be too great for me to expect. And since thy faithfulness cannot fail, I have the greater reason to believe my desire shall be granted. I therefore entreat thee, not only to preserve my mortal eyes unimpaired, but more especially to improve my mental sight of thy glory. I have seen, but little of this, but this little makes me long for a clearer view. 'I beseech thee, shew me thy glory.' The glory of thy person and grace, and work, and cross, and kingdom, reveal with transforming and transporting power, as far as consistent with thy sovereign will, and my present weakness.

So shall my better joys abound
From such a glorious grace;
And songs of sacred pleasure sound
My Saviour's smiling face.

My will is further to entreat of thee, a richer experience of all thy saving excellencies. That I may know and enjoy, under the influence of thy Spirit, a larger measure of thy mercy. I would more fully feel that thou art my ancient head, unchanging friend, and everlasting Saviour. Make me assured that I am for ever one with thee, that I am in thee, and thou in me. Give me more of thy mind, let me hear thy pardoning voice, and receive thee in all thy

offices. More abundantly shed abroad thy love, apply thy precious blood, and bring near thy righteousness to my soul, thus saving it from sorrow, sin, and death. Be unto me wisdom, sanctification, righteousness, and redemption. Make me know thee in the power of thy resurrection, and the fellowship of thy sufferings. Live thou within me, be precious unto me, and let thy word be in demonstration of the Spirit and of power, that I may love thee more, and serve thee better, unceasingly.

Then shall I praise thy name for this, And prove an heir of nobler bliss.

Be pleased, O Lord, to grant a lively exercise of all spiritual graces; that I may keep up a constant intercourse with thee; that my faith in thee may be strong, my hope true, my affection fervent; and that my submission, humility, patience, purity, sincerity, self-denial, gratitude, godly fear, contentment, fortitude, confidence, zeal and joy, may divinely grow. Grant that I may grow continually in knowledge, temperance, peace, perseverance, and in all inward and outward sanctification; that I may be quite sure of my election, redemption, adoption, justification, and final salvation; and enter into all the reality and glory of all these great blessings.

Now, Lord, thy glorious Spirit give

To make my several graces grow;

Till I have truly learned to live

The life of heaven while here below.

I thank thee for all thou hast helped me to do at different times and in various stations; and for all the good thou mayest have done to others by such feeble means as mine; and especially for the great reward of thy spiritual and gracious presence continually in my work; but, O my Lord, thou knowest my usefulness, to thy cause and people, has been so much less than I had hoped and wished, that I have often been much discouraged on this account. 'Hope

deferred, maketh the heart sick, but when the desire cometh, it is a tree of life.' When wilt thou comfort me with such a tree? and increase my usefulness to many souls, who may be ornaments to their profession and heirs of thy great salvation, and prove I have not laboured in vain, nor spent my strength for nought? But, if thou art pleased to withhold what I have sought so long, help me in truth to say 'Thy will be done,' believing I shall have no reason to complain at last, but shall be glorious in thine eyes.

O that the Lord may my endeavours bless,
Till every grievance finds a full redress.

Though man might be weary with my many words and wants, through weakness or unwillingness, thou wilt permit me to continue in prayer, and thine ears are open to hear it, and I am encouraged to go on with my requests. I have many evils within and without to deprecate, from all which thou only art able to deliver, and keep me safe to thy heavenly kingdom. Deliver me from the dangerous evils of my heart, the evil of sin that dwells there; such as pride, ignorance, unbelief, earthly affection, ingratitude, self-will, covetousness, and every other secret sin; from the evil of omitting what thou hast commanded; from the evil of neglecting thy word and worship in private and public; and from the evil of suffering for sin; such as darkness, doubt, slavish fear, a guilty conscience, bodily sickness, and the rage of men and devils. Deliver me from the evil of the world, its wickedness and woes; from heretics and hypocrites; from superstition, seduction, deceit, and every false way; and from all destructive fires, floods, famines, thieves, murderers, pestilences, and wars, night and day.

From every ill design,

Celestial Lord, be sure

To grant thy power, and grace divine

May keep my soul secure.

Eternal thanks to thine adored name for all the temporal and spiritual favors that have followed me till now. Thou hast known my soul in adversities. I was once far from thee, but thou has brought me nigh. I was once in darkness, but am now light in the Lord. I was once ignorant of my miserable and dangerous condition, but am now in a safe and happy state. It is not meet that I should forget thy goodness past, while I am seeking supplies for the present and the future. I have passed through many painful changes, but thy providence and grace has never forsook me. I have been robbed by one relative, and bereaved of another near and dear, to whose maternal care I owed many temporal comforts, and such losses might seem to leave me destitute; but I remembered no robber could reach my treasure in heaven, and that my best friend could never die, and that thy favor and fulness would remain the same as ever. Nor has my hope been since deceived, for though I am always poor, and often without a penny in my pocket, I am then most happy in my soul, and have received supplies for the body, suitable and good, nearly as soon as they were really needed. With such an experience of thy kindness, how can I distrust thee for the time to come? I would feel, by a powerful faith, that when I have nothing in hand, I have much in hope; when I have little here, I have all in heaven, where I have been long laying up, and am satisfied my treasure there is already rich. Let me live the life of entire dependence on thee, and by unceasing prayer, night and day, be drawing every fresh supply of grace and providence from thee, as my duties and difficulties may require.

Thus to thee I state my will,
Do thou thus supply me still.

While my present and future happiness is made so much thy care, and

the highest end of all thy designs, doings, and directions, is *the glory of God*, I would make it the chief object of all my aims and actions. Thou hast set the example, I would constantly follow so bright a pattern. Thou hast taught me to do all to the glory of God, I would fix my heart on keeping this, thy great command. Thus thy word has connected my doing and thy glory together, and shown the one is the way to the attainment of the other. I feel that saving grace is given that I should serve thee with reverence and godly fear, that I should serve thee in newness of spirit, in faith and love, and with delight, that God in all things may be glorified. I would, therefore, that thine all-sufficient grace may cause me to abound in all obedience to thy blessed will, as revealed in thy word. In this I would be diligent and faithful unto death, trusting in thy well-wrought righteousness alone. I also remember it is written, a right conversation, and the offering of praise, glorifies the Lord. Thus has thy question encouraged me to consider and express some of the things I most desire to be done.

Dear Lord, it is thus thou canst do;
O grant me thy heavenly breath;
And make me thy service pursue,
Till serving is ended in death.

But to the above I would add another request, which is, that my remaining course may so accord with the counsel of thy will that it may be finished with joy, and followed with an abundant entrance into thy heavenly kingdom, in thine own appointed time. That the evidence of this to myself, to saints, to angels, to sinners, and to Satan, may be so triumphantly bright, as to expel doubt, and abound with bliss. That I may appear in Paradise with thee, to join the innumerable hosts of heaven, who sing thy praise for ever there. All I ask is from the Father's grace, and in thy glorious name, to

whom with thee and the Holy Spirit, be equal and endless honours. Amen.

Little Gransden, January 30, 1851.

Then to thy name my happy soul shall raise

A sacred song of never-ending praise.

THOS. ROW.

COMFORT FOR THE TRIED SAINT.

'Alas, master! for it was borrowed.'—2 KINGS VI, 5.

THERE is nothing *spiritual* in these words, nothing *allegorical*, nothing *mystical*. The narrative, however, is not without *instruction*, and to some—perhaps many—of the Lord's people, it may convey much that is soothing, if not satisfying.

What, then, are the lessons taught? Let us see. Grouping, as we best can, the incidents of the narrative, five inferences are fairly deducible.

1. *That religion may co-exist with industry.* Here is a case in which a college of ecclesiastics, lacking both room and funds, extricated themselves by personal exertion. Manual labour is no disgrace, where pride and arrogance are not permitted to adjudicate. Moses was a shepherd, Amos a herdsman, Paul a tent-maker, the whole college of apostles fishermen, etc.; and even Jesus Christ grew up into favour with God and man, behind a carpenter's bench. Industry is the handmaid of religion, and where there is but little industry, let no one conclude there is much religion. The primitive law of Christianity was thus expressed:—'If any *would* not work, neither *should* he eat;' and parents were commanded to teach their children good trades for necessary uses.

2. *That religion may co-exist with poverty.* Observe that. The lost axe was a *borrowed* one; a circumstance from which poverty may be *inferred*. Only a few of the Lord's people have ever been wealthy; and even that few have not always escaped the pernicious effects of riches. You see your calling, brethren; how kind, how merciful, how divine!

Peter had neither silver nor gold when asked for alms; Lazarus was

a sick beggar, whose greatest luxury stretched no further than the shakings of a rich man's table cloth; and even the only begotten of the Father, though full of grace and truth, had 'not where to lay his head.' No person will question the religion implied in these cases. And what saith the Scriptures? 'Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?' Let no man doubt his religion because he is *poor*. Poverty must not impeach Christianity. It may be inconvenient without being inconsistent. 'I keep you poor because I love you,' said a father to a son; and the principle will apply to Christians.

3. *That borrowing is not incompatible with true godliness;* for then had not the sons of the prophet borrowed—then had not the exclamation been made, 'Alas, master! for it was *borrowed*.' There is a class of men, styled Plymouth Brethren, or Latter Day Saints, who are uncharitable to a degree, in their censures upon all who borrow, or obtain goods on credit. But had borrowing been wrong in itself, payment would hardly have been considered characteristic of a righteous, and non-payment of a wicked man; nor would Elisha have directed a poor widow to have borrowed vessels of all her neighbours, even empty vessels not a few. By love we are to serve one another, and from him that borroweth we are not to turn away. The less of pawning and pledging, of begging and borrowing there is, the better, especially

among Christians; but there are cases in which borrowing would be a virtue, and the neglect of it a sin.

4. *That true religion is often connected with unforeseen and unavoidable evil.* 'All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.' No man knoweth divine love or hatred by all that is before him. 'The race is not always to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all;' i. e., misfortunes, unforeseen events, happen in the course of time to all mankind, good and bad. The righteous and the wicked are ruled by the providence of God, often much against their wills, yet ruled still. 'For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.' But although the events of life are too intricately arranged to be harmonized by finite minds, and too involved to enable any one to decide who are the objects of divine love or anger; let this reflection stay the contrite sufferer, 'the righteous, and the wise, and their works, are in the hand of God;' they are under his especial care, protected by his gra-

Manchester.

cious power, and he that toucheth them toucheth the apple of his eye. 'Ye have heard of the patience of Job.' 'The Lord knoweth them that are his.'

5. *A religious man is an honest man;* for where religion does not find honest dispositions, it produces them. Mind that. Religion, true, genuine religion, may co-exist with industry, with poverty, with borrowing, and with disastrous events, losses, afflictions, and trials; but it cannot be dis severed from honest affections, from integrity of purpose, from the fear of the Lord. It dwells with prudence, excites to diligence, urges to economy, and promotes contentment. It will live on a little, that it may owe no man any thing; and will keep a good conscience, 'in all things willing to live honestly.' It loves an honest walk, and claims for its official companions men of 'honest report.' Acts vi. 3.

Let no man, therefore, conclude heedlessly and rashly, that he cannot be a Christian because he is poor; because he is compelled to labour; because he is obliged to borrow; or because evil comes within his dwelling; for the same affliction is accomplished in his brethren who are companions in tribulation, yet in the kingdom and patience of Jesus Christ.

'Think it not strange concerning the fiery trial that is to try you; nothing tries an honest mind like poverty, affliction, and debt. Yet the Lord will provide, and faith must be proved.

W. PALMER.

THE PORTRAIT OF A CHRISTIAN.

(An extract from an Old Author.)

If one were to draw the portraiture of a Christian, this probably would come near to his description:—He is one, who, in doctrine, believes that the three persons in Jehovah are especially engaged in the accom-

plishment of his salvation; that the love of Father, Son, and Spirit, is but one love, directed to the three objects of their respective offices for him; namely, creation, redemption, and regeneration, terminating in his

eternal glorification; that he was chosen freely to this mercy when it was lost by Adam to his nature; that he is freely called by the effectual application of divine power; that he is justified only, and entirely, and at once, by the obedience of Jehovah, in human flesh, to that perfect law, which man was created to obey, but had broken; that he is sanctified in Jesus Christ, through the Spirit, and by him shall persevere to the end, and be everlastingly saved. The Christian is one, who, in *experience*, looks *into* himself only for humiliation, and *out* of himself to God in Christ, for all his happiness. He perceives, and often very wofully, that he has not the power of thinking, saying, or doing one good thing; and that, however specious many moral acts may appear to the world, there is nothing intrinsically holy, but what is brought into him, and maintained in him, by the agency of the Holy One. Body, soul, and spirit, therefore, he meekly surrenders to his God, for time and for eternity. He distrusts his own wisdom, and will, in all cases, from a just persuasion that, what is perverse in its own nature, can only lead him astray. His whole security from falling he founds upon his God, and accordingly he flies to him in all his temptations and distresses, great or small. He feels himself a poor weak creature, that cannot stand a moment, and is, therefore, never easy but when he 'leans upon his Beloved.' He is well acquainted with this truth, uttered by a good man, that 'with God, the most of mosts (in opposition to himself) is less than nothing; but without Him, the least of leasts is too great a burden.' And he hath that joy and peace in his Saviour which he knows the world can neither give nor take away from him. Advert to his *manners* and *conversation*. He attends the ordinances of the gospel, because in them he finds refreshment and strength to his soul. He hears

the word with solemnity, comes to hear it with seriousness, and departs with gravity; not glad, when service is performed, to commence 'busy body in other men's matters,' or to enter into the frothy discourse of idle tongues. Like Mary, he wishes 'to treasure up' the gospel 'in his heart,' without evaporating its sweet savour by the impertinence and dissipation of worldly things. Collected and retired in himself, he aims to be inoffensive to others. Without parade he is religious, and serious without either gloom or severity. Never wishing to be forward in disputes, he is ever desirous of supporting the truths of God in a way that may please God. He seeks not to obtrude upon or to assume over others; but, with modest cheerfulness, wishes to elevate religion in the eyes of men; bearing with *their* infirmities, from the deepest conviction of *his own*. Above all things, he delights in the company of him who speaks as none other can speak, and when he obtains this happiness (to use an old paradox), 'is never less alone than when he is alone.' He is never satisfied 'to part with his private duty till he has found communion with God in it; and, when he has found that, he perceives such a sweetness and savour in it, as to make it not easy for him to go forth again into the world.' Against such an experience as this, which *sees*, and *handles*, and *tastes* of the Word of Life, there is no arguing. If a man should attempt to convert this testimony, it would be worse than to deny the evidence of the natural senses, because it is founded upon the truth of God, which cannot deceive, and upon the power of God, 'which worketh all in all.'

These are some principal outlines of the Christian in his faith, experience, and conversation. There are others which could be drawn, and which, if these are transcribed upon his soul, will, by the power of divine grace, come in to heighten the

amiable picture of his heart and life. But does there not appear, even from these, some benefit and advantage in being a Christian? The Devil himself spake truth for once when he said, 'Job did not serve God for nought;' nor doth any true believer. If the heathen moralist could affirm, that 'virtue is its own reward,' what superior advantages hath such a believer who, with Abraham, knows that Jehovah himself 'is his shield, and his' inexpressibly 'exceeding great reward?'

Reader, wouldest thou know more of this matter? peruse with constancy the lively oracles of truth, and pray fervently that experience may be added to knowledge. Luther used to say that three things made a divine—meditation; prayer, and temptation; and they equally make every private Christian. An heart without prayer is an heart without faith, and an heart without faith is an heart without hope and without God in the world. Faith and prayer are the soul's strong wings for the skies. The task likewise which Luther prescribed for ministers belongs to every individual believer,

Westminster.

namely, 'to read the Bible again and again, to pray earnestly, and always to be an humble learner.' In this frame of spirit, and upon this ground, thou wilt obtain such evidence of the Saviour's divinity, and of his people's security in him, as all the sophistry of men and devils shall never be able to refute. And when this system of things shall be dissolved, and God shall arise to judge the world, thou wilt be enabled to sing, with the holy Psalmist and all the blest above, 'Thou, Lord, hast a mighty arm, strong is thy hand, and high is thy right hand; into thine hand, therefore, I commit my spirit; thou hast redeemed me, O Lord God of truth.'

Redeem'd from slavery of earth,
In Christ renew'd by heavenly birth,
Which only Christ could give;
Patient, submissive, humble, mild,
With life and conscience undefil'd,
See how the Christians live!

Looking to Jesus as their friend,
Waiting for glory as their end,
With ardent, longing eye;
Yielding with joy their latest breath,
And rising o'er the force of death,
See how the Christians die!

WILLIAM COLE.

POPISH ACTIVITY, BLASPHEMY, AND SWINDLING.

A SHEPHERD ON THE PLAINS, in greeting his esteemed friends, the Editors, sends for the GOSPEL HERALD an extract from the last *British Quarterly Review*, and he styles the subject of it—POPISH ACTIVITY, BLASPHEMY, AND SWINDLING.

Popish activity.—'Within the last few years a great increase of activity has been visible among Catholics of Manchester, Salford, Birmingham, and Glasgow. Courses of lectures have again and again been delivered from the pulpits. The services of her highest esteemed orators have been repeatedly put into request. The favourite topics handled have regarded the points that are at issue

between the Anglican and the Roman churches, and those which especially tend to the aggrandizement of the Papal power. Had these discourses been preached by Jesuits themselves, they could not have been more ultramontane in their tone. Catholicism in its extremest doctrines are enforced. Unqualified infallibility for the church, supreme authority for the Pope, implicit credence of the priest, the most slavish submission of head, heart, and soul to ecclesiastical power, as the sole condition of present and eternal weal, we have ourselves heard advocated and enforced on thousands, who, from their stolid countenances, gaped out their credulous wonder.'

Popish blasphemy.—‘The sermon which on one occasion we heard in the new cathedral in Salford, will never pass out of our memory. We then heard positions advanced, which, if merely reported to us, we should have regarded as calumnies. In order to enforce on the laity the duty of entire and ready obedience to the priest, the preacher expressly declared and fully argued, that the priest possessed a power which surpassed any that had ever been exerted on earth. The examples of power mentioned even in the Bible, fell, he said, far short of the power of the priest. The apostles healed the sick and raised the dead, but were unequal to the priests in power. “Mary, the mother of God,” had a prevailing influence with her Son, and was ever ready to succour those who sought her mighty aid; but Mary’s power was inferior to the power of the priest. Elijah divided the Jordan, Joshua stayed the course of the sun, and Moses led myriads of followers dry shod through the Red Sea; but they remained far below the priest in power; for every time he performed the mass, the priest, however humble as a man, however infirm in body, commanded Almighty God to come down upon the altar, and be commuted into bread; and then, at his bidding, the wonderful

transmutation took place before the eyes of men and angels. This horrid blasphemy,’ adds this hearer and reviewer, ‘made the blood run cold in our frame.’ The grossness of the impiety, however, can be but poorly conceived from this tame description.’

Popish swindling.—‘Above all, masses for the dead are found efficacious and productive. At this moment, in the centre of Manchester, there is in full operation a “Purgatorial Society,” a sort of spiritual club, or joint stock assurance company—by weekly payments into which, the members raise funds for feeing the priests to pray the said members and their departed friends out of the flames of purgatory. Yes, money is the condition; not a mass can be got but for money, and any number may be had for money. “Keep all paid up at your club, and you may laugh at purgatory.” The condition, easy enough for the rich, lies like a mill-stone on the necks of the poor. A father of a needy family lately died in Manchester; his relations wished to procure all the aid they could for him in the intermediate state, but nine priests required nine half-crowns. With great difficulty the sum was raised, when the full benefit of the purchased masses was conferred on the deceased.’

THE EXHIBITION.

‘Turn thee yet again, thou shalt see greater abominations.’—Eze. viii. 6.

We hear much talk at the present time of the Great Exhibition, of the huge glass-case erected by the skill and industry of man in the great Metropolis, and of the wonders it contains; and that it is a wonderful building, containing much worthy of observation, and calculated to excite admiration, cannot be denied; but in the words which stand as a motto to this piece, we are directed to a sight still more extraordinary than the Exhibition of 1851, and more

worthy of our attention, seeing that it is God himself who directs us to its contemplation. And what is that sight? The chambers of imagery. And where are they to be found? In the heart of every fallen son and daughter of Adam. Yes, and were these chambers to be as transparent as the Crystal Palace, our fellow-creatures would perceive things there, both in themselves and others, which would excite far more wonder and surprise than that great raree-

show, viewed by many as the wonder of the age. And what would be seen? Graceful columns, blooming flowers, glass fountains, dancing water, sparkling diamonds—O no! all the beauteous adornments, holy furniture, upright faculties, with which those chambers were once adoned by their great Architect, have been removed. By whom? By sin. And when God by his Spirit tears away the veil of darkness which sin has thrown over these chambers, what does the sinner, now thus enlightened, behold? What the ancient prophet saw. What is that? That which makes him fear and tremble; but let the prophet answer: 'So I went in and saw, and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about' (see verses 10–16). Here we see something of the mystic tracery which sin has written and engraven upon the soul of man—some of the strange creatures of that strange exhibition which man carries about with him in the chambers of imagery within; and if the reader will consult the context, he will also learn in what estimation those creeping things and abominable beasts are held there. Reader, hast thou ever had a peep into these chambers? Hast thou ever seen this most ancient and marvellous exhibition? Has the reader seen this great sight under the influence of that tuition and light which the Holy Spirit imparts? If so, he has seen the creeping things of envy, malice, detraction, dissimulation, cunning, hypocrisy, writhing, and bending, and creeping, and twisting their filthy, snake-like, serpentine forms, around the nobler columns of honesty, uprightness, simplicity and godly sincerity, with which grace adorns the soul; and often, with impotent rage, striving to grind them to powder, or mar their fair propor-

tions. Yes, these have been beheld, with others of a kindred brood, creeping from their slimy holes, while light divine has seemed to say, 'Turn again, son of man, and thou shalt see greater abominations;' and while the soul has sickened at the sight, the cry of Job has escaped the lips, 'Behold, I am vile;' and Daniel's confession has been the acknowledgment of the heart, 'O Lord, righteousness belongeth unto thee, but unto us shame and confusion of face.'

One so taught will see, also, abominable hearts—vile lusts—depraved affections—as described by the spiritual anatomist Paul: 'Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness,' &c. (Gal. v, 19.) These beasts will be perceived ever hungry, and with open mouth ready to devour the soul, and destroy the chambers in which they dwell.

He will perceive various idols—the idol pride of wealth, of learning, fame, authority, power, rude in features, but very prominent. He will see the idol intellectual pride—of dignified expression and mien, with half-closed eyes, lofty brow, and face so fair that thousands blindly bow—and, towering high above all the rest, the monster idol *self*, and himself often among the worshippers when least suspected, bowing down with his back towards God.

He will see various religious idols—self righteousness, Pharisaism, formality, superstition, ignorance, bigotry, and one rising above the rest the voluptuous form of a woman, very much resembling that described, in Rev. xvii; but commanding great admiration, worship and homage, especially from many of the great, the rich, and the learned.

He will see, also, the weeping woman of the prophet who wept for Tammuz (Adonis), the vain sorrows of the world, who mourn after their carnal loves, and because ever and anon some one of their idols is taken down before their eyes; women who weep, and weep, not because of the abominations within—the creeping things or abominable beasts—but because these creeping things are sometimes crippled, and the abominable beasts, ever hungry, are not satisfied.

He will see a thick cloud of incense constantly ascending up in his chamber of imagery to stupify the senses and blind the eyes; that constant worship of the idols is kept up within the chamber, and the spirit of man, in aspirations, admiration and longings, is constantly going forth in acts of worship to each of these idols in turn, or all alike; while ignorance and infidelity chime in as they did of old: 'the Lord seeth us not; the Lord hath forsaken the earth.'

He will see yawning caverns, and in the lowest deep a lower deep; strange undefinable shapes—monstrous abortions, the germs of all sin—a fountain of life and fountain of death—light and darkness—truth and error—two laws—two wrestlers—disease and health—strength and weakness—folly and wisdom—constant conflict, yet constant peace—the devil's pavilion, yet Christ's throne—a garden of sweets, a cage of unclean birds—an orchard of fruits, a sterile heath—a place of liberty, yet prison-house of bondage—a valley of humiliation, a mount of glory—a place of confusion from whence the saint flees—a place to which he returns to commune with his God.

There he will see things real, and things artificial; works of art and works of grace; things worthless, and things invaluable; machinery ever at work; the implements of the churl and weapons of a good man;

the saint's closet and believer's prayer book; exquisite tapestry; golden clothing for the soul, and jewels to adorn the spirit; and, sparkling above the rest and beauty of the whole, the Koh-i-noor, precious faith. Time, indeed, would fail to tell of all that may be seen, and is seen, by the saint in the great exhibition he carries within; no eye but God's can penetrate its secret stores—embrace its various objects and trace all its avenues and paths—the mystic tracery which sin and grace have inscribed upon its walls, He alone can fully understand. Yet, 'tis important, my reader, that this great exhibition should be seen; that into these chambers of imagery you should be conducted by the spirit of God; for until the creeping things and abominable beasts drawn upon its walls are seen, you have no evidence that light divine has reached you, or that that the darkness of moral and spiritual death is passed.

Until this light is granted unto you, you can have no true knowledge of yourself or God, and whatever you may know of natural things, or whatever sights you may see, you are still upon the page of eternal truth, declared to be a fool. Your soul is but an heathen temple where you worship Lords many and gods many, and you are still at the mercy of those creeping things and abominable beasts within, which have slain their thousands, and which, if not destroyed in their dominant power, must and will destroy you.

How important is it, then, that while you gaze upon this exhibition, or the other, you should be *exhibited of God to yourself*—know something of the dreadful inmates which sin has introduced into the hidden chambers of the heart and every faculty of the soul; for until we are so favoured, there will be no real godly sorrow on account of the various evils which live within, and are, and must be, so offensive to the

great Author of our being; no self-
abhorrence, or genuine humility of
soul before him, but full of pride,
self-righteousness, and self com-
placency, we shall be worshippers of
ourselves rather than God; we shall
be completely at the mercy of the
various subtle, yet powerful and
fierce inmates which reign rampant
in the bosoms of all unsanctified by
grace, who, ere we are aware, may
not only rob us of all that is to be
valued here, but will most assuredly
drag us down, with fiendish malice,
to those dread regions of which the
heart of man, unchanged of God,
desolate, dark, filthy, and defiled, is
but a faint picture. There will be
no fleeing to that great, loving, and
Omnipotent Saviour the Gospel

reveals, who alone, by his precious
blood, can cleanse and purge away
the pollution and guilt which defiles
the chambers of man's soul—pluck
us from the hands of the potent
enemies they contain, and finally
exhibit us before his Father's throne,
freed from every vestige of our
former degradation, the most striking
samples of his Divine workmanship,
and fairest and most illustrious ex-
hibitors of his own image for ever
and ever. Whatever sight, there-
fore, the reader may see, or may not
see, the Lord grant that he may not
escape seeing the greatest of all the
sights that can be seen below—
greatest because most important, and
ever nigh at hand—*himself*.

W. P. B.

THE MERCY OF GOD TOWARDS HIS AFFLICTED PEOPLE.

'I will consider in my dwelling: like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.' (Isa. xviii, 4.)

BEAUTIFUL ideas. Cheering pro-
mises. They seem to say, 'As one
whom his mother comforteth, so will
I comfort you, and ye shall be com-
forted in Jerusalem.' 'I will regard
my dwelling-place like a clear heat
upon herbs, and like a cloud of dew
in the heat of harvest.' (*Lowth.*)
'I will regard my set dwelling:'
view it as my permanent abode, and
treat it accordingly. It shall be the
object of my consideration, as well as
the *place* of my residence. I will
consider *of* it, or *about* it, rather than
in it; i.e., I will take into account
all the afflictions of my people, and
contrive for them compensation or
deliverance.

Hear the man after God's own
heart: 'He shall be as the light of
the morning, when the sun riseth'
—after a wet night—'even a morn-
ing without clouds, as the tender
grass springing out of the earth by
clear shining after rain.' See this
illustrated in the case of Job: 'The
Almighty maketh my heart soft,'
exclaimed the patient sufferer. Here

was the *rain*, making soft the heart
by *affliction*; but ye have seen the
end of the Lord towards him—here
are the shining light and the teem-
ing earth. The shadow of death
turns suddenly into a morning with-
out clouds. After night comes the
light, and after the softening comes
the sunshine; for the Lord will not
forsake his people. He is a sun and
shield, imparting grace and glory:
one to fertilize, the other to exalt.
'To you that fear my name shall the
Sun of righteousness arise with
healing on his wings; and ye shall
go forth and grow up as calves for
the stall.' Who would not respond,
'God be merciful unto us and bless
us; and make his face to shine upon
us.' 'Then shall the earth yield
her increase'—temporally and spiri-
tually—when 'God, even our *own*
God, shall bless us.'

'There is hope in thine end.'
Light is sown for the righteous and
joy for the upright in heart. Nature
shows vicissitudes; nor shall it be
always winter, nor always night

with the Christian. 'Sorrow may endure for a night, but joy cometh in the morning;' and the morning cometh also. The bitterest bud may contain the sweetest flower, and nauseous medicine work the speediest cure. 'He only doeth wondrous things.'

After conviction of sin comes spiritual growth for toil and suffering, and with these, times of refreshing from the presence of the Lord: *the cloud of dew in the heat of harvest.*

What this is *literally*, ask the toiling peasant in an Eastern field, for from home is the image borrowed; what it is *spiritually*, ask the *honest* labourer in the Christian field, for in him is the image verified. Amidst fiery trials, temptation, bondage, feebleness of mind, and fears of personal safety, the promise of God is fulfilled and the souls of his servants redeemed. When family afflictions, bodily sickness, temporal losses, cold neglects and 'cruel mockings' bear them down, the cloud of dew mercifully counteracts the heat of harvest. The Lord is the rest as well as the refuge of his people. 'Blessed are all they that put their trust in him.'

By his word and ordinances, Christian fellowship, friendly letters, meditation and prayer with 'the supply of the Spirit,' timely and suitable refreshments are ministered to the seeking seed of Jacob. 'The Lord is nigh unto them that call upon him; he will hear their prayer and will save them.'

Let care resumed by *him*, be care resigned by *us*. The presence and power of Christ are always sufficient, and the remembrance of them, with a belief in them, are sources of relief and comfort. 'I will never leave thee nor forsake thee,' is language the meaning of which can never be exhausted. 'Lo I am with you always,' is an inestimable promise considered in relation to him who is

'Jesus Christ the same yesterday, to-day, and for ever.'

When on the lake, in a storm, and ready to go down, '*He* arose and rebuked the winds, and there was a great calm.' At another time when the wind was contrary, and rowing had exhausted personal exertion, he presented himself at the fourth watch, and the ship was immediately at the place they wanted. When he sent forth his disciples, like lambs among wolves, without purse, or scrip, or shoes, they were not free from anxieties about either their safety or their supplies; but when their mission was ended and the question put—'Lacked ye any thing yet?' they instantly replied—'*Nothing.*'

The tried Christian has no better Saviour than the novice; but experience invites confidence, and wisdom is justified of her children. Our Redeemer will never deny himself, he could not if he would; he would not if he could. His love and grace are unsearchable; his friendship is immutable. Nor can anything hinder his presence. Every storm shall bring him in its bosom; every wave on its spray. The forked lightning shall bend at his feet; the pealing thunder become tame in his hands. In every want he will provide; from every peril defend. The bow is in the cloud; and the darker the cloud the brighter the bow. The latest watch will find him nigh, and the darkest night reveal his presence. Paul found him on the sea, Peter in a prison, and John in the Isle of Patmos. Seas, and deserts, and walls, and prisons, can neither hinder his approaches nor prevent his visits.

His gracious presence is every thing. It renders reproach and affliction, not only bearable but light and joyous; for they are counted happy who thus endure. Sickness with *him* is better than health without him, adversity than pros-

perity, losses than gains, desertion than friendship, and death than life.

Besides all this, he can overrule every cross event for our benefit. Moved with envy, the young patriarchs sold Joseph into Egypt; but God was with him, and not only defeated their intention, but subordinated it to the welfare of the afflicted parent, the advancement of Joseph, the preservation of the family, and the purposes of heaven. How little do we know of God's designs, and what fools we make of ourselves when we act, and fret, and talk, as if the government of the world was upon our shoulders: as if *our feelings, our views, our interests, or our families* were the only objects God had to consult—the pillars of the earth—the main ends of creation and providence!

How desirable to bear affliction patiently, submissively, and peacefully with God. To walk with him like Noah in a scoffing age, or the

Manchester.

Hebrews in a fiery furnace. His presence turns the shadow of death into the morning, pain into pleasure, and death into life.

Children that have sore eyes should not look at the fire, nor neglect the shade provided for them. We look not at the things that are seen, says the Apostle; *i.e.* at our afflictions. We use the *shade*—the shade provided for faith when its eyes are weak—the cross of our Lord Jesus Christ. This is the family shade—a shade for present use—we shall not want it (in this sense) by-and-bye. Brethren, this is our consolation, that in all our afflictions, temptations, and labours, we have the cloud of dew in harvest; the shade, the allotted refreshments of life—grapes in the wilderness, and manna from above. Presently the rain and night of life will cease; then will come the light; the morning without clouds, a genial sky, and a fruitful eternity.

W. PALMER.

Review and Criticism.

A TREATISE ON VARIOUS SUBJECTS, by JOHN BRINE. *Fourth Edition. Revised by J. A. JONES.* J. Paul, 1, Chapter-house Court, Paternoster Row, 1851.

THIS Edition of Mr. Brine's admirable Treatise, briefly noticed in our last number, we sincerely hope may obtain an extensive circulation. Such a work, at all times valuable, is very seasonably published in the present day, when insidious errors, both of Arminian and Antinomian tendency, are vitally affecting the interests of the Church of God. Semi-Pelagian doctrines, in relation to the atonement and the faith by which it is received, have long been spreading their baneful influence among the Baptist churches; and the departure of many from the principles and doctrines generally maintained by the denomination in the last century, has too evidently kept pace with the advance both of ministers and churches in worldly *respectability*, as it is termed, and with the prevalence of a

pseudo-charity, which seeks to *accommodate* the soul-humbling doctrines of the cross to the carnal tastes of men of the world, who have the form of godliness, but deny the power thereof.

More pernicious still do we regard certain sentiments of an opposite character, which appear to be producing their legitimate effects in some of our churches, disturbing their peace, polluting the sources of their purity, and infusing a bitter and ceremonious spirit wherever they unhappily gain an entrance, and find an advocate. Thus, while on the one hand, the *discriminating* truths of the gospel are unblushingly denied, or craftily perverted, by the opposers of divine sovereignty; there are not a few, who, on the other, obscure the excellency of the gospel of Christ by such an exhibition of its practical influence, as is, in effect, a more injurious perversion of its holy and purifying tendency.

Against both these classes of prevail-

ing error, the author of this excellent work has evidently directed his able pen ; and so fully do his representations of the errors and declensions of those times in which the writer lived, correspond with the state of things in the present day, that their appositeness, no less than the searching truths contained in the book itself, renders the publication of the treatise truly seasonable.

'There never was a season,' says Mr. Brine, 'at least since the Reformation, wherein corruption of doctrine was more artfully, violently, and generally introduced ; so never, with *less opposition*, from those who profess to be the friends of sacred truth. As this is the shame of some, it is an occasion of glorying in others.' (p. 142.)

How applicable this remark to the present day, our readers will be able to judge.

On the 'Assurance of Faith,' the writer evinces great discrimination, and faithfully points out the practical evils that are opposed to that divinely wrought blessing. On this subject, he remarks : 'When this holy assurance is maintained in the souls of believers, it influences them to a humble and close walk with God. Pride, carnality, neglect of duty, are not attendants of the assurance of faith. If lusts, either of the flesh or of the mind, are indulged, and a man is careless and negligent in his conversation, let him not imagine that this favour is vouchsafed to him by the blessed Spirit ; for when the Spirit of God operates as a *Comforter*, he does also as a *Sanctifier*.'

There is no inconsistency at all, between a persuasion of the necessity of a strict and regular attendance to *duty*, on our part, in order to the enjoyment of a sense of divine favour, and a belief that our growth in grace entirely depends on the *efficiency of the Holy Spirit*. As to the acknowledgment of the latter, and a steady regard to it as a precious and indubitable truth, I will not give place to *any man in the world*. But then, on the other hand, *I am equally satisfied*, that it is only in the ways of holiness that any have reason to hope for the benign influence of the Spirit of God, in order to the strengthening and increase of grace in their hearts. *A careless, negligent, and loose walk* will always be followed

with *dreadful* effects. The *bitter weeds*, the briars and thorns of corruption, of one kind or other, will grow, and grace will decline. *Sad* instances of the truth of this our times abound with. All pretensions unto the enjoyment of the assurance of faith in those whose conversation is unbecoming the gospel, are *groundless*, if they ever enjoyed that favour.' (p. 91, 93.)

The symptoms of declension in the power of godliness, are depicted with great skill and faithfulness ; and on this topic, we will extract one or two brief remarks :—'A thirst after, and fondness for the world,' is one of those evils which is shown to be incompatible with a growth in grace. 'It is even a reproachful thing to human nature to be all pursuit after the transitory things of this fluctuating state. Various considerations may well make us ashamed of our insatiable desire for riches, and those advantages which they procure us, *viz.* the brevity of life . . . the uncertainty of our continuing in this state, and the short time our feeble frame seems to be erected for. . . . Again, we cannot enjoy much of this world, let us be entitled to ever so large a share of it. Great men have no more enjoyment of what their brawny servants luxuriously devour in their kitchens, than of what their horses eat at the manger, and drink at the pond. The gay liveries of their lackeys and fine trappings which adorn the creatures of their ease, ambition and pride, come not into the number of those things they enjoy, nor is it possible that they should. Besides, abundance makes us neither wiser nor better ; and, therefore, that man is a fool, who thinks that an addition to his fortune increases his happiness. Moreover, riches are uncertain things, and possibly they may not be long kept ; and that respect which is paid us in *affluent* circumstances, is seldom to *ourselves*, but to what we have *about* us ; but men's good opinion of themselves will not suffer them to *discern* the flattery of *cringing dependents*, and of such who intend, sometimes at least, to have the command of their purse.' (p. 147.)

We cannot help wishing that many *Dissenters*, who are seeking by *legal enactments* to put down the pretensions of the *Papists*, would consider how much their

own theological principles are conducing to the advancement and progress of Popery! Speaking of the doctrine of *human merit* which so extensively prevails among Arminians and professed Calvinists, Mr. Brine justly remarks:—‘Thus have we lost the *chief* glory of the Reformation, and the very *life* and *soul* of *Popery* greatly flourishes amongst us, to our great scandal, and the satisfaction of the *Romanists*. This is the dreadful condition of a multitude of those who pass under the denomination of *Protestant Dissenters*. And what will be the issue of these things, the Lord only knows.’ (p.181)

Assured we feel that, if the important truths presented in this little volume, were the glory and defence of our churches, our security against both Rome and Hell would remain unshaken. Nor should we be assailed by Papal innovations on the one hand, or on the other, more greatly endangered by a pusillanimous concession of the great principles of Nonconformity.

GLEANINGS among GOLDEN SHEAVES IN THE FIELD OF BOAZ: or Thoughts on the Rainbow and on Circumcision, as connected with the Covenants and Characters of Noah and Abraham, by JOSEPH H. RUDMAN, Trowbridge. London: Houlston and Stoneman: G. J. and R. Banks, 14, Bermondsey New Road.

WE have much pleasure in recommending this little book. The two covenants made respectively with Noah and Abraham, are pleasingly illustrated; the *Bow* appearing to the one, and the *Circumcision* enjoined on the other, are explained in relation ‘to spiritual and eternal mercies.’ The author’s conceptions are not devoid of originality, while we have discovered nothing contrary to truth, or inconsistent with sobriety of interpretation. We think our readers will be pleased with this little messenger of God’s mercy, and its ancient manifestations.

LIGHT THROWN UPON THE FOUR GOSPELS: an Exposition of John vi. 27. By WILLIAM ODLING. London: Houlston and Stoneman.

THE object of this treatise is to show the dispensable nature of the distinction between natural faith and repentance, as a duty according to law, and spiritual

faith and repentance as a sovereign gift.’ The writer presents a long and careful examination of the text in question—‘Labour not for the meat that perisheth,’ etc., considering it as a type or example of the various exhortations and invitations addressed by our Lord to the unbelieving Jews. The subject is both interesting and important from the fact, that the use of these exhortations by Christ to the Jews is very generally supposed to sanction the use of exhortations to spiritual faith and repentance towards the unregenerate. A comprehensive and accurate view of the peculiar position and obligations of the Jewish nation at the time of the sojourn of the Messiah among them, is obviously necessary to a right understanding of his discourses with that unbelieving people. It must not be overlooked, that a national and legal reformation and repentance devolved upon them in reference to their departures from the law of Moses and the Sinaitical Covenant, and also a natural faith in Christ, and his testimony as the promised Messiah and their rightful king, on the double ground of the prophecies respecting him which they professed, and the miracles wrought by him which they beheld. All this our Lord constantly recognised and enforced, and in this we have a *key* to his discourses with the Jews, as penned by the Evangelists: so that, to take the dehortations, and exhortations therein contained as being applicable to mankind at large, manifests either inexcusable or wilful perversion of Holy Writ.

We, therefore, agree with Mr. Olding, in thinking that our Lord, in the passage here examined, exhorted the Jews to labour to obtain correct views respecting himself, his testimony, and his claims as the promised Messiah, who was ‘given’ to them, by being ‘sealed,’ and sent to minister and to suffer among them. Yet we think that he fails in his attempt to prove that the ‘labour’ against which they were prohibited in the text, refers to mental and intellectual labour; and the *meat which perisheth*, to erroneous and unfound doctrine. We regard the passage, rather as a prohibition against that selfish, carnal spirit in the Jews which led them to seek Christ in order to gratify their curiosity in beholding his miracles, and to satisfy their hunger in partaking of the loaves and fishes.

This treatise contains much excellent matter upon the subject discussed, but the style requires more condensation and clearness; we think, that with less amplification and repetition, it would be more generally acceptable and useful. A few typographical errors, also, require correction, such as 'council' for counsel, 'synonimous' for synonymous, etc. Notwithstanding these drawbacks, however, we recommend the work to our readers as being worthy of their attention.

THE SCRIPTURE GUIDE TO BAPTISM: *containing a Faithful Citation of all the Passages of the New Testament which relate to the Ordinance, with Explanatory Observations; and attended by Numerous Extracts from Eminent Writers, with an Appendix;* by R. PENGILLY, Twelfth Edition. London: Houlston and Stoneman, 1851.

A BEAUTIFUL reprint of a very admirable defence of the ordinance of Believer's Baptism. We were much pleased with a former edition of this valuable little work, many years ago, and it has ever since been with us a book of useful reference on the subjects of which it treats. *No minister should be without it.* It presents, in a condensed view, the whole of the Scripture testimony to the sacred ordinance, interspersed with exegetical observations, and concessions on the subject, from the writings of numerous eminent Pædobaptist authors. It is especially valuable to those who have but little time for reading, and who have no opportunity to peruse larger works on the subject. So concise and complete an exposition of the ordinance may be conveniently circulated among our Pædobaptist friends. This is one use we ourselves have made of it, and not without advantage to the cause of truth.

THE APPEAL; *a MAGAZINE for the People,* June, 1851. London: Simpkin, Marshall, and Co.; Hall and Co.; B. L. Green.

THIS magazine has been placed in our hand, with a request that we would notice it. Our attention was soon directed to the following, contained in the number before us:—

'*May and Must; or, Present and Future.*'

..... 'We may be saved now,

but if we are not, we *must* be lost for ever. We *may* become the friends of God now, but if we do not, we *must* be treated as his enemies for ever. We *may* be united to the person of Jesus here, but if we are not, we *must* be banished from his presence in another world. The *future* depends on the *present*. As we sow we reap. As we treat God now, he will treat us another day. He bears with us at present—he is *loath* to punish us—but mercy has its bounds, and forbearance has its limits.' 'If a man *will not* be saved, *ought* he not to be left to the consequences of his own choice and determination?' 'If he *refuses* to hear God's voice, warnings, invitations, what can be done? God himself asks: 'WHAT CAN I DO MORE THAN I HAVE DONE?'

A correspondent asks: 'If it is *RIGHT* for such a book to be circulated and recommended by (a certain) church and congregation?' We know nothing of the church and congregation alluded to; but we know such sentiments to be in accordance with the style of popular preaching—the preaching which we have seen described in the following distich:—

'You may and you may'n't, you shall and you shan't,
You will and you won't, you'll be — if you don't.'

With such trash-mongers we have no sympathy.

COMPREHENSIVE EDITION OF A SELECTION OF HYMNS, *from the best Authors, including a great number of Originals; intended to be an Appendix to Dr. Watts's Psalms and Hymns,* by JOHN RIPPON, D.D., *containing all the additional Hymns, with about Four Hundred now first added, &c., with Copious Indices.* London: William Whittemore; Houlston and Stoneman, Paternoster Row.

To churches and congregations using Dr. Rippon's Selection of Hymns, the Comprehensive Edition has proved very acceptable. In many respects it is, we believe, not equalled by any collection of hymns we have ever seen. The four hundred additional hymns, on various important subjects, are a desideratum we were glad to see supplied, though we can but regret that a few of them, like some in the original editions, contain senti-

ments of an *objectionable* nature. On the whole, however, we greatly value the book, and are glad that the *comprehensive small* editions of it may be obtained at an exceedingly low price. The *large* edition is a handsome volume, with which we are much pleased. There are appended, as a supplement, upwards of thirty 'Sacred Melodies,' designed principally 'for the use of Christians in private, or the family circle,' and it will be found to contain great facility of reference, there being 'an Analysis of Contents, and most copious and carefully collated indices of the first lines of hymns, of subjects, and of Scripture texts.'

The volume contains, inclusive of the 'Sacred Melodies,' nearly 1200 hymns on a great variety of subjects, and in one hundred metres.

BAND OF HOPE REVIEW, and Sunday Scholar's Friend. Half-Yearly Part, January to June, 1851. London: Partridge and Oakey, Paternoster Row.

THE object of this interesting juvenile work is stated to be 'to counteract, to some extent, the wide spreading influence of the cheap immoral prints now teeming from the press, and, at the same time, to promote a love for Bible truths, and the adoption of Temperance and Peace principles!' We feel great pleasure in giving to this work our most cordial recommendation. Without committing ourselves to all the sentiments contained in it, we cannot but hail its introduction amongst the young, and especially in our Sabbath Schools, as calculated to accomplish great and lasting good. It is

illustrated with large and handsome engravings, and will no doubt be highly acceptable to our young readers, published as it is at so *low a price*, that it is placed within the reach of all.

FIVE HUNDRED PSALMS AND HYMNS, AND SPIRITUAL SONGS, setting forth Doctrine, Experience, and Practice, selected for Public and Family Worship. London: Aylott and Jones.

THE above 500 Psalms and Hymns are chiefly selected from various authors, and, in our opinion, are very choice. The doctrines proclaimed are those of divine and distinguishing grace, and the experimental and practical parts are quite in harmony with the Scriptures. How far it may be adapted to existing congregations, as to their denominational differences, we will not undertake to say; but we can cordially recommend it, both for family and public worship, as a book containing very many of the choicest hymns. The size, type, and binding are good.

PLEASANT PAGES FOR YOUNG PEOPLE. A Journal of Home Education on the Infant School System, by T. PROUT, Newcombe. London: Houlston and Stoneman.

THE simple method of presenting instruction to children by Mr. Newcombe appears to us truly excellent, being designed to promote useful knowledge by that which cannot fail to interest, amuse, and instruct the juvenile mind. We hope the laudable attempts will be crowned with success.

Intelligence.

BRIEF ACCOUNT OF THE PRESENT STATE OF THE VARIOUS RELIGIOUS DENOMINATIONS IN SOUTH AUSTRALIA.

SEVERAL of our friends being, through relative connections, interested in the condition of this important colony, we proceed to lay before them, as well as other readers who may feel interested in the subject, a short summary of the state and prospects of religious parties in that locality, which we have obtained from private information which has come to hand, together with other authentic sources.

Beginning with the Wesleyans, we may briefly state that they appear to have a considerable standing in the colony, having six stated, and many local preachers, and twelve chapels, many others being about to be erected. A new Wesleyan chapel is now being built at Adelaide, costing £4,000, and to seat 1,500 persons. The Wesleyan ministers in general hold the views of the Conference leaders in England, but many of their people deeply and openly sympathise with the Reforming party.

The Independents have fifteen regular ministers, each having a distinct people, in various districts in the colony. The chapel in Adelaide, where Mr. Staw labours, is well attended, and another is in course of erection. But the number of communicants in this denomination is singularly small, many are found to acknowledge that they have not sat down to the ordinance for years, nor have formed themselves into a church. A Congregational Union, and a College, have lately been instituted.

With regard to the Baptists, it appears that though numerous, they are not united, or very prosperous. The ministers are five or six in number. In Adelaide there is a General Baptist chapel, where Mr. Playford, a man of much talent, preaches: also a spacious chapel lately erected for the Mixed-Communion Baptists in North Adelaide, where Mr. Stonehouse labours. The Strict Baptists are fewest in number; they assemble at Ebenezer Chapel, where a Mr. Allen preaches to them; he is also the editor of an Adelaide newspaper; but does not appear to bear a very good name. Captain Scott, a Scotch baptist, and a worthy man, preaches every Lord's day to a small congregation in North Adelaide, where the ordinance is administered every Lord's day.

The free church of Scotland is growing in importance and notoriety in the colony. During the past year, the community has welcomed a minister from their native land, a Mr. Gardner, for whom a beautiful and commodious place of worship has been built. He is a man of great talent and Luther-like spirit. The established church of Scotland, and the Scotch Presbyterians, have also adherents in the colony.

The numbers of the Episcopalian clergy steadily increases. There is now a bishop and thirteen clergymen, many of whom are active Tractarians. In regard to talent, they are men of mediocrity, and the conversion of sinners is very rarely seen to be the result of their ministry. The Roman Catholic party are numerous and influential. They number eleven priests, and six chapels.

The inhabitants of South Adelaide present specimens of almost every form of religious belief. The professed ministers of the gospel are generally men of talent, and there is much truth among them; but as in England, by the majority of preachers, truth is so mixed with error as to neutralize its power and efficacy. We regret to have to add, in conclusion, that a large number of the colonies, which is constantly increased by fresh arrivals, eschew every form of religion, and, espousing various forms of

infidelity, are the earnest and active assailants of the truth as it is in Jesus. May God appear to defend and extend the cause of true religion in this important land.

Baptisms, Recognition, etc.

LIMPLEY STOKE, NEAR BATH.

At the Thirty-seventh Anniversary of the Baptist Sunday Schools, lately held here, two sermons were preached, in the afternoon by Mr. D. Wassell, Pastor of Somerset Street Chapel, Bath; and in the evening by Mr. W. Hawkins, Bradford, an impressive discourse from Prov. xvi, 16. We have good reason to believe the Lord's presence was enjoyed by many. We had a full house, and the collections exceeded those of any previous year. The next day the children were examined by Alderman Hancock, Esq., of Bath, and presented with plum cake, after which our Annual Tea Meeting commenced, at which we had a cheering assembly, and at its close, we enjoyed the addresses of several ministers at the Public Meeting, Mr. W. Huntley, the Pastor, in the chair, in whose opening address considerable interest was excited by his stating that, thirty-seven years ago he was a boy in this school; afterwards he became a teacher, when God was pleased to call him by grace to know Him whom to know was life eternal, which led him before his youth-fellows, and native villagers, to be baptized in our beautiful valley; subsequently to which the voice of the church elected him to the important office of deacon; and afterwards called upon him to become their pastor, which, after long exercises, he acceded to, and now, after twenty-seven years' labours, sorrows, and joys, he humbly, yet gratefully asks for grace to praise God for his manifested goodness and mercy in crowning his unworthy labours with success.

J. H.

GLEMSFORD, SUFFOLK.

On Lord's day, May 25th, after some, it is believed, prayerful as well as suitable remarks, five persons were publicly baptized in the name of the Three One Saving Majesty, by our esteemed pastor, Mr. Robert Barnes. The congregation on that interesting occasion was unusually large, very attentive, and exemplified a practical observance of that order which is so much to be desired in all the worship and services of God's house. Levity and disorder do unquestionably ill become the sanctuary where our reigning Lord should be adored;

we were, therefore, glad to see so good a measure of answerable solemnity obtain while the words of life were being proclaimed, and the ordinance of believers' baptism was being administered. Our five friends who were, on the day before-named, baptized, had favour to go through the ordinance with much manifested composure, one of them was specially befriended, the Lord being very present with her, and very precious to her. We sincerely pray that our dear friends who have lately joined us in church fellowship, may live to a large extent under the influence of 'the precious things of the ancient mountains, the precious things of the lasting hills, and the good will of him who yet dwells in the bush.'

Moreover, we pray that it may be so that our esteemed pastor, who has been with us *more than twenty years*, may yet continue with us. We know that, according to the resignation he tendered some months since, that he is moveable; but we are, notwithstanding, quite united in our opinion that he would not act in harmony with Christ's will, were he to leave us under present circumstances; we beg therefore an interest in the supplications of the praying readers of the *HERALD*, that our pastor may long be continued among us, attended with unmistakable evidences of Jehovah's approval. Amen.

ZION CHAPEL, CHATTERIS.

NOT ostentatiously, but from grateful acknowledgments to Jehovah, Father, Word, and Spirit, do we make known to the public what the good Lord is doing for his church worshipping at Zion Chapel, Chatteris, by the instrumentality of Mr. Horseley, late of Burgh, in Lincolnshire. Mr. Horseley began his labours amongst

us on the first Lord's Day in January last, and it was soon proved that the Lord had directed his steps to this part of His vineyard, the congregations rapidly increased, and several were added to the church, who had been previously baptized. The good Lord still blessing the labours of his servant (Mr. Horseley), shortly after there were seven persons baptized in the new baptistry made in the chapel yard, and added to the church, the congregation at the same time increasing, insomuch that we were obliged to build two new side galleries, which are now filled; and last Lord's day morning, July 6th, three more were baptized and added to the church; and Mr. Horseley being invited to become our future pastor, accepted the invitation, and was at the same time recognized; and our earnest prayer is, he may be a lasting blessing to us, and that the precious Lord may still increase us as a flock, with men and women saved of the Lord with an everlasting salvation.

MARY IRISH.

ON Tuesday, the 8th of July, it pleased the Lord to remove, by death, Mary, the only and greatly beloved daughter of Mr. David Irish, Baptist minister, Warboys, Huntingdonshire. During a long affliction, she exemplified, in an eminent degree, the power and riches of Divine grace; and departed full of tranquil peace and triumphant joy. May the most merciful Jehovah sanctify this painful bereavement, and comfort the hearts of our dear brother and his beloved companion in tribulation. We hope to be favoured with a more full account from the pen of Mr. Irish, of the happy experience of his departed child.

Monthly Retrospect.

THE EDUCATIONAL CONTROVERSY.—A conference and public meeting have been held by the Congregational Board of Education (June 24th and 25th), for discussion and interchange of sentiments upon the important subject of Public Education. The attendance was numerous; S. Morley, Esq., Mr. Baines, Mr. Miall, Dr. Liefchild, L. Heyworth, Esq., M.P., and other friends of voluntary education spoke on these occasions. The meetings protested against all schemes of national instruction, based on general or local taxation, and unanimously declared in favour of voluntary and religious education, as best

adapted to promote the best interests of the community, and to sustain a spirit of freedom and self-reliance.

THE CHURCH OF ENGLAND.—Several matters relating to the internal state and management of the Establishment, have transpired during the past month, all serving to show the discard and corruption prevailing in that body. On the one hand, we have the Tractarians agitating for a revival of convocation; and on the other, the Evangelicals agitating for reform; neither party are content with things as they are, yet, having totally opposite ends in view. The Bishop of Exeter has prac-

tically carried out *his* principles by summoning a Diocesan Synod, which met in grave deliberation for three days, for the purpose of declaring its strong adherence to the dogma of Baptismal Regeneration, and to pass resolutions of a practical nature, such as the necessity of extended church education for the young, the revival of the practice of public catechising, etc. The majority of the clergy and ecclesiastical functionaries of the diocese attended. There can be no doubt that this Synod was convoked in order to oppose the recent judgment of the Privy Council relative to Mr. Gorham, and to promote the establishment of a power in the Church superior to all State control. The Tractarian party have, also, we find, carried their case to the House of Lords. On Friday, July 11th, a motion was brought forward by Lord Redesdale to revive the powers of Convocation. Such is the avowed aim of the High Church party. Now, though we acknowledge the right of any spiritual organization to deliberate on its own affairs, we cannot but regard with jealousy any movement tending to place the chief power of this country in a State-supported priesthood. They must not expect to do and act as if they were independent of the power to whom they owe their temporal sustenance and political power. They desire self-government without the necessity of self-maintenance. And we may here remark, that several disclosures have of late been made respecting the rapacity and covetousness of the Bishops in the management of their pecuniary interests, particularly the Bishops of London, Gloucester and Worcester. The Episcopal incomes have, in nearly all cases, exceeded the amount fixed by the Ecclesiastical Commissioners, and every determination has been shown to grasp at every temporal advantage within their reach. Such conduct does more to lower them in public estimation, and to pave the way for the downfall of the system with which they stand connected, than all the efforts of their opponents. The Marquis of Blandford made a motion in the Commons, July 1st, in favour of Church extension, on the ground of the spiritual destitution of the nation. The remedy proposed is an increase in the number of churches, clergymen, and episcopal endowments, the funds for which are proposed to be obtained by selling the livings in the gift of the Crown, and funding the proceeds for the endowment of new parochial divisions. Besides, the unreasonableness of the Church of England assuming the right to dispose of the pro-

perty of the Crown as if it were her own, we cannot but remark the inadequacy of the remedy proposed for the evil acknowledged. The labours of Dissenters, too, are coolly ignored, and the want of '*Church accommodation*,' is taken as the sole test of the spiritual destitution of the country! It was on the occasion of this debate, that the above-named disclosures respecting the incomes of the bishops were made.

THE PROTESTANT ALLIANCE.—The Great Protestant Confederation referred to in our May 'Retrospect,' has now been fully organized. A large meeting was recently held at Freemason's Tavern, London, at which a general Council, consisting of 200 members, and a Managing Committee of 24 persons, were appointed. This body intends forthwith to commence operations against Popery. An opportunity for action has just occurred. The Pope has issued a letter commanding the prayers and subscriptions of 'the faithful' to aid in building a large Italian Cathedral in the heart of London, and promising certain indulgences to those who contribute to the undertaking. Now it is proposed by the 'Alliance' to endeavour to build an English Protestant Church in the heart of the city of Rome; and, according to Dr. Cumming, several thousand pounds are promised for this object. If the Pope objects, as he will do, his intolerance against the English (from whom he claims full tolerance for his new-made bishops) will be exposed to all the world. Such is the scheme now contemplated.

THE JEWS.—The House of Lords has, on Thursday, July 17th, for the fifth time, thrown out a bill for the admission of Jews to Parliament. The bigotted opposition of the Peers to the House of Commons, and to the sense of the nation, upon this question, while injurious to themselves, can do nothing more than *postpone* its settlement.

ANTI-SLAVERY SOCIETY.—A large and enthusiastic meeting of this society took place at Exeter Hall, July 21st, at which the iniquitous Fugitive Slave Bill recently passed by the United States Congress was ably exposed and denounced.

THE PEACE CONGRESS.—The sittings of this important body commenced July 22nd, at Exeter Hall. Sir D. Brewster acted as President, and the meetings were addressed by the most distinguished men in the cause of peace and progress of our own and other countries. We could wish to see the ministers of *our* connexion more alive to this subject.

THE
GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

SEPTEMBER, 1851.

ESSAYS.

'KNOWEST THOU NOT THAT I HAVE POWER,' ETC.

JOHN xix, 10, 11.

At the crucifixion of our Lord the nationality of the Jews was fast on the wane.¹ They had lost their king and kingly power, and, as a nation, they were fast declining. Many of the letters of Ichabod had already been legibly written, and the purpose of God was hastening the completion of the whole word. Events were big with moment and importance, and even their sacerdotal glory was to participate in the general desolation; and a most significant intimation of its parting glory was given, when the vail of the temple was 'rent in twain'—it was divided, torn asunder, intimating that thus should be the civil and religious polity of the Jews.

At this time, the Jews were governed by Roman procurators, and, though the Jewish Sanhedrim might say an accused had done something 'worthy of death,' yet they had no power to execute that sentence—the governor had to consent before the sentence could be enforced. Pilate had then supreme power and authority; hence, when he said, 'Knowest thou not that I have power to crucify thee, and have power to release thee,' it was literally and strictly true. The enforcing of the sentence of death was exclusively within the province of the governor: 'The Jews therefore said unto him (Pilate), it is not lawful for us to put

any man to death.' (John xviii, 31.)

How lamentable to witness the approaching obscuration of any nation, and certainly a nation so peculiarly favoured as was that of the Jews—the gross darkness, the national eclipse kept approaching till the light and glory of the nation was totally obscured. The Jews might well have exclaimed, 'Oh, loss of sight!' How distressing to see Time, armed with the purpose of God, making fell swoops at a nation till its nationality becomes extinct. That which the Chief Priests and Pharisees affected to believe, namely, that the Romans would come and take away their place and nation, arrived probably when least expected, in such dread vengeance as, perhaps, was never endured by any nation or people; and thus their pretence became their punishment. (John xi, 48.)

At their destruction of the beautiful Temple and the Holy City of Jerusalem, death held its jubilee; destruction reigned around; and the Jews were dispersed to the four corners of the earth; and then the final letter of Ichabod was written, and Israel's glory departed.

The Jewish priests feigned to believe that Christ sought to establish another kingdom, though Jesus frequently told them that his 'kingdom was not of this world;' and

though they struggled hard to betray him to death, they succeeded not till his time came. The Jewish people sought, whether from collusion with the priests does not clearly appear, to take Jesus *by force* to make him a king. (John vi, 15.) But from all worldly honour he retired, and, no doubt, the priests were here disappointed; they wished, not to enthrone Jesus, but to debase him; they despised his doctrine, and rejected him; and though he was the burden of the prophecies, yet these sons of the prophets believed not on him. Christ well rebuked them when he told them, 'Had you believed Moses, you would have believed me, for he wrote of me.' (John v, 46.) Abraham saw Christ's day and was glad; he saw it, not with the natural eye, but with that of prophecy and faith. At the accomplishment of the times fixed Shiloh came, and Messiah was cut off; the volume of God's purpose and prophecy was swiftly turned till the end came. By prophecy, God condescended to afford to man for his warning and welfare a relation of the fact before its occurrence; events were related before the event. God, in his wisdom, has made known by prophecy somewhat of his prescience or foreknowledge and purpose; and hence prophecy may be considered a his-

torical narration before, while simple history is the narration after, the transpiration of the event. Time is but the indicator of God's purpose. Everything, creature and thing, is subject to God's controlling purpose; and he that does not read our Lord's life and death with that fact in view, will lose much of the beauty of God's revelation.

The destruction of the Jewish theocracy was one of the most surprising events that prophecy ever predicted, or history has recorded. Philip said, 'We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.' (John i, 45.) Those writings, however, the Jews believed not. 'If ye believe not his (Moses's) writings, how shall ye believe my words.' (John v, 47.) The coming of Christ was fully and forcibly foretold, as was the consequent destruction of the Jews. Every prophecy you read upon Christ's appearing was an intimation of the certain departure of the Jewish glory. Ichabod was looming in the distance till the set time came. Christ was lifted up, and the Jewish nation was laid low—the rays of our glorious Sun of Righteousness extinguished all the boasted brightness of the Jewish people; though Christ was made a curse, they were guilty of a crime, and that

blood, which they so wickedly invoked upon themselves and children, has fallen with dreadful ire upon them.

Pilate affirmed that he had power to crucify our Lord, and that he had power to release him. This, doubtless, he had, viewing him as the last appeal; but it was evident that he had not the power really. Between man and man he had the power, but between God and man he had not the power; and this is evident, for, notwithstanding the warning of his wife to 'have nothing to do with that just man'—notwithstanding Pilate found 'no fault in him,' and was willing to let Jesus go—yet he was crucified; thus evincing the uncontrollable purpose of God. 'The God of Abraham, Isaac, and Jacob, the God of our Fathers hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.' (Acts iii, 13.) If Pilate was so absolute in power—if he was so minded to release him—why did he allow him to be crucified? Pilate might purpose, but God's purpose prevailed. Why should the Jews desire a murderer, and reject the Prince of Life? Because the Lord, to effect his people's redemption, allowed the wickedness of their hearts to prevail; and thus their unholy designs

were the means of carrying out into execution God's holy purpose and determinate counsel and fore-knowledge. God decreed that Christ should die; and they, with wicked hands, slew and hanged him on a tree. (Acts x, 39.)

Thus, then, though Pilate appeared to have the right he asserted, yet the decisions and decrees of all kings are subject to reversal and revision by the King of kings. Man may plan and plot, but God's purpose must stand. Moses said that the prophet who was to be raised up like unto himself, should be destroyed from among the people. (Acts iii, 22, 23.)

In a sense Pilate had the power, but, from the fear of the Jews, arising from the evil he had done them, he yielded to their clamour, and delivered up Jesus. (See Luke 23.) Thus Pilate delivered up innocent blood. He might wash his hands before the people, but the stain still remained; innocent blood was betrayed, but he should not have condemned; the washing of hands, or indeed any external ablution, could not transfer his guilt—it abode with him.

God's purpose was to save his people by the death of his Son; and when the hour had come (John xii, 23), Jesus told his disciples, 'Behold we go up to Jerusalem, and all things that are written by the

prophets concerning the Son of Man shall be accomplished.' (Luke xviii, 31.) Thus, truly, he went 'as a Lamb to the slaughter.' He went up to be mocked, scoffed at, despitefully treated, and at last unjustly crucified. The priests *did* it to gratify their enmity and hate; the people *did* it to gratify their savage malice; and the powers of hell appeared, for the moment, to be triumphant; but Christ said, 'The hour is come that the Son of Man should be glorified.' A novel and remarkable way to be glorified! 'He was made perfect through the suffering of death, so that he might bring us to God.' (John xii, 23.) Then, in this sense, Pilate had not the power to crucify or release Jesus; if permitted, he could have released him. But 'what God had shown by the mouth of all his prophets that Christ should suffer, he fulfilled.' (Acts iii, 18); and though Pilate, Herod, Gentiles and Jews, conspired and gathered themselves together against the Holy child Jesus, yet it was only to do whatsoever the hand and counsel of God determined before to be done. (Acts iv, 27, 28.) And yet the responsibility of the actors in this tragic affair was not, nor is it, taken away—they were free agents.

All parties appeared to struggle hard to kill Christ, thinking that there would then be an end to his

hated influence. But here all were disappointed; the powers of hell and of men were foiled; 'life and immortality were brought to light;' Christ was glorified. And Christian, where he is you shall be also, and all his people will be glorified in him, and made perfect in one.

It is hard for any to fight against God and prosper. Witness the sequel of those most conspicuous in this affair. Judas hangs himself; Pilate is subsequently disgraced, as history records, is banished the *Camden Town*.

Roman court, and destroys himself when in his obscurity; and the Jewish people, who had so impiously called upon that innocent blood to be 'upon them and their children,' suffered, beyond any parallel on record, when their city and temple were for ever destroyed.

He, then, that purposed and procured so great a salvation will give persevering grace to the end, and the provisions of his mercy will never fail. Christian, think on these things.

E. W. L.

~~~~~  
'HOW SHALL WE ESCAPE,' ETC.—HEB. ii, 3.

TRUTH is uniform in all its parts, and harmonious in its whole; it may be various, but is not contradictory; there may be apparent, but no real differences. There is one faith, one Spirit, and one baptism. God delights in unities. Truth is the offspring of Him who is the Spirit of Truth. He may be varied in his declarations, but the unity exists in all; there is always an unity of purpose, object, and design. Christ said, 'I am the truth.' That there should be two truths, diametrically and antagonistically opposed, is a delusion—is God-dishonouring, man-confusing, and Christ-dividing. I tremble for those that can preach an inconsistent Christ and a contradictory revelation, and then say, that they preach as they find the

Word. Christ is the same in the morning dawn as at the evening tide. The services of the Lord's day, and also other days, should be in perfect keeping, and not opposed. Truth now, and error anon, from the same preacher, is God-dishonouring, and certainly affords the seeker of truth no spiritual help. Perhaps it is more charitable to say, that this arises not from design, but from an imperfect vision; not from using the Word of God deceitfully, but from ignorantly viewing truth detachedly, instead of a whole. The lover of scientific pursuits, the admirer of the fine arts, would scorn to be guilty of such a course. The erroneous views of the above portion, as of others, are occasioned, to a great extent, by taking

parts detachedly and not connectedly.

The geologist, in his pursuits after truth, finds a fossil bone; maybe he has a slight notion what it is, or maybe he has not the faintest idea to what it belongs. He rests not here, but pursues with vigilance his investigations, until he arrives at some accurate conclusion. He is not deterred from his object by the various parts, nor from their apparent want of connection; and though one part may be curved, another angular, one crooked, and another strait, he compares part with part till he sees a unity, and comes to a satisfactory conclusion; and he often has the satisfaction of bringing ages past to view, almost as vividly as if now present: and thus every part is fitly joined in one body, and the whole is made visible and transparent by the design evinced in that whole. Every joint, in truth, supplies to the body of truth that which effectually worketh to its own increase. (Eph. iv, 16.) May preachers consider this.

If we view an exquisite piece of mechanism, with its perpendicular, horizontal, diagonal, lateral and other motions, apparently opposed the one to the other, do we conclude that there is no unity of design? A more accurate acquaintance with the machine would dispel any doubts upon that head; our crude and false

conceptions would then crumble away; and, in proportion as we become acquainted with the contrivance, the construction, and adaptation of the parts and the mutual bearings unto one whole, so in proportion would our admiration arise. So also is it with the grand mechanism of truth. A prayerful investigation of it would dissipate many erroneous ideas which so conflict the church of God. A mere transient glance of truth never gave a perfect acquaintance; so 'the kingdom of God cometh not with observation' merely, but he that sincerely and prayerfully seeks God and his truth, will surely find both; and without such seeking we shall be always like Pilate, when he said, 'What is truth?' knowing no more of it than he did.

Again: if we enter into our courts of law, we do not find that the judge, in determining the rights of parties under a will, takes detached portions of it merely, to the neglect of the rest. He weighs the whole; he carefully analyses every part, and views the entire context, both anterior and posterior, and then draws a conclusion as to what was the testator's intention. Should not teachers do so likewise? The fulness, the fact, and the force of truth cannot be ascertained without. God does not want poor paltry man to 'reconcile' it, inasmuch as truth

reconciles itself, if 'the truth, the whole truth, and nothing but the truth' be preached. If ministers before preaching came more from the Holy of Holies by prayer, the perverse things alluded to by the apostle would not be known, and the disciples would not be drawn aside from the truth. (Acts xx, 30.)

Having, in the preceding, stated a little that impedes the soul in a right apprehension of God's truth, we will touch a little upon the misunderstood portion, 'How shall we escape,' etc.

To a right apprehension of this portion, we must admit the universal depravity of human kind. Man's entire moral obliquity must be conceded before God's sovereignty and election be conceded; and if these were admitted, what scales would fall from the eyes, what errors would vanish away!

Those who believe in the sovereign doctrines of free and unmerited grace, cannot admit that the escape here mentioned means an escape from final destruction. He who is chosen to life eternal—he who has felt the convicting power of God-revealing sin, and he who has felt converting grace, and has tasted of the life to come by a spiritual faith—will not, cannot, concede or conceive that the escape here alluded to is that from final destruction, as he has already

escaped from that by the purpose of the Father, the propitiation of the Son, and the power of the Holy Ghost shed abroad in his heart. Hence the admission of fixed principles is of vast importance in our views of truth, and also of incalculable benefit and consolation to the child of God. He is convinced salvation is not of works, either in part or whole; and being laid low in the dust, he fully knows that, if he is to escape by any efforts of his own, he must be irretrievably lost.

The Jewish dispensation was one of rigour and great severity, inasmuch as the law had no mercy; it was 'do and live;' and failing to do, the sinner failed not to die. No one could keep the law through Adam's lapse; but God lost not his right to exact his dues. A debtor's inability to discharge his liability does not extinguish the debt; the creditor's right still remains. Consequently, the Hebrews well understood Paul when he treated upon the severity of the law, and could draw the conclusion that, if under that dispensation which was by Moses, and which was not tempered with mercy, the disobedient escaped not God's righteous displeasure, how should the child of God, who owes so much to his heavenly Father for so mild and merciful a dispensation as that by his Son Jesus, escape—not death, not eternal punishment,

but parental chastisement. The Mosaic dispensation was one of death; that by Christ one of unparalleled mercy; the law came by Moses, but grace and truth came by Jesus Christ. In the former dispensation, God is revealed as a 'consuming fire;' but in the Christian dispensation, God is the 'Father of all mercies.'

The children of God, as such, have certain duties to perform. Relationship includes ties of obligation; disobedience does not destroy relationship, and all dereliction of duty subjects the delinquent to chastisement from his heavenly Father: 'If we be without chastisement then are we bastards, and not sons.' A son of God is not without his Father's correcting hand; he cannot escape it.

The salvation of God is neglected when the means of grace are neglected. When the means of salvation, either private or public, are neglected, a dearth is engendered in the soul; and God, to restore fresh-

ness and health to the soul, visits with chastisement; and if Christians, instead of wondering how it is that they are so afflicted and tried, would watch, they would find that such afflictions were necessary to restore the vigour of the soul, or to prevent a laxity of feeling, thought, and maybe, of practice. A close adhesion to the precepts is exceedingly profitable to the soul, and the deviation is the constant sorrow of the Christian. 'Wherewithal shall a young man cleanse his way? By taking heed' to God's commandments.

It is clear, from other portions of this interesting epistle, that the Hebrews were addressed in a manner showing clearly that their salvation was not a matter of doubt, and they are called 'heirs of salvation.' (Heb. i, 14.) And if heirship could be lost, then the angels would lose their office, for the apostle declares that they are 'sent forth to minister to the heirs of salvation.'

C. T.

EDOUARD.

## OBJECTIONS TO THE DOCTRINE OF IMPUTED RIGHTEOUSNESS REFUTED.

(Extracted from Dr. Owen's Works.)

THE things that are usually urged against the imputation of the obedience of Christ unto our justification, may be reduced unto these two heads:—1. That it is *impossible*.—2. That it is *useless*. It is pleaded *impossible* on this single ground: namely, that the obedience of Christ

to the law was due from him on his own account, as a man made under the law. And what was necessary unto himself, cannot be said to be done for us, so as to be imputed to us. And it is pretended to be *useless* from hence, because *all our sins being pardoned in our justification on*

*account of the death and satisfaction of Christ, we are thereby made completely righteous*: so as that there is not the least necessity for the imputation of the obedience of Christ unto us.

1. As to the first objection, the substance of the plea is, 'that our Lord Jesus Christ was for himself, or on his own account, obliged unto all that obedience which he performed;' because, if it were otherwise, he might, if he would, have broken the whole law of God at his pleasure. Now to clear the truth in this matter, it must be observed that the obedience of Christ, was his obedience *as Mediator*. It was performed in human nature, but the complex person of Christ performed it. The actings of Christ in his mediation, as to their *immediate* operation, were the actings of his distinct natures, some of the divine, and some of the human; but as to the perfecting efficacy of them, they were the actings of his whole person: his acts who was that person, and whose power of operation was a property of his person. The obedience itself was the obedience of that person, who never was, nor ever could absolutely be, made under the law in his whole person. For the divine nature cannot be subject to an outward work of its own such as the law is, nor can the law have an authoritative commanding power over it as it must have, if it were made under the law. It is therefore improper to compare the obedience of Christ with that of any other man, whose whole person is under the law. Again, as our Lord Jesus Christ owed not in his own person his obedience for himself, by virtue of any authority or power that the law had over him, so he designed and intended it not for himself but for us. The taking of our nature was a voluntary act of his own, with reference to some end or purpose, and that which was the end of the assumption of our nature, was the

end of all that he did therein. But it is said that his obedience to the law was necessary as a qualification of his person, that he might be meet to be a Mediator for us; and therefore it was for himself. This I positively deny. The Lord Christ was every way meet for the whole work of mediation, by the union of the human nature with the divine. Besides, that which is an effect of the person of the Mediator as constituted such, is not a qualification necessary unto its constitution; that is, what he did as Mediator, did not concur to the making of him meet to be so. But of this nature was all the obedience he rendered to the law; for, as mediator, it became him to fulfil all righteousness.

2. The second objection is, that the imputation of the obedience of Christ is useless or needless unto the persons to be justified. This supposes that he who is pardoned is esteemed to have done all that is required of him, and to have committed nothing that is forbidden. But nothing like this is included in the nature of pardon. For in the pardon of sin, neither God nor man do judge that he who has sinned hath not sinned; it is true that in the eye of the law he is looked upon as an *innocent* man, as to the punishment due to him, but he cannot be made righteous thereby, or esteemed not to have done what he really hath done, and whereof he was convicted. The objection supposes also that the law, in case of sin, doth not oblige unto obedience and punishment both.

It is not questioned that, on the committing of sin, man came under an actual obligation to punishment; but the question is, whether the prior intention and obligation of the law unto obedience doth cease to affect the sinner so as, at the same time, to oblige him to obedience and to punishment, both its power, being in act towards him. And hereunto I

say, that a sinner falls under a two-fold consideration: that of a *guilty person*, and so obliged unto the full punishment the law threatens; and of a *man*, a *rational creature*, not yet brought unto his eternal end. In this state the law is the only instrument and means of the continuance of the relation between God and him. Wherefore, under this consideration, it cannot but still oblige him unto obedience, unless we say that by his sin he hath exempted himself from the government of God. A wicked servant that is punished for his fault,

if it be with such a punishment as yet continues his being and state of servitude, is not by his punishment freed from his obligation unto duty. We are therefore obnoxious both to the curse and command of God's law. Both must be answered, or we cannot be justified. Besides, pardon on a judicial trial gives no right or title to any favour, but only mere deliverance; and therefore, without the imputation of righteousness to us, we could have no legal title to eternal blessedness in the enjoyment of God.

### THE PRECIOUS BLOOD OF CHRIST.

THIS is the soul enlivening theme that adorns the gospel page. It enriches every doctrine, fills every promise, and sanctifies every precept. It is the great centre where a holy God and the sinner meet, where justice and mercy unite, and where the opening wonders of eternal love are more gloriously made known. It is the circulating fluid that flows from the heart of Christ, and diffuses its influence through all his vitally united members, and sustains, supports, and invigorates them. Here the church in heaven and earth blend their songs; they sing 'unto him that hath washed us in his blood'; and we unite heartily in their praise.

Without this, a living faith is out at sea, the gospel is a blank, the law is a terror, and the whole scheme of salvation, though based in infinite wisdom, affords no pleasure. It is the milk upon which the babe can feed; and though he can get no higher, by reason of the weakness of his faith, yet he must have this before he can be satisfied. It is the right by which the believer puts in his claim to all the privileges of his high relationship, by the will of God, in the ancient Glory-man, as his covenant head and surety, where he beholds all the blessings compre-

hended in that covenant flowing down to him as one of the covenantees, and rejoices not only in his *given*, but in his *legal* right to all the honours of the inheritance which he has in Christ. Then we may call it '*precious blood*.'

But there are a few thoughts upon which we may say a little, with regard to the preciousness of this blood. Blood is the *life*; life is the gift of God; and none have a right to that but him; and he would not accept it but in sacrifice, and this only through a breach of law, and this brought transgression. The blood under the law was precious, as presented in sacrifice, by the appointment of God, through his priest and upon his altar. But these were only typical, and had no intrinsic worth in them, and did not, could not, answer the great end of removing the breach of law, putting away sin; or satisfying an offended and infinitely holy God; because they were inferior to the creature that had sinned against him. Their being offered in sacrifice, did not elevate their nature, and, therefore, it is said that 'the blood of bulls or goats could not take away sin;' but the 'blood of Jesus Christ cleanseth from all sin,' and that for ever.

First, I would say it was the blood

of his person that rendered it precious. In proportion as we are led by the Holy Ghost to entertain lofty views of the glorious person of our precious Christ, shall we estimate his acts; for their worth is derived from the dignity of his person. Had he been only God, he would have had no blood to shed; had he been merely man, it would not have availed in sacrifice, because the law demanded all he was as man—he must be really and essentially both. He was one, by a necessity of nature; the other, by a sovereignty of will and an act of grace. Here was the development of divine wisdom, in constituting one who possessed, in his person, a worth that could give such a value to his acts, as to more than cover all the unworthiness of those for whom he acted. There we see that grace superabounded in the constitution of the Glory-man, over sin that abounded by the earthly man; but this can only be seen in the glory, greatness, and complexity of his person. The essence of the blood shed is derived from the nature he assumes, while the value and merit of it flows from his eternal godhead. These united, render him the only person a holy God could accept as an adequate sacrifice for the sins of a fallen church. ‘Feed the church of God which he has purchased with his own blood,’ says the Apostle. Here the Holy Ghost denominates the blood by his higher nature; to show the high estimation in which heaven beheld it. O! my soul admire the wonders of a Triune God, as thy faith has been led to behold them opened up in thy glorious Saviour, who could open one hand to pay your debts, while, with the other, he has enriched you with the everlasting benefits of it.

Thus, it being the blood of his person, rendered it intrinsically valuable.

It is called the blood of the covenant; and, in this sense, it is ‘precious

blood.’ It was the condition upon which all its blessings were to be shed upon all the covenantees, upon which the Father’s honour was to be maintained, the holy law honoured, and the church admitted into glory. Here we see the preciousness of it, by what it procured. He not only had riches, but he was willing to lay them out for his poor brethren who had beggared themselves by the fall; therefore, he offered his heart’s blood, and the Father accepted it, and said, ‘This is my beloved son in whom I am well pleased:’ pleased with the value of the offering, pleased with the willingness of it, pleased with the fitness of it, and pleased with the prospects of its final triumphs; and he is well pleased, too, with every poor broken-hearted, contrite sinner, whose hopes are wholly fixed in it.

But it is precious, sacrificially. He has not only promised to pay, but he has paid; he hath ‘obtained eternal redemption for us.’ The right to his crown is built upon the worth of his cross; the depth of his abasement was the road to his exaltation. He could not shed it in heaven; he must come to earth, where sin was committed, to put it away, where the law was broken, that he might serve under it, and satisfy its claims; and he could not return thither until he had done his work, and could say, ‘It is finished.’ Then the grave could not hold him, because justice was satisfied with the sacrifice, and demanded the release of the victim. He had done all his Father’s will, and now he is claiming those blessings for his people which the Father promised to him upon the fulfilling the covenant; which is, that the Holy Ghost should testify to all his ransomed of his glory, and the value and preciousness of his blood. Thus a Triune God acts through a complex Christ.

Reader, has this blood been made precious to thy soul, by the teaching of the Holy Ghost? in healing thy

wounded conscience; in bringing thee nigh to thy Father's throne; in giving thee sweet boldness there; in enabling thee to plead the precious promises; to rejoice that it has buried all thy sin, and opened an honourable way to thy everlasting inheritance! Then rejoice! thy High Priest pleads it for you in the hea-

*Salem, London.*

venly court, and is always heard because he claims by right; and on this is founded his might; and he will not cease till he beholds all his ransomed safely home in the realms of everlasting bliss, where we shall sing of the 'precious blood,' of our adorable Christ, that 'cleanseth from all sins' for ever and ever.

W. A. JUK.

~~~~~  
 'WILL A MAN ROB GOD?'—MALACHI III, 8.

THIS question must be worthy of great regard, as is every other word the Almighty is pleased to utter in our ears. It was spoken to the Jewish people, the whole nation of which had been guilty of this sin, and they were cursed with a curse for their wicked work. They had robbed him of the tithes and offerings which the law required for his public service. He had graciously given them their whole land, with all the rich fruits it afforded them; wherefore they were bound by duty and gratitude to return the small part he claimed for his own use, and they were doubly guilty in withholding or taking it from him. It were bad enough to rob an enemy, but they were so bad as to rob their best friend. Gross ingratitude! How hateful it appears, and how hurtful it proved!

But were they the only people that could come under this condemnation? Are Gentile professors quite innocent of this evil? Have we no robbers of God among us now? Have we taken nothing from him that ought to have been given to him? Tithes are not now required, consequently it is no robbing of God to withhold them. Under the present dispensation Christians are required to support the cause of God by voluntary gifts, as they may be able. All we have is his more than ours, and to withhold what is necessary for his service would be

much like the robbery of which he complained in the Jews.

O'er all the earth abroad,
 To creatures here below,
 From our Almighty Lord,
 What bounteous favor's flow,
 Then of his own, a part should rise,
 To form a grateful sacrifice.

'Will a man rob God?' refers to the robber, the robbed, and the robbery itself. The *robber*, a man, the creature of God, a reasonable being, who ought to know better than to act so badly; who is forbidden to steal, (Exodus xx, 15), and who cannot plead ignorance as an apology for his unlawful deeds. A good man, a new creature, with sanctified reason, possessed of spiritual blessings; will *he* be guilty of such a sin? He will. He may sometimes do it ignorantly, sometimes through infirmity, sometimes against his will, and too often willingly. Corrupt nature, even in a good man, is so perverse, that self-will is preferred to the sovereign will of God. This is one of the worst foes we have to fear and fight, and will require all the armour of God to conquer it. The good man is to be loved, but his robbing God must be hated. The *robbed* is the great, the good, the true and Triune God; who makes, supports, preserves, and saves man; and to rob him in return for all this must be an aggravated evil, and a monstrous sin. He hates it. (Isaiah lxi, 8.) He forbids it. (Psalm lxii,

10.) He will punish it. (Proverbs xxi, 7.) We then should forsake it.

A robber of God I never would be,
And yet without blood, how could I be free?

From sin to the Saviour I look for relief,
To bless me for ever, and banish my grief.

The robbery itself comes next for our notice. What is it? It is taking another's right by stealth or violence, in a private way or by public force. Whence is it? from what source or cause does it come? Not from contentment, but most likely from covetousness, a very common criminality in human hearts. Not from wisdom, but folly: not from an honest principle, but the want of it. Who would say a robber was an honest man? He who seeks to be saved by his own works instead of Christ, is a thief and a robber. (John x, 1.) Such an one robs the law of its right and the gospel of its glory, and thus robs God himself. Such a person is like a man who would pay a hundred pounds with a hundred pence. Such a payment can never be approved by one who insists on all that is owing him. A man who would save himself by his own earnings, is not likely to give much glory to Divine grace for his salvation. But when we trust in the obedience and blood of Christ alone, the law has its full demand, our immense debt is perfectly paid, salvation is thus received, and we give immortal praise to sovereign grace alone. In this we commit no robbery, for God has all his due from our Redeemer's hands.

But may we not rob him by withholding more than is meet, more money, and other good things, from religious purposes, than is fit and proper?—more than our own circumstances or the condition of others can justify? No doubt this is done

through a desire to be rich; but it tendeth to poverty. (Prov. xi, 24.) If we withhold from God it is to be expected he will withhold from us. Dear reader, recollect this.

Now may we know the Saviour's grace,
Who, to enrich the chosen race,
Became on earth so poor;
So should we learn without delay,
And our enlarged hearts obey
His bright example more.

(2 Cor. viii, 9.)

Taking away his truth, time, place, and service, is robbing God. Truth is taken away because it does not agree with the favorite fallacies of men. As when the Trinity is turned out of the Bible, the doctrine of absolute election is made to depend on the doing of men, the sure redemption of the church is changed into a possible benefit for all mankind, the root of all real experience in regeneration is ascribed to the will of creatures dead in sin, the Gospel is made to mean the duty of all men to save themselves, many saints and others are said to perish for whom Jesus died, the precepts of Christ are denied as the Christian's rule of duty, and baptism is given up to please men more than God. These are some of the things in which he is robbed.

But he is often robbed of his time, as well as his truth. While he has claimed one day in the week for himself and his service, and allowed the other six chiefly for our earthly business, is it not a notorious robbery to take any of 'the Lord's day' for our own doing instead of his?

'This is the day the Lord has made,
He calls the hours his own.'

says Watts. And yet how often is it *violated* by trading, travelling, visiting, feasting, carnal conversation, sinful pleasures, and wicked works, instead of being spent, as it ought, in the worship of God! I have thought as much of every day as possible should be devoted to

God, unless it can be proved we can do well without his presence, providence, and protection on such days.

Taking away his *place*, is another branch of this robbery. He deserves the highest place in our hearts, but if we give this to another he is robbed of his right. He has a right to the best room in our houses, but if secret, social, and family worship is shut out, we are again guilty of robbing God: and then it will be no wonder that the devil and difficulties soon get in. God has the greatest right to our public sanctuaries, but if in these our hearts are full of the cares, profits, and pleasures of this world, we have made them more like a den of thieves and robbers than a place of prayer. (Mark xi, 17.)

And do we not rob him of his
Little Gransden, June 23, 1851.

service in numerous instances, in private and public, pretending various unavoidable hindrances, which, in a matter of earthly gain, would soon be all surmounted?

Dear Reader, let us remember such robberies cannot be justified, neither now nor in the judgment day. Nor will they fail to prove deeply detrimental to such as commit them. He who sins against God wrongs his own soul. (Prov. viii, 36.) Let us then be careful to rob no more, but render unto all their dues, and so shall God be glorified, and our hearts be glad.

Lord, forgive my past offences,
Keep from every future sin;
Now, to sanctify me fully,
Let thy Spirit work within;
Till in glory,
Pure immortal joys begin.

THOS. ROW.

PRAISE FOR DELIVERANCE.

So manifold and notable have been the deliverances of my God on my behalf, that while they pass in review before my eyes, my heart is compelled to exclaim, 'The goodness of the Lord!' the goodness of the Lord! If Moses and the children of Israel, when delivered from the oppressor, and having seen, by the same stroke, their foes' destruction, and their own miraculous deliverance, sang unto the Lord with great thanksgiving, should not the Christian's heart rather break forth into singing, since he has heard the jubilee-sound of the everlasting gospel, proclaiming loudly and sweetly '*Deliverance from eternal death!*' '*Deliverance from eternal death, by the precious blood of the Lamb!*' Indeed, indeed, Jesus hath saved our lives by a great deliverance; and no language is adequate to the task of sufficiently praising the great Deliverer for coming down in love and pity into Egypt, and voluntarily surrendering

himself as the ransom to procure our deliverance from lawful captivity. The song of deliverance appears to have occupied the breasts of the patriarchs and prophets of old, and each takes it up in his turn; and when it reaches as far as David, it seems to obtain an additional impetus, as the Psalms most abundantly testify. To keep alive this song in the hearts of the chosen of God tended all the observances and sacrifices under the law; and, when the Gospel dispensation was ushered in, and thenceforth to the present time, has this same song been upon the lips of the redeemed people of the Lord. And shall it now be permitted to fall to the ground, because his people have nothing for which to praise his name? Oh! no, my dear reader. Let us continually praise the Lord for that love which prompted his infinite wisdom to devise our great deliverance; for his condescension and strong concern for our wel-

fare, which brought him to this desolate land of sin to achieve our rescue; and for sending us his Holy Spirit, to acquaint us with these glad tidings of great joy. And pleasant, I find it, to contemplate the faithfulness of Him who has promised to 'compass us about with songs of deliverance when we meet our greater foe, Death, and make even him a means of deliverance; so that we shall recline with sweet composure of soul upon the arms of our great Deliverer, and fall asleep in him. Thus, when all the sons of God have

crossed the confines of time, the song of Deliverance will be sung to perfection by the great host of those who have been delivered, the remembrance of which will give additional joy to that thrice happy place. Till then, my dear reader, may that song be frequently upon our lips, and our gratitude for the deliverance be exemplified by our walking in true holiness!

Deliv'rance by the arm of God
Shout, ye chosen of the Lord,
Deliv'rance, angels never knew,
'Tis alone conferred on you.
J. M.

A FEW LINES TO ONE WHO SIGNS HIMSELF 'A YOUNG SUCKLING.'

(See GOSPEL HERALD Cover, July, 1851.)

MY DEAR CHRISTIAN FRIEND,—You are to me unknown, yet I would hope well known, and that, too, in the living centre of richest love, highest interest, sweetest security, and endless blessedness

To be born into the world of grace; to be a child of love under the influence of a grace-quickenning union to Him who 'is the resurrection and the life;' to be one of his honored and indulged sucklings 'out of whose mouth he ordains praise,' is to be a monument of most glorious mercy here, and to have likewise a being, from the power of that grace, which shall have its consummation in the blissful visions of the crowned Lamb for ever hereafter.

I would greet you, therefore, though but 'a young suckling' as one born from God's love, born through Christ's death, born of God's Spirit; as born to know God, born to love God, born to hope in God, born to magnify the grace of God, born to exemplify likeness to God, born to be in the constant keeping of God, born through faith in precious blood shedding, to live in soul-breathing communion after God, and born to spend your eternity amidst the boundless

excellences of God in that high world where your loved Jesus reigns and smiles always. This, my dear friend, is the honest salutation of one of the least of God's ministers, and who would labour 'fervently for you in prayer, that you may stand perfect and complete in all the will of God.' (Col. iv. 12.)

To stand in this high, comprehensive sense, is, to stand indeed! It may be, however, that my friend 'A Young Suckling' has not yet come to stand influentially, evidentially, relievingly, and satisfiedly, in that perfection and completeness which even the *little children* of grace have in Christ Jesus the Lord as their 'all and in all.' Their relation to him, their redemption by him, their justification through him, their acceptance in him, and their oneness with him, is entire and complete. Now, to stand experimentally and manifestatively in this relative and foundational perfection which is in Christ, is to stand in it by faith wrought of God. Without the faith of the operation of the Spirit, though the truth of God may stand for me, yet I have no experimental standing in the truth of salvation. I must have a

spiritual standing to know that I have an elect standing; a standing *by* power, to know that I have a standing *in* love; a believing standing, to know blessedly that I am 'complete in him,' in whom I am favoured to believe. Hence the absolute necessity of the gracious and powerful ministry of the Spirit to evidence to the conscience, to the heart, one's personal interest in the foundational realities of God's saving friendship. Interested I may be, in all those great matters and glorious things, but how can I know that I am, without an application and discovery of that interest? The adorable Jesus may indeed, be all my perfection, may hold all the vast treasure of grace and glory for me, but if the Spirit should not reveal the same to me, what then? Why, I shall have no *communion* in and with those things while I am going home I drop these hints, friend, to remind you, that to be a healthy, flourishing 'suckling,' as well as 'a young one,' you will need constant communications of divine influence from the throne of your glorified Jesus. Yes, you will absolutely need,—oh that you may always have a lively sense of the same—the Spirit's gracious power to render the words of truth effectual; the promises of love refreshing; the means of mercy edifying; and the ordinances of God's house quickening in your experience. These, though breasts of God's providing for his spiritual sucklings, can supply no felt sweetness, can yield no soul-strengthening nourishment, can be to us no breasts of realized rich consolation, without the accompanying unction of the Divine Comforter.

Think on these things, my friend, and 'the Lord give you understanding in all things.'

I hope that you will frequently read over, pray for, an application of, and have given strength to suck

refreshment, from the following rich testimonies of your God, Isa. lx, 16; xlvii, 11, 12; Deut. xxxii, 13; xxxiii, 19. Herein you will, blessed with the heavenly light of the Spirit, see your privilege to suck not only milk, but also rock-honey; and that not a little, but an abundance; and that not an abundance only, but a satisfying abundance! Oh, rich grace! Oh, streaming love! Oh, flowing sweetness! Oh, heaven on earth, when Jesus and his living fulness richly replenish the souls born to stand and sing ultimately on the glassy sea. (Rev. xv. 2.)

Suffer the word of exhortation, friend. Beware lest at any time you 'suck the poison of asps.' Should you do so, it will greatly interfere with your communion with God, damage your peace of conscience, and more or less disfigure your character.

In conclusion, I would beg you to apply to some one else for an explanation of the verses in question. I have several reasons for wishing you, my friend, to do so; nor is the following one of the least, viz. a personal conviction that to give a *concise, comprehensive, lucid, and edifying* illustration of Scripture portions, like those to which you have referred, demand the exercise of talents, of an order greatly superior to those which I possess. I need add no more touching your query. My heart's desire and prayer to God is, that you may 'grow in grace and in the knowledge of Christ Jesus the Lord,' so 'that you may comprehend with all saints what is the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge,' that you may thereby 'be filled with all the fulness of God.' (Eph. iii, 18, 19.) Amen.

Believe me, my dear friend, to be your soul's well-wisher in Jesus,
 Glemsford, Aug. 7th, 1851.

ROBERT BARNES.

Biographical Memoirs.

MARY ELIZABETH IRISH.

MARY ELIZABETH IRISH, the only beloved daughter of Mr. Irish, Warboys, Huntingdonshire, was born at 10, Red Lion-street, Holborn, on January 5th 1831, and departed from time to the world of endless bliss, July 8th, 1851. Her days were few upon earth, and passed away in comparative ease and comfort; but the last two years of her life she was afflicted, more or less, all this time. In the autumn of 1849, she suffered from inflammation on her lungs. This disease brought on a decline. All the means that could be used were adopted to arrest the progress of this complaint; but all failed, for God had appointed it otherwise.

She was by nature a most kind-hearted, well-disposed, and affectionate creature as ever lived among the sinful children of Adam; and, therefore, justly esteemed by all who knew her. She was educated in the village in which she lived and died. Her proficiency in learning was equal to most young people who lived in her sphere of life, and superior to very many who have had the same advantages. Her disposition was so amiable, that she was never known (willingly) to give her parents an uneasy moment; they, therefore, must feel her loss acutely. But they have this balm for their wounds, that she is taken from a world of cares and sorrows, to be for ever with the Lord.

Signs of a saving change of heart were gradually developed. During the last three years of her life she always manifested an anxiety to attend the means of grace, both in the family and the house of God, and had a clear discernment of the doctrines of distinguishing grace, but could not say anything about her experimental knowledge of them until last March, at which time she was taken worse, and was seized with terror and alarm, under a deep sense of her sins, and the fear of an awful eternity.

In reference to these things she writes, in her memorandum book; 'March 28th, 1851.—Friday morn'g: Awoke about three with a violent pain in the stomach,

accompanied by great sensations of sickness and faintness. Thought it had been inflammation struck. The feeling that it probably was the means to bring my life to a speedy termination, made me *very much afraid*. I was afraid to die. When I had again lain down in bed, however, for a minute or two, it pleased the Lord, I hope, to comfort me with his own word: "Fear not, I am with you;" and "I will be with you," seemed to come with great sweetness. I believe I did not fear then. I felt that the Lord was indeed near, and that there was no real cause of fear where he was; that he was a "very present help in time of trouble;" and a "God near at hand, and not afar off." "Whom the Lord loveth he chasteneth." When this passage came into mind I did not wish the Lord to stay his afflicting hand. Oh, no! I could bear the pain, and say with heartfelt satisfaction, "Not my will, O Lord, but thine be done;" "Bless the Lord, O my soul, and all that is within me, bless and praise his holy name." Oh! I felt that I was indeed unworthy of his great goodness, and that were it not for his infinite compassion and love, which seemed to come just at the right moment, my unworthiness would sink me whence I could not rise. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." This seemed an unspeakably blessed assurance. For two hours after I slept; on awaking, these passages were still on my mind, and had not lost their sweetness, when suddenly something suggested to me that it might not be the work of the Holy Spirit on my heart; I had better not deceive myself, it was an effort of memory that brought these texts so readily to mind. I felt then it was Satan who made me think so; and I believe I said: "Get thee behind me, Satan"—that it was no effort of memory, for they came spontaneously. At tea-time that afternoon, I told my dear mother. Oh! how many times I have wished since that I had never said a word. People frighten

me; they talk as if I really had experienced a change of heart. Oh! my God, to thee I look, to thee I cry; I would not for worlds be without a hope of interest in thy precious blood; and after I believe thou hast, in a measure, made me feel thy presence, how unbelieving, how faithless, to doubt thee now. Oh! let me not dishonour thee by such feelings. Oh! Lord, let me not be ashamed of thee. But I doubt myself.'

The above are her words *verbatim*. On the 13th of April her father saw her reading in the Bible, and asked her what part of the field she was gleaning in. 'I am reading about the miracles of Christ,' was the reply. 'Have you been thinking of the ability of Jesus to restore you to health again?' 'The answer was—'I know he could.' 'Do you wish he would?' was the next question put to her; and the reply was—'I have no will in the matter; I hope I can say "the will of the Lord be done."' Hearing her talk very solemnly and familiarly about death, her father said to her, 'My dear, would you like me to die and go to heaven with you?' 'No, for your work is not done; God means you to be useful here a little longer.'

A little time after this her mind was a little agitated and dark under the prospect of a speedy departure from this dying scene below. But it pleased the Lord to send the following words to her heart with melting power: 'I am persuaded that nothing shall be able to separate me from the love of God which is in Christ Jesus our Lord.' These words, in connexion with the context, were remarkably blessed to her soul; the sweet savour of this part of the word was never forgotten by her. She knew the Apostle said, 'Nothing shall be able to separate us;' but she said, in holy, triumphant faith, 'Nothing shall separate me!' General things did not suit her case; she wanted to *enjoy* things specially and personally—nothing else will do for a sensible sinner.

One day, under a deep sense of sin, the words of Dr. Watts, in one of his hymns, came delightfully to her comfort—

'But Christ, the Heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.'

This hymn she often sung with peculiar pleasure. For nearly three months her faith in the finished work of Christ was

unshaken, excepting at certain times when the enemy was permitted to thrust his fiery darts at her, which was the case now and then. On one occasion, when the great adversary of souls tempted her to fear that her joys were from nothing but the flesh, she replied to the foe thus:—'If my joys were nothing but fleshly and carnal, how is it I could not get them before? And what is the reason I cannot keep them when I have them? I used to think it was enthusiasm to talk about being sure of going to heaven, but I do not think so now; for "the Eternal God is my refuge, and underneath are the everlasting arms."'

For many days this portion of the holy word sustained and comforted her mind. When her father left of a morning, she generally asked him to leave her a text, and the last cited was one out of the many that proved, through the ministry of the Holy Ghost, joy and peace to her soul. 'Underneath are the everlasting arms,' she would often repeat, adding, 'I am not in ecstasy, but my mind is staid upon God!' Now her mother observed, 'Thou wilt keep them in perfect peace whose mind is stayed on thee.'

In the second week in June, her mind became dark and uncomfortable, for the enemy tempted her to fear that she had been too familiar with the Lord; that it did not become a sinful worm like her to say, 'My dear Lord!' Now she asked her father, if it were presumption for her to say 'My dear Lord Jesus,' for she subjoined, 'I have been troubled through fear of being too familiar with the Lord.' The answer given her was to this effect:—'We cannot make too free with the Lord, nor be too familiar with him, nor ask too much of him, providing we feel our need of him, and love him.'

Soon after this she fell into darkness, and was afraid that her passage through the valley and shadow of death would not be light and joyous. But she was delightfully relieved from this anxiety by the following precious words of truth, 'Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,' etc. These words filled her with unspeakable joy. But unclouded sunshine is not to be expected for any length of time in this sinful world. Her mind became again unhappy, through fear her

patience would not hold out to the end. From this fear she was delivered by the application of our Lord's words to Paul, 'My grace is sufficient for thee.' And so she found it to the end of her journey; and shall all who know, love and fear God.

On the 23rd of June she told her parents that she felt very happy in meditating upon death: she said, 'I saw the sting of death was taken away, and that I should soon sing, "Victory, victory, through the blood of the Lamb."' A few days before her demise, when it was evident that her end was near, this question was put to her, 'If it were possible, would you like to change places with the queen?' The answer was in the negative; she seriously and solemnly said, 'I have never wished to live long since I was taken ill.' It was said to her, 'What a mercy you are not left to murmur nor complain.' This expression excited her feelings, and with much emphasis she said, 'I am a debtor!' She was anxious to ascribe all the glory to the Lord. She felt so sensible of her own helplessness, that she could not bear to hear about the 'yea' and 'nay,' and duty-faith system; free grace and redeeming blood, were the darling themes of her soul.

Her conscience was remarkably tender. When the Lord manifested his love to her heart powerfully, she could talk about faith confidently; but when a cloud intervened, and the glory of the Sun of righteousness was not felt in light and power, she was very cautious in speaking of her interest in the covenant of grace, lest she should say a word wrong. One day she remarked: 'I have been uncomfortable, through fear that I have been resting on something that is not truly spiritual.' At another time she said; 'Father, do you think it is wrong to pray to be gone?' 'No,' replied her father; 'love wants to be with the object loved, and cannot be contented without it. Paul desired to "depart and to be with Christ, which is far better" than being here.'

One beautiful clear day in the month of June last, when not a cloud was to be seen, nor a leaf rustled to the breeze, in the evening of that day nature appeared hushed into solemn silence; the sun was going down in grandeur and majesty; this she gazed at with admiration, and

observed, 'He is setting, and will rise in another hemisphere, but my sun is going down to rise in eternal glory.' On 2nd July she said, 'I have been very ill all night, but I have been very happy. I have been meditating on the judgment day; I had no fear, for I know the Judge would be my friend.'

July 3rd, she saw her parents weeping, and much affected; indeed, they could not restrain their feelings while witnessing her sufferings. Their feelings were of a mingled kind; for the thought of losing such a lovely child was heart-rending; but seeing her spiritual joy and triumphant faith in the full prospect of heaven, produced a mournful pleasure. The sympathies of nature, mixed with joyful sensations, produced a singular anomaly. But not a tear dropped from her eyes for many weeks. While she witnessed the emotions of her parents, she looked at them with a holy smile, and a heavenly calmness, saying, 'No; no; you must not do so;' and then added, 'Tis the Lord, let him do what seemeth him good.' Now she began to pray as loudly as she could speak, saying, 'Lord, bless them, and be with them; thou hast blessed them, and thou wilt bless them, I know.' After this she prayed for herself: 'Give me patience, O Lord, to wait thy will;' and exclaimed, 'Oh, what a rest! The work is done; you will soon be with me, singing "Victory through the blood of the Lamb."' 'Tis all of him, and through him; nothing in myself.'

On the 4th of this month, she said to her father, 'Father, I used to think if I could but love the Lord as well as I loved you, I should be glad; and now I love you better than ever, but I love Jesus better than all.' Christ will be loved supremely by his people, and, sooner or later, each one shall say, 'He is the chiefest among ten thousand; yea, he is the altogether lovely.'

She gave many solemn admonitions to some of the young friends who visited her. To one she said, 'You will soon be brought to this, and I shall meet you again; but where! at the judgment day; Oh that you may be taught to love God, that I may meet you in heaven.'

In the morning in which she died she said, with much emphasis, 'The blood of Jesus Christ cleanseth us from all sin—that is it. Now she said to those around

her, 'Can't you see a great change in me?' It appeared from her manner that she was afraid they would say 'No,' for she longed to be gone. However, her change was now near; for, soon after this, she was seized with a violent fit of sickness, which dreadfully shook her emaciated frame. When she had recovered from this paroxysm, she said, 'Perhaps I shall live through the day:' and added, 'I should like to leave another testimony before I go.'

About an hour after this another fit of sickness came on, and she was afraid of being choked, but was perfectly calm, and knew that her end was near, and requested her parents not to leave her. While her father held her up on the bed, she said, 'I can't die now.' But it was evident that she was dying. She put her finger to her left ear, and observed, 'There is something in it;' and then remarked: 'The sensation is gone from my ears to my brain, I feel something like the rattling of drums on my head, but never uttered another word; she now laid back on her pillow, and gently breathed her precious soul into the arms of the Lord Jesus, without a struggle or a groan. Her countenance indicated that she was perfectly sensibly to the last, and happy in mind; her hands were gently lifted, and her lips moved a little when she drew her last breath.

From this little narrative we see a display of divine sovereignty. The departed was brought into the school of Christ, and quickly fitted for the better world, and knew more of her heart, and of the plan of salvation, than some of God's people know under twenty years'

teaching. We are also reminded of the brevity of life, and how uncertain are all earthly comforts. The life of man upon earth is 'as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more.' Hence the folly of being over anxious about the fleeting things of time. But oh! how strange! although the true Christian is looking for a 'city which hath foundations, whose builder and maker is God,' and sometimes mounts on wings of faith, anticipating with delight a blissful immortality, and yet on the whole how he cleaves to the dust, and shrinks at the thought of death. Our earthly nature will cleave to what is congenial to it. And it is only when faith is invigorated through the blood of sprinkling, and the sealing power of the Holy Spirit, that the saint is enabled *actively* to welcome the approach of the king of terrors. Nevertheless, whatever be our frames and feelings, God is faithful, and will therefore deliver all of his elect family, from all their doubts and fears, and bring them to his heavenly kingdom.

Young reader, is thine heart right with God? Dost thou know anything of a vital change? Is sin a burden to thy conscience? Art thou anxious to know whether thou art interested in the precious blood and righteousness of the Lord Jesus? It may be that death may quickly be sent to thee. O solemn thought!—thou must die, and after death, the judgment.

May the Lord bless this little memoir to some poor travellers to Zion, is the earnest prayer of the writer.

Intelligence.

Baptisms, Recognition, etc.

SUTTON, ISLE OF ELY.

'HALLELUJAH! The Lord God omnipotent reigneth.' Hence that portion of God's Zion meeting for worship at the Old Baptist Meeting House, Sutton, Isle of Ely, have found cause once more to take down their harps from the willows, and join with the Church triumphant, while in their songs they ascribe 'salvation, and glory, and honour, and power unto the Lord God for ever and ever.'

On Friday, August 1st, our minister, Mr.

Flack, led three females and two males into the river, and baptized them in the name of a Triune God, they having given evidence, by walk and conversation, that God had visited them from on high.

Mr. Whiting of Needingworth, Horsley of Chatteris, and Alderson of Willingham, took part in the service, and though the weather was not favourable, many found it 'good to be there.' On the following Sabbath six persons were added to the Church; thus, according to gospel order, believing, they were baptized, then added to the Church, after which they broke bread in the name of the Lord.

The following Wednesday we held our Sabbath School treat. This, like the baptizing, would have taken place sooner, but for a severe illness that has visited our minister; but, through mercy, he is restored, and presided at the meeting. The day being fine, we had a good company of friends. The services were commenced at the chapel, where the children underwent a biblical examination, at which they acquitted themselves well. At four o'clock the children were regaled with tea and cake, and at five o'clock the friends drank tea in a commodious barn. The supply, which flowed spontaneously from our female friends, was good; the collection was also good; but the speeches were better than all. Our brother Whiting, Horsley, Crampin and Alderson gave us some soul-stirring addresses. We were also encouraged to go forward, by the encouraging details of the past year. May God continue to bless us, with the whole church below, and to his name be all the praise.

STOWMARKET.

THE ministry of our esteemed pastor, Mr. John Thornley, continues to be blessed here. On the first Lord's Day in August, three persons were baptized on a profession of their faith, and afterwards added to the church of Christ in this place.

UNION CHAPEL, CUMBERLAND STREET. THROUGH the abundant grace of the great Head of the Church, the esteemed pastor, Mr. Charles Smith, was privileged to administer the ordinance of baptism to five believers, (three males and two females), who, on Lord's day evening, 27th of July, with one dismissed from a country church, were admitted to the table of the Lord on the first Lord's day in August. One feature of the service was peculiarly interesting, a father and his youthful daughter (about fourteen years of age), together followed their baptized Lord and Saviour.

Surely we are reminded of the words of Peter, 'The promise is to you and to your children, even as many as the Lord our God shall call.'

WILLINGHAM, CAMBRIDGESHIRE.

On Wednesday, the 30th July, fifteen persons followed their Lord and King in his holy ordinance of baptism by immersion, at the Hermitage, on Earth Bridge. The morning was not very propitious, but before the hour appointed for the service the sun broke out, and the rain ceased. The service began at half-past two, by brother Horsley of Chatteris giving out a hymn; brother Bull of Over, then engaged in prayer, and brother Whiting of Needingworth, delivered an appropriate

address, after which our pastor conducted the friends through the ordinance. There were about two thousand persons present, and, above all, it was evident that the Lord of the ordinance was there, which was manifest in the enjoyment realized by those who attended to and witnessed it.

In the evening of the day, brother Norris preached a well-arranged and suitable discourse, from John i, 31, to a crowded audience. Our brother appeared to deliver his discourse with freedom, and many testified to the spiritual pleasure they derived from it. We trust that this is only the beginning of months with us, and that the Lord will still continue to shower down his favour upon us as a church; that it may yet be said of this part of Zion, this man and that man was born there; that peace, unity, prayerfulness and spirituality may abound.

EBENEZER CHAPEL, COLCHESTER.

THROUGH unspeakable favour our good and gracious God has once again turned our captivity, and from the very depth of distress has graciously smiled upon us, and favoured us with a little help. In the commencement of the present year our little cause seemed as though it must certainly sink, and it was thought by some the doors must be closed. Just at this juncture we ascertained that our respected brother Chappel, formerly of Maidstone, and whom we had invited twelve months previous, was disengaged; we again invited him, and he came in the month of February. Everything looked desolate, indeed, but the Lord evidently has been with him, and abundantly blessed the word to the ingathering of precious souls, our congregation increasing full threefold. On Wednesday evening, the 30th of July, he baptized five believers (three females and two males), who had witnessed a good profession previously before the church, in Eld Lane Chapel, Mr. Langford, the minister, kindly lending it for the occasion. Mr. C. preached to an attentive audience, from Matthew xxviii, 19, 20; it was truly an affecting scene. The following Lord's day they were added to the little band. The Lord grant that this may only be the harbinger of prosperous days. The cause being a little behind in financial matters, it was thought advisable to hold a tea meeting in the garden belonging to one of our deacons. A booth was erected, and several of our female friends made up fancy and useful articles of needlework for sale. We are truly thankful to say the encouragement we met with very far exceeded our most sanguine expectations. It was calculated five hundred persons were in the garden, three hundred of whom took tea. We feel thankful at being able to say the proceeds have enabled us to

meet all expenses, so that, through infinite mercy, we are in a better position than we have ever been. Well may we say, 'The Lord hath done great things for us, whereof we are glad.'

WILLINGHAM ORDINATION.—MR. COOPER'S CHARGE.

[We resume the account of the ordination of our brother Alderson at Willingham, from our July HERALD.]

In the evening after singing, Mr. Isaac read and prayed, and Mr. John Cooper, who was appointed to give the charge, took for his text 'I am determined to know nothing amongst you, but Jesus Christ and him crucified.' He introduced his discourse by saying: 'I could have wished that some other person had been appointed to this service; I feel myself not so fitted to address you as a minister with whom you are better acquainted, and I should have been glad had it devolved upon either of my brethren who are present, who are of longer standing in the ministry than myself; but it is at your request that I now appear. I do not, however, pretend to any authority; I speak in a fraternal manner, as a man speaks to his fellow man and brother. May God, even our own God and father, grant us his blessing, and assist me in giving you a brief address. The passage has been impressed on my mind. Mr. Newton says:—"I sometimes feel a passage on my mind is like the key which the master gives his servant to open a certain door; he does not trust him with the bunch, but gives him one, and says, 'John, open that drawer.'" Now my text says, "I am determined to know, &c." Now, my brother, I am persuaded this is your determination, both from what I have heard of you, and what I heard from you this morning—and your honour, your usefulness, everything, in fact, stand connected with this determination. The Lord has put a high honour upon you, and to him you will have to render an account of your labour. The people of Willingham have said that Christ crucified has ever been the substance of your ministry. Your coming here was determined for you long before you came here. I was very glad to hear from you this morning so clear an account of your call by grace, and also of your call to the ministry, and without that we should none of us have any business here. The King of Zion has determined that you shall preach, and also he has determined what shall be the substance of your ministry. When Saul was converted, he went into the synagogues, and preached Jesus Christ. Now some pretend to be apostolic, and exclusively so; but while you follow him, the apostle, you will be truly apostolic; and if any man is apostolic, you are. I do not intend to

enter formally into all the truths you are to deliver; you have become well instructed by a late valued and eminent servant of Jesus Christ. You have to speak of all truth in its connection—all that pertains to the antiquity of Christ's person; you are to endeavour to connect His person and his work; you are not to preach a fragmental discourse—a piecemeal gospel; the wonders and excellences of the Lord Jesus must ever be exhibited by you. Preach in connection the person, and worth, and work of the Son of God—the whole importance hinges on his character. Show the people his ability to save is founded in his Mediatorial acquirements; his claim is founded in the worth of his blood. You must distinguish his natures, but divide you must never. Preach him as Prophet, Priest, and King. Maintain the unity of the Trinity in your ministry. Many preachers do not. Some say they hold the doctrine; yet say that Christ died for all the world, and so deny what they affirm. Preach Christ as the great priest over the church of God; and, but for the atonement, what should we know of his reign. Preach both the law and the Gospel; keep each in their proper place: law can never become gospel, nor gospel law; combine doctrine, experience, and practice. They say some are high-doctrined preachers; by this they mean, they scarcely ever preach anything else. Do combine the three in your ministry. I do not wish to flatter you, but I have said, I never heard a more noble confession of faith than you gave us this morning. We none of us doubt your sincerity or determination to preach "Christ and him crucified." Preach him plainly: do not preach over the people's heads. I have been charged with not preaching plainly enough myself. Preach Christ plainly, so that the people of Willingham may understand you. A minister, some years ago, said, "I shall address myself to a poor, half-idiot, and as to you, black coats, you must get on as well as you can." A lady once said to her servant, "John, curtail those luminaries." John looked around, wondering what his mistress could mean. "Snuff those candles, you country clown." He understood: it was done immediately. Preach Christ faithfully; insult no one, but never be a trimmer. You will not be accountable for your success, but you will be accountable for your faithfulness. A female slave, offered for sale at a market, was asked, "If I buy you, will you be faithful?" "Yes; and so I will if you do not buy me." Preach Christ with humility. This is an admirable grace. It is the devil's master-piece, to make us think well of ourselves; and when we feast on these ashes, it will blast all. May you be kept humble, and then you will be safe. A loose, scandalous minister is a

pest. I was once engaged at an ordination, and when myself and others were commending him to God, he was living in the grossest sins. You have passed through many trials, and you may be called to pass through many more. You will require support all your life. If any of us were left but for an hour, we should ruin our character, and our friends would turn their backs upon us. The determination to preach Christ must enter into all your work—in your study—when you visit the sick and dying. I have tried to realize the day when I must die. The day may come when things will wear a different aspect than you now see at Willingham; when, instead of the whole hand, you will only have two fingers. May it never be; but your God will always remain the same. To him I would commend you.'

OPENING OF A NEW BAPTIST CHAPEL, BUNGAY, SUFFOLK.

A NEAT commodious chapel, in the town of Bungay, is now erecting; measuring upwards of fifty feet by thirty-six. The friends here have for a long time worshipped in the Corn Hall, the rent of which was felt to be a burden; and, after many attempts, they succeeded in procuring an eligible site of land in nearly the centre of the town, for which they gave £110, besides which they have raised among themselves about £100 more. They purpose borrowing £300; but will need the assistance of their friends to raise £100; and they look with confidence for sympathy and support to their friends, and trust that on the day of opening, a liberal sum will be supplied to encourage them in their labours of love for the cause of Christ.

The chapel will be opened on Tuesday, October 2nd, 1851. Brethren Wright of Beccles; Cooper of Wattisham; and Collins of Grundisburgh, have engaged to preach. We hope to give further particulars next month.

WYMONDHAM, NORFOLK.

On July 27th, a public Tea Meeting was held at the Baptist Chapel, Wymondham, Norfolk, and afterwards a meeting for special prayer for the outpouring of the Spirit upon the churches. Mr. Harris, minister of the place, presided. Mr. Noltager, of Saxlingham, delivered an address on the subject of Prayer, which was heard with great interest and satisfaction, and we hope it will be a time long to be remembered by us. Surely there never was a time when the churches more needed the influence of the Spirit than the present. May the Lord grant that both ministers and churches may be led to cry unto him for the renewal and abundance of this blessing!

RECOGNITION OF MR. J. BALDWIN, AT CRANSFORD.

On Tuesday, July the 22nd, Mr. John Baldwin, late of Bury St. Edmunds, was recognised as pastor of the Baptist church at Cransford. The morning was beautifully fine, and by ten o'clock the people were to be seen coming in all directions, in vans, and various vehicles, from Tunstall, Friston, Aldbro', Aldringham, Leiston, Horham, Laxfield, Earl-Soham, Charsfield, Rishangles, Stoke-Ash, Wickham-Market, etc. It put us in mind of ancient days, when they used to sing:—

'How pleas'd and blest was I,
To hear the people cry,
Come let us seek our God to-day.
Yes, with a cheerful zeal,
We'll haste to Zion's hill,
And there our vows and honours pay.'

At half-past ten the chapel was filled; Mr. Day of Tunstall, opened the services by giving out the 31st hymn, Rippon,

'How charming is the place,' &c.

Mr. Totman of Laxfield, read and prayed in a most solemn manner. Mr. Foreman of London stated the nature of a Gospel church in his usual style, from 'The house of God;' 'the household of God;' and 'the household of faith,' (1 Tim. iii. 15; Eph. ii. 19; Gal. vi. 10.) Mr. Row, one of the deacons, gave a brief statement of the rise and progress of the cause of Christ at Cransford, from its commencement, and the leadings of Providence in being directed to Mr. Baldwin, and in choosing him to become their pastor.

Mr. B. then gave a statement of his call by grace at a very early age, and the leadings of Divine Providence for several years; until being baptized by Mr. Foreman, in London, together with his beloved partner, in 1827; his call to the ministry, the severe exercises of the mind previously to being called to the work, and leadings of Providence to different places until he came to Cransford; and his confession of faith in the fundamental doctrines of the Bible, and ordinances of God's house. Mr. Totman then gave the right hand of fellowship to the pastor and one of the deacons, expressing his satisfaction in the union that had taken place that day. These services continued until a quarter past one o'clock. About fifty persons sat down to dinner provided in the vestry.

In the afternoon, Mr. Hill, of Stoke-Ash, gave out the hymns, Mr. Runnacles, of Charsfield, read and prayed, and Mr. Collins, of Grundisburgh, preached a very affectionate and faithful discourse to the members of the church, (including the members of other churches, who were present) from Rom. xii. 4, 5, 'For as we have many members in one

body,' etc. Mr. Hill closed this service with prayer. About 150 sat down to tea, comfortably provided by the female friends.

In the evening the chapel was filled again; the weather being fine, the greater part of the friends had remained, and seemed determined to have a whole day of it, as such days are very rare, and perhaps some would never spend another such a day on earth together. Mr. Brand of Aldringham gave out the hymns, and Mr. Foreman preached

from Eph. iv. 8, 'And gave gifts unto men.' We could join in the language of the church of old (Sol. Song, ii. 3), 'I sat down under his shadow with great delight, and his fruit was sweet to my taste.'

Thus ended one of the best days ever known at Cransford. We had good congregations, good preaching, good provisions, good company, and good collections. May the Lord grant us many such at the returning seasons of the year.

Monthly Retrospect.

ECCLESIASTICAL TITLES BILL.—This measure, which has received the Royal Assent, and is now the law of the land, is remarkable in Parliamentary annals as being the first instance of direct legislation against the Roman Catholics since the Emancipation Act of 1829. We therefore feel desirous of enumerating its enactments in order that our readers may have a correct knowledge of its nature and design. The Bill, as originally introduced by Government, simply imposed a penalty of £100 on the use or assumption of the titles of Bishop or Archbishop of any place in the United Kingdom by any other Prelates than those of the Established Church, except the Bishops of the Episcopal Church of Scotland. In the course of debate, however, the following stringent additions were made. 1st. That not only the present bull from Rome, but *all* bulls, briefs, letters, etc., and all authority by them conferred, should be null and void. This was added by Mr. Walpole. 2nd. That the obtaining or procuring such bull, brief, letters, etc, or receiving any communication from the See of Rome, should be also subject to the penalty of £100. 3rd. That the penalties shall be recoverable not only by the Attorney-General, but also at the suit of *any person*, with his consent, in a court of law. The two above amendments were introduced by Sir F. Thesiger. 4th. That nothing enacted by this bill shall affect the provisions of the Charitable Bequests Act. This was introduced by Mr. Keogh to secure former bequests made to Roman Catholic Prelates.

REGIUM DONUM.—This annual grant to poor Dissenting Ministers, which has so long placed many of them in the inconsistent position of pensioners on the bounty of the Crown, is, after the present year, to be discontinued. The present Government has pledged itself to this effect in accordance with the wishes and representations of the body at large, but there is no doubt that this determination was *accelerated* by the recent

discovery of an extensive embezzlement of the Regium Donum money in Ireland. It is to be hoped that in future strenuous efforts will be made by voluntary contributions to prevent the loss being felt by the present recipients of the grant.

WESLEYAN CONFERENCE.—The annual meeting of this body, held July 30, at New-castle, displayed the same despotic spirit as ever, and the same unwillingness to accede, even in the smallest degree, to the wishes of the body at large. An overture for mutual consultation, with a view to peace, made by the reforming party, was summarily rejected. Dr. Beaumont and Mr. Walton were degraded from office for their liberal opinions; Dr. Bunting, the *soul* of the Conference, and the type of its men and measures, has at length resigned. The accounts exhibit a sad deficiency both of ministers and funds. The present condition of this large body clearly shows the injurious effects of all despotic and unscriptural organisations in the professed church of Christ.

EVANGELICAL ALLIANCE.—The English Branch of this body held its Fifth Annual Conference at Exeter Hall, August 20th. The proceedings consisted chiefly in the reading of papers by various Divines on the present condition, prospects, and dangers of evangelical religion at home and abroad. The subjects of Infidelity, Popery, Sabbath desecration and Religious Liberty were brought under discussion, and the general religious statistics of the leading countries of Europe were reviewed.

RELIGIOUS LIBERTY ON THE CONTINENT.—We regret to observe that, in France and Germany, the religious liberty of various religious denominations, especially the Baptists, has of late been greatly abridged. In Prussia and Saxony, meetings of the 'free congregations,' that is, of the *dissenters* of those countries, have been remorselessly suppressed.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

OCTOBER, 1851.

ESSAYS.

THE SCRIPTURE DOCTRINE OF RECONCILIATION.

It is a matter of continual lamentation to the friends of truth that, while the great truths of the gospel are nominally admitted and recognized, they are frequently refined and modified to such an extent, that their character is changed and their efficacy neutralized. The doctrines of Election and Redemption are, it is well known, so represented by those who profess to hold them, as to conceal their sovereign and distinguishing aspect, and thus to give an incomplete and inconsistent view of the gospel of the grace of God: so also with the Scripture doctrine of Reconciliation. According to the popular and prevailing view of this doctrine, God, having provided a medium of re-

conciliation in the death of his Son, proposes the terms of reconciliation in the gospel, inviting and beseeching all to whom the gospel comes, to be reconciled to him. He is said to be willing to be reconciled to them, *if* they will submit themselves to him: and thus a *conditional* reconciliation, which is as dishonouring to God as it is delusive to men, is represented as the teaching of the Word of God, and proposed for the acceptance of unregenerate sinners.

But it is not with this view of the subject under consideration, that we have now to do. In order, apparently, to avoid the erroneous sentiment just named, an opposite view is taken by many who maintain and love the doctrines of dis-

tinguishing grace, which, though not equally, is, we humbly conceive, really erroneous also. If the above representation gives a false view of reconciliation on the part of God, *this* goes far to deny the fact altogether. It is maintained that God cannot be said to be reconciled to his people by the death of his Son, such an idea not being sanctioned by Scripture, and being, moreover, inconsistent with the great truth of his eternal and unchangeable love towards them. The death of Christ, in this light, is only necessary to meet the claims of the Divine law upon the people of God, and to lay the foundation for *their* reconciliation to his character and government, and to the plan of salvation revealed in the gospel.

We would not unfairly state the views of any man, but we think the above is the substance of the sentiments entertained by many on this important subject. To such we would venture to submit the following considerations :—

That God has from everlasting loved his people : that his love towards them can never cease or vary : that the death of Christ was not the cause but the effect of his love : and that, the reconciliation effected by this medium implies no previous suspension of Divine favour, are truths not now in question. We would confine ourselves

to the enquiry, Whether the mediation and death of Christ was *not so* necessary to God's approbation and acceptance of his people, considered in their fallen state, that apart therefrom, they could never enjoy the manifestation of his love, but must for ever remain under his infinite and necessary displeasure ? In all our enquiries into Divine truth, it is necessary to remember that the nature and attributes of the eternal Jehovah are the unchangeable basis of all his external acts, and that, therefore, the sovereign display of his love, to any of his creatures, is ever in harmony with the perfection and purity of his character. His hatred of sin and love of holiness, are not sovereign but necessary. He must ever manifest an eternal and necessary displacency at sin, wherever found ; and in whatever being or beings he beholds his own image, and sees his own holiness reflected, he must ever regard them with infinite approbation. For 'the righteous Lord loveth righteousness,' and holiness is his perpetual delight.

This *natural* love of God has its origin and basis not in his will but in his nature : not in sovereignty but in equity ; and it has principles and not persons for its objects. Besides this, there is a love of God which is voluntary, sovereign and free, which was eternally fixed upon

a vast number of Adam's race, and that apart from any consideration of their dispositions or acts as its cause:—a love which had its origin in his own sovereign good pleasure, and has its end in the everlasting happiness and well-being of its objects. But the people of God appear to men in their earthly existence as *sinnors*. As sinners they must ever have been foreseen by him, and *as such*, if the above distinction be correct, they must be ever viewed with essential disapprobation. In the emphatic language of Scripture, 'We are by nature the *children of wrath* even as others.'

Here we see the necessity of a reconciling medium between an offended God and his offending people: between God, as the source of holiness, the fountain of justice, and the head of law, and the objects of his love, who had thus become opposed to him in all these characters. Love on the one hand, and holiness and law on the other, stand apparently in opposition. Love seeks the happiness of its objects; while law and justice condemn them, and consign them to eternal punishment and misery. Shall love supersede law? Shall the love of God to his people, which did not prevent their falling under the law's condemnation, be urged as a reason why they should not

endure the law's punishment? No, the love of Jehovah, though sovereign, is holy: it expresses favour but confers no rights; and it conveys no blessings which the law does not sanction. We could never have enjoyed its external manifestation, nor have tasted any of the rich blessings with which it is fraught, unless an adequate atonement had been made to the law which we have broken, and the justice we have insulted.

But it may perhaps be said, that, though the death of Christ was necessary to atone for our sins according to law, it was not necessary to the reconciliation of our persons to God. We believe it was both. What is law but an expression of the will, and a transcript of the character, of the lawgiver. A violation of law must, therefore, be an offence to the lawgiver. Sin is not only an opposition to the will of God, but it is an opposition to his holiness, and, on that account, must ever render the sinner, as such, offensive and hateful in his sight. With this agrees the experience of every child of God when first convinced of his sin and guilt, and of his need of the great Atonement. He sees and feels that God cannot be reconciled to him out of Christ, and apart from his atoning sacrifice; nor can he, *at such a time*, find any support, or derive any comfort from

the consideration of God's eternal love to him. To know God as reconciled to him through Christ, is the object of his ardent desire, and when he apprehends the love of God, to his soul, it is as the forgiving love of a *reconciled Father*.

Reconciliation, then, we regard as the form in which the eternal love of God is first enjoyed by the penitent sinner. It descends in the channel of mediation, and showers blessings upon its objects, shining more brightly and gloriously from the medium in which it is revealed. God hath *commended* his love in the death of his Son, who hath '*made reconciliation*' for the sins of his people.

In examining the testimony of Scripture upon this important and interesting subject, we find these among other declarations: That 'we were reconciled to God by the death of his Son:' 'that he hath reconciled both unto God:' that he is 'a faithful high priest, *in things pertaining to God*, to make reconciliation for the sins of the people.' Now it is said by many, that we here meet with nothing to sanction the idea that God is reconciled to his people by the death of Christ. What then is the meaning of the expression '*reconciled us to God*?' It cannot surely have the meaning that Christ reconciled us to God

(personally and experimentally), by his death on the cross: first, because, we were not then actually in existence; and second, because experimental reconciliation — called 'receiving the atonement' — is the work, not of Christ, but of the Holy Spirit. The expression, therefore, can only mean, that by the death of Christ, a reconciliation is made once for all unto God for the sins of the people, on the ground of which he, as their holy Lawgiver and righteous Judge, is reconciled to them, and they have peace with him.

From the whole then we conclude, that the doctrine of the reconciliation of God to his people, so far from obscuring the fact of his eternal love to them, reveals it more delightfully and gloriously. How great the love which *provided* a medium of reconciliation; which *made* reconciliation for our iniquity; and which *reveals* to us, when bowed down under a sense of our sin and guilt, the reconciled face of our Heavenly Father. Under such three-fold obligation, the language of the prophet is the spontaneous language of our hearts, 'Oh Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away and thou comfortedst me. Behold God is my salvation; I will trust and not be afraid.'

London.

G. P.

THE HUMAN HARP.

'Our lives contain a thousand springs,
And fail if one is gone
Strange that a harp of thousand strings
Should keep in tune so long.'

Thus sung the prince of poets, the philosopher, the scholar, and the Christian.

And the allusion is not only beautiful and striking, but the application so easy and natural, as to render the quotation, by all classes, frequent and impressive.

Observe only a few of the resemblances.

1. The literal harp is composed of a frame, and something attached to it, like the human harp, of body and soul; neither of which could act independently of the other. Or the body itself resembles a harp; and hence is said to be in tune or out of tune. But the best way is to take man in his compound estate.

2. There is great *diversity* in the size, form, tone, and power of literal harps; and the same may be said of figurative ones: formally, intellectually, morally, and spiritually.

3. Much depends upon the *construction* of the harp; and how much depends upon the constitution of man. Remedial agents may be suggested, but how seldom do they compensate for original defects, imperfect adjustment, or unsuitable materials.

4. Some harps are always awkward, cross-grained, warped, and unsightly; others are the reverse. And this analogy holds good with the human harp, not a few of which are unlovely specimens of their order, and some are even born awry.

5. But however well constructed, the harp must be well handled, otherwise it will receive damage, lose its capabilities, and become depreciated in value. So must the human harp. Many a good harp has been rendered utterly worthless, solely by bad usage; while many another has stood unappreciated and oft unused; not because

there has been no music in it, but because the owner had not the requisite talent for bringing it out. Mind how you '*handle the harp*.'

6. And however well constructed and well handled, a harp will be nothing if it be not well *tuned*. It will require *tuning*, bracing, renovating. The best player would be foiled, and a patient ear annoyed, by the vibrations of an ill-tuned harp. Look after the *tuning*, and never attempt music upon the human harp if radically bad, or if untuned only.

7. In vain, too, is the harp properly tuned if the player is not skilfully informed. He must not only touch the harp, but *play*; and play well too. It is too bad to be always saying: 'What a shocking bad harp!' 'What a heathenish-tempered person is Mr. Goodbody!'

8. At the same time, as a good performer might endanger his reputation by fingering a bad instrument, so may a father, a mother, a master, a minister, &c. suffer by contact with bad characters, and even inferior ones. It is dangerous past all description, to touch some human harps, or to be even near them.

Finally. However well made, well tuned, and well used, harps will wear out. Some sooner than others; while all are liable to be destroyed by violence, fire, water, blows, damps, etc.; facts which very well illustrate

'The human harp with face divine.'

From these particulars we learn

1. *The value of a good constitution*, naturally, morally, and spiritually. What morbid minds, what sickly sentiments, and what 'tender outsiders,' some men have.

2. *The benefit of good tuning*. The most potent intellects, and minds truly Christian, when touched never so wisely, and though habitually devout, may be unable to express themselves with their usual appropriateness, spi-

rituality, or strength; simply because they want *tuning*.

3. The necessity of a spiritual construction, before any spiritual music can be poured forth. 'For if any man be in Christ, he is a new creature.'

4. The further necessity of a divine person to string and tune the living harp, in order that it may 'discourse sweet music to the ear.'

5. If body and soul form the harp; if dispositions, passions, sentiments, or feelings, be the strings, and he who stretches them the performer, then let all be careful how they *touch*, much less *injure* one another. He that hateth his brother is a *murderer*. He would break the instrument if either could or durst.

6. If we are all harps, and must by necessity full oft touch one another, let us know something of the instruments before we touch them, and in no case injure the instruments by a rude and Gothic taste. Let us look to the tuning, and if we cannot tune the untuned, it will be wise to wait till they tune themselves, or get tuned. Above all, let no one sport with an old, ricketty, testy, ill-toned harp; for though now it may be next to useless, it may have done good service and had some applause; therefore use it patiently, softly, kindly, tenderly; and instead of attempting to tune, re-adjust, and put right every harp that has 'got wrong,' and that always, or even mostly, is so, leave them for a better state should it please God to fit them for one.

Finally. As we play upon others, so others play upon us. What sort of music, therefore, do *we* 'give out?' What are *our* strains? Do we yield music 'such as angel's love,' that is, in 'praise with God,' and 'unison with heaven?' How desirable to be well formed, well tuned, and always well disposed. To be divinely strung and divinely struck. To have all the strings swept by 'the finger of God.'

'Teach me, O God, my heart shall be
An instrument of praise to thee,
And thou the song inspire.'

Let not the hand of violence come against me, nor the sons of wickedness afflict me. Beat down the destroyer, and trouble them that hate me.

Some men, and Christians too, resemble *Æolian* harps; now soft, and rich, and deep, and pleasing, now wild, and fitful, and startling to a degree. In fact you never know when one chord is touched which will be next put in motion; nevertheless, when every blood-bought harp shall be re-strung, re-adjusted, and re-constructed at the last day, there will be such music as earth never heard, and heaven never knew.

The *gospel* is a harp; and let *ministers* learn to play skilfully thereon, with a loud noise.

Ministers are harps; and let *deacons* handle them gently, kindly, truly.

Deacons are harps; therefore *ministers* and *members of churches* should touch them carefully and respectfully.

Members of churches are harps; and though *Æolian* harps, perhaps some of them be, they make fine music in a celestial breeze; but when the whole church and congregation, spiritually quickened, with the bishop and deacons, are divinely tuned and handled, the lower sphere breathes music that mingles with the heavenly.

Doubtless there is many a fine harp in a coarse case, and *vice versa*; but however diversified spiritual harps may be—and God sees the difference between *spiritual* harps and all others, whether we do or not—it is precious to God and destined for a mansion above, where it will pour forth the high praises of Jehovah for ever.

Let not the tried, soul-sick saint, conclude that because he cannot make the music he once did, cannot feel, cannot make melody in his heart to the Lord, that therefore his harp is not a spiritual one; for the instrument is good enough, it only wants *tuning*. Let him try and get it tuned; that will be better than trying to tune it himself. There is one who will do it for *nothing*, and he knows *who*.

What a happy day when millions of

human harps, distributed over the whole earth, of every colour, race, tribe, and language, shall show forth the praises of him who

called them out of darkness into his own marvellous light.' Hallelujah, Amen.

Loyd-street, Rushulme, Manchester.

W. P.

ON CHURCH AND STATE CONNEXION.

It is of the essence of evangelical Christianity not to receive support from the world. If 'the just shall live by faith,' surely the Church also should live by faith. Christianity must lie hard. Prepare her a comfortable bed, as Constantine did, and as is still done, and, under the influence of State-favour, she will become drowsy, fall asleep, and sink into a fearful lethargy. If any religion stand in need of union with the State, be sure it is a false religion. In such a case, I deny not the system. I deny not that a man paralysed in both legs has need of crutches; I only say, that a man in health will do much better to throw them away, because they would only impede his progress. What opinion can we have of religion which has no root in humanity, no strength in itself, and which falls the moment it is abandoned by the State? . . . The Church, in the first three centuries—in the period of her simplicity, her charity, and her martyrs—was independent of the State. This was of immense advantage to her; for she could develop herself freely, conformably to her nature, while no foreign power interfered in her affairs, corrupting her purity. Every one knows that the way to quicken men's zeal for any institution is to interest them in it, and to make its existence, in some degree, dependent upon them. Liberty is a powerful means of restoring life. The members of a free church will feel a much truer interest in all religious matters. They will examine everything with more care.

There will be a more extensive interchange of religious thoughts. Christianity will not then be a system imposed by authority, or a relic abandoned by the majority, as is too often the case with State and Clergy Churches. It will be the property of the nation, and the prime interest of the people. One of the first principles in legislation is, not to confound distinct powers. To mingle that which ought to be distinguished, leads to universal confusion. If you do not lay down two distinct parallel lines of double rails, one for the up-trains and the other for the down, the carriages will come into collision—will be stopped and broken to pieces. If it has been found that the executive and the judicial powers belong to different spheres, how shall it be with those two great societies, the State and the Church? These two societies differ as to the *end*. The State forms citizens for a terrestrial country. The Church forms Christians for a country which is in heaven. They differ also as to *means*. The State, for the preservation of order, decorum, and the lives of its citizens, has received a sword—a power of coercion. Civil society comprises tribunals, police, prisons, and even scaffolds. But the Church has no sword. In its very essence, it is a voluntary society. To use compulsion in order to elicit an act of piety, is a contradiction. The Church sets no value upon that which does not emanate from the free choice of man. Her police, her tribunals, consist in that *lenis suasio*, that mild persuasion, the noblest of

all sources of action, which, through deep conviction, secures, by rational and moral means, the consent of the will. These two societies, then, are essentially and immeasurably distinct. In vain will you lop off those

excrecences which are most offensive to you in this system. It must be torn up by the very root. Church and State must be separated, and that separation be carried out to the minutest details.

D'AUBIGNE

CONVERSATIONAL OBSERVATIONS. PART THE FIRST.

WE should speak more frequently of the wonderful Jesus, if our affections were fixed more upon him, and our desires were going more warmly out after him.

A heart inflamed with a sense of Christ's bleeding love, and everlasting preciousness, will make the tongue of the dumb to be a good deal like 'the pen of a ready writer.' Will it not, friend?

A backwardness to converse about the glorious person of Christ, and that vast cluster of saving excellencies in his perfect work, evidences that there is but little savoury knowledge of the one, and but little heartfelt communion with the other.

We may, it is true, be great talkers about Jesus, and yet not be so much as little experimental believers in him. It would not be amiss, friend, to inquire what we are.

It is no little mercy to speak about Christ from speaking with him. That Christian conversation is most spiritual, sweet, and edifying, which flows from having been brought, by the blessed Spirit, into the communion chamber of Jesus.

It would exhaust all the language of angels to set forth fully the value and blessedness of one kiss from Christ's mouth. Cant. i, 2.

'No sooner had Joseph kissed his brethren, than they began to talk freely with him. (Gen. xlv. 15.) An impressive illustration this, of that

Glemsford, Sept. 8, 1851.

blessed communion with which the soul is indulged with Jesus, when the manifestation of his person and work is realized.

It may be believed, that there are gracious souls who would rather talk an hour on the subject of the vilest abominations, which rise from the Adam-nature within them, than on the amplitudes of saving love, grace, blood, and mercy, provided by their Covenant Father, in their redeeming Jesus, for them. 'Tis certainly a pity, friend, that any of the gracious ones should be so smitten with delight in hearing and speaking so much of the workings of a nature so monstrously bad. It evidences a morbid relish.

If the soul be spiritually barren, the conversation is not likely to be blessedly fruitful. Do you think it is, friend?

Oh dear friend, when the blessed Spirit reveals the blessed Jesus blessedly to the soul, it makes the affections run, the heart leap, the tongue talk, and the life shine.

One solemn view of myself, accompanied with two precious faith-views of Christ Jesus glorified, are among some of not the least things which I ask for at the mercy-seat.

A solemn confession of sin, and a believing pleading of the promise may stand together in the same conscience, and at the same time. To be a humbled sinner, is to be a distinguished saint. At least, thus I believe.

R. B.

OF THE LOVE OF JESUS.—BY WICKLIFF.

DEAR BRETHREN IN CHRIST.—Many of your readers have doubtless heard of the name of Wickliff, the morning star of the reformation, as he is termed, while, as it is with myself, but few may have seen any of his writings. Having recently been in that part of the country where, for a considerable period, he lived and laboured—looked with interest upon the pulpit in which he preached, and the stream into which it is said, many years after his death, his ashes were cast, after having been previously burned by the mother of harlots, and having met with a stray volume of his writings, the extracts which I enclose very much struck my mind, as showing what manner of man he was; and I thought they could not fail to be acceptable to your readers, at a time when the names, deeds, and sufferings of such men, nor less their *cause*, should not be lost sight of. Overlooking a phrase or two, and taking the writer's *sense*, these extracts, it is thought, show him to have been taught of Christ, and a lover of Christ, the best evidences we can possess of belonging to Christ; and, with the Spirit's blessing, may be made profitable to your readers.

W. P. B.

ONLY Lord be tears to me, as loves by day and night. For, unless a man be punished first by weeping and wailing, he may not come to the sweetness of God's love. O thou everlasting love, inflame my mind to love God, that it burn not but to his calling. O good Jesus! who shall give me that I feel thee. Thou must now be felt and not seen. Enter into the inmost recesses of my soul; come into my heart and full fill it with thy most clear sweetness; make my mind to drink deeply of the fervent wine of thy sweet love, that I, forgetting all evils, and all vain visions, and scornful imagina-

tions, thee only embracing, joying, I rejoice in my Lord Jesus.

Thou most sweet Lord, from henceforth pass not from me, dwell with me in thy sweetness, for only thy presence is to me solace or comfort, and only thy absence leaves me sorrowful. O thou Holy Ghost, who inspirest where thou wilt, come unto me, draw me to thee, that I despise and set at nought, in my heart, all things of this world. Inflame my heart with thy love which shall without end burn upon thine altar. Come, I beseech thee, thou sweet and true joy; come thou sweetness so to be desired; come thou my beloved, who art all my comfort. True love suffers not a loving soul to dwell in itself, but draws it forth to its beloved.

There are three degrees of Christ's love, in which those that are chosen to God's love, go from one to another. The first is called insuperable; the second inseparable; the third is called singular.

Love is insuperable, when it cannot be overcome with any other affection or love, no trial or temptation, when it gladly casts down all other hinderances, and all temptations, and quenches fleshly desires; when man suffers gladly and meekly all anguish for Christ, and is not overcome with any delight or flattering, so that whether thou art in ease or anguish, in sickness or in health, that thou wouldst not, to have all the world, anger God at any time. And blessed is the soul that is in this state; every labour is light to him that loveth truly, neither can any man better overcome travail than by love.

Love is inseparable, when man's mind is inflamed with great love, and cleaves to Christ by inseparable thought; not suffering Christ to be any moment out of his mind, but, as though he were bound in the heart, him he thinketh upon, to him with

great earnestness he draweth his spirit. Therefore, when the love of Christ so groweth in the heart of the lover of God, and the despiser of the world, so that it may not be overcome of any other affection or love; then it is said to be high. When man cleaveth to Christ unpartingly, thinking upon him, forgetting him; for no other occasion then man's love is said to be inseparable and everlasting. And what love can be more or greater than this.

The third degree of love is singular. If thou seekest or receivest any other comfort than of thy God, even though thou lovest highly, thou lovest not singularly. This degree is highest and most wonderful to attain, for it hath no peer. Singular love is, when all solace and comfort is closed out of the heart, but the love of Jesus alone. Other delight, or other joy, pleases not; for the sweetness of him is so comforting and lasting, his love is so burning and gladdening, that he who is in this degree, may well feel the fire of love burning in his soul. That fire is so pleasant, that no man can tell it but he that feeleth it, and not fully he. Then the soul is Jesus-loving, or Jesus-thinking, and Jesus-desiring, only burning in coveting him, singing in him, resting on him. Then the thought turns to song and melody. The soul that is in this degree may boldly say, I mourn for love! I languish to come to my loved Jesus. This degree of love cometh not of man's merit, but God giveth it freely to whom he knoweth able thereto, and not without great grace coming before. Therefore, let no man presume further of himself than God hath called him to. But he that most withdraws his love from the world, and from unreasonable lusts, shall be most able, and most speedily increase, in these degrees of love. Those that have liking in any other things than in Jesus, and in the

sweetness of his law, come not to this degree of love. In the first degree are some; in the second but few; in the third, scarcely any.' [As it was *then*, so it is *now*. O for the spirit of God to revive us.]

The Apostle Paul saith, 'other is the light of the sun, other of the moon, and other of the stars, and so it is of the lovers of Jesus Christ.' He that is in this degree of love, desireth to be unbound of the bond of flesh, and to be in full joy with Jesus whom he loveth. Therefore, such an one, in his mourning for his long abiding, may sing this song to his loved Jesus: 'When wilt thou come my beloved, to comfort me, and bring me out of care, and give thyself to me, that I may see thee, and dwell with thee for evermore. My beloved, more than any other, when shall my heart heal, that I sorrow no more? Thy love hath wounded my heart, and I am desirous to depart. I stand still mourning for one lovely to love. His love draweth me. The bond of his love holdeth me away from vain places and play, till I may get him—the sight of my beloved who shall never go away.'

In wealth be our walking,
Without noie (hindrance) or night,
My love in thee is lasting;
And longeth to thy sight.

Thus love moveth a soul in which it dwells, to sing of his beloved, ever having the heart upward to the joys above, and this bringeth out love tears, languishing for joy. But this sentence savoureth not to a fleshly soul. Love is a burning desire to God, with a wonderful delight in soul. Love uniteth the lover and the beloved. Love is the desire of the heart, ever thinking on that which it loveth. Love is a stirring of the soul to love God for himself, and all other things for God. This love putteth out all other love that is against God's will. Love is a right will, turned from all earthly

things, and joined to God without departing, accompanied with the fire of the Holy Ghost; far from defouling, far from corruption, to no vice bowing, high above all fleshly lusts, ever ready to the contemplation of God; the sun of all good affections, the health of all good manners, and of the commandments of God; the death of all sins, life of virtues, crown of over-comers, the arms of holy thoughts. Without love, no man can please God, with it, no man sinneth to death. True love clotheth the soul, and delivereth it from the pains of hell, and of foul service to sin, and from the fearful fellowship

of devils. The child of the fiend it maketh the son of God, and partaker of the heritage of heaven. Therefore, close thee in love, as the iron closes in the redness of the fire, as air doth in the sun, as wool in the dye. The coal closes the iron, so in the fire, that it is all fire; the air, so in the sun, that it is all light; wool so takes in all the hue, that it changes all to the colour.

In this manner shall a lover of Jesus do. He shall so burn in love, that he shall be wholly turned into the fire of love; he shall so shine in virtues, that no part of him shall be dark in vices.

ORIGINAL LETTER TO A DAUGHTER IN HUNGARY.

MY DEAR DAUGHTER,—I have been long waiting in the hope of hearing from you, and have at last got some tidings through Captain M., or rather his lady, through whom we learn that you are still in deep waters, or, to use a figure, wide at sea. How mysterious are the ways of Providence; how peaceful and calm everything appeared around you a few years since, and how little did you think that such a storm was brewing for you, and your unhappy country. Still, amidst war, and siege, and devastation, and the thousands of deaths that have taken place amongst you, and that have bestrewed your land, you and yours have been preserved therefrom; God has fulfilled his promise, 'It shall not come nigh you,' namely, shall not touch you. Still he had another rod, if I may use the term, and that of a trying nature, for you, having seen fit to take another of your little family from you, and also to lay you long on a bed of affliction, so that you and yours are still in the furnace, heated as it is by outward troubles, and family afflictions. These are trying dispensations; trying to nature, and trying to faith too. It is not easy to say under these, and at

such times, 'All is well;' we are very much likelier to say and think with Jacob, 'All these things are against me.' Possibly, my dear R— has been saying so, and I do not wonder at it; it is natural to us to look at the dark side of the cloud, yea, it is the only one at such times visible to us, and faith cannot always keep its hold; Jacob was in this situation when Joseph and Benjamin were lost to him; so was David, when hunted as a partridge on the mountains; as was Job, together with Hezekiah, and the Israelites in Babylon. It was then the dark side of the cloud with them, and everything looked fearful, as it had done long since with Joseph in the prison, and with their fathers in the land of Egypt. All, all, looked dark and fearful, yet God, their father God, was in the cloud, and love's hand was there too.

It is now thus with you, your unhappy country depopulated and prostrate, and your family afflicted; but let not my dear R— sink under it; he who has his way in the cloud will see to it, and he, who layeth his beams in the waters, will pilot the vessel through and bring it safe to land. Look at the past, and

see how much he has done already; consider his word of promise, how firm it is, and his love, how unchangeable; here is anchor ground, firm as the everlasting hills, and no powers that be can rob you of it. Look at it, my dear R —, and also at what he says, 'Lo I am with you always, even unto the end of the world, amen.' You know that this God is your's, and what can you and yours want more. Here is the antidote for all the ills of trial, and of pain; for the present wait, watch, pray, trust and bow with submission to him who has said, 'Be still, and know that I am God.'

'Though painful at present 'twill cease before long,
And then, O how pleasant, the conqueror's song.'

We are poor judges of what is good for us, and often mistake him and his dispensations, forgetting that,

'His flock, his own peculiar care,
Though now they seem to roam un-eyed,
Are led and driven only where,
They best and safest may abide.'

This is your day, or rather, night of darkness; but he who commandeth the darkness and the light will support you in it, and bring you through it. We have been full of anxiety about you, and longing to see you. Could we but look upon you it would be some relief, but this has hitherto been denied us. It is now more than eleven years since we saw you; the account, too, we hear of your health makes us fearful of the consequences, still we wish to leave all with him whose eye sees you, and in whose hands your and our lives, and those of your dear

children are. May he in mercy restore you to perfect health. Hope your children are better; do not despond; we are all born to trouble, but we are in safe hands; and although, for the present, the waters are deep, and the pathway through dark, be assured that, at the winding up of all things, the whole will be seen to have been wisely and mercifully ordered. For the present it is yours to wait with patience; those trials will have an end, and, even now, will subserve your cause, by trying and bringing out your principles, giving scope and exercise for faith, and testimony to the power of divine grace, and to the love and faithfulness of God.

Yes, my dear R —, the time will come when you will bless God for trials, and when you will feel that you would not have been without them if you could. Do not forget, and tell your husband and sister not to forget, that you are now as much as ever in the hands of a faithful God, who has, and will make all things to work for your good; yes, and make you say with the late Dr. Ryland,—

'O thou gracious wise and just,
In thy hands my life I trust,
Have I something dearer still,
I resign it to thy will.'

The Lord bless and keep you. Your mother and all join in love,—Believe me, my dear Daughter,

Your affectionate Father,
WILLIAM.

H — Oxfordshire.

P.S.—May the sun soon shine upon unhappy Hungary, and your labours and those of your dear partner be much blest among you.—Adieu.

REPLY TO 'A YOUNG SUCKLING.'

DEAR MR. EDITOR—On the covers of your July number, I observe a question put by 'A Young Suckling,' requesting your correspondent, Mr.

Robert Barnes, to give his thoughts upon Matt. xii, 43—45; which I find by this month's HERALD he has declined to do.

Without presuming to a greater talent than Mr. Barnes, or to give a 'concise, comprehensive, lucid, and edifying illustration,' I have felt my mind prompted to give my *humble thoughts* upon the subject. And my only apology for so doing is, that a few years ago, I was, myself, greatly exercised upon the same scripture; and finding (I hope in answer to prayer), my mind stayed and settled upon the same, I beg to offer my views thereon; and if worthy a place in your HERALD, my prayer is that some of God's tried ones may derive comfort from the same.

And, considering the same, I would draw the attention of the reader to another declaration, which dropped from the same gracious lips in Luke xi, 21, 22, viz: 'When a strong man armed, keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusteth, and divideth his goods.'

Who is the strong man here spoken of? Unquestionably the same as the unclean spirit in verses 24, and Matt. xii, 43. The palace, I suppose, means the human heart. Satan, therefore, is represented as dwelling, or reigning, as the sole monarch in every heart, unchanged by divine grace. (Eph. ii, 2, 3. John, viii, 44.) Hence he leads men thus, in a state of nature, captive at his will. And his work is to keep the palace in peace; and for this he has varied means. One he keeps at peace with sin; and if, at any time, conscience is disturbed, it must be drowned in revelry, drunkenness, and folly. Another he keeps in peace with the world; and if he becomes concerned in conscience, that must be smothered by a little closer application to business, with 'by and by' will do for you to become religious; and if you can, by close

application, get enough of this world's goods, and a little to spare, you will be able to make compensation for the past, with a few alms deeds, for "Charity covereth a multitude of sins."

Others he keeps in peace, with a form of godliness, while they deny the power thereof. (2 Tim. iii, 5.) In fact, he has many cradles of carnal and fleshly security, in which he lulls fleshly men, crying: "Peace! peace! where there is no peace." (Prov. xvi, 25. Jer. vi, 14: xiv, 13; xxiii, 17. Isa. xxviii, 17, 18. Job viii, 13.) Thus, Satan having possession of the human heart, like a tenant in possession of a house, goes out and comes in as he pleases; and poor sinful man by nature, is well pleased with his occupant, because he also is from beneath. (John viii, 44.) Thus Satan reigns in all the sons of Adam, and continues to reign until a stronger than he come.

Pause for one moment, reader, and ask the important question: 'Under whose government am I?' for be assured of it, if Christ does not reign in your heart, Satan does.

But Christ must have all his own, for whom he bled and died. Hence, in due time, he speaks with authority to the unclean spirit, saying, 'Come out of the man,' and immediately he is obeyed.

But mark the difference in the two cases; in the one the unclean spirit goes out and comes in at his own disposal; in the other, he is defeated, and turned out, never to enter again. He will make many attempts, but in vain. Christ reigns.

Again: how changed, how different the state of the palace. Before, all was at peace; Satan—the wicked lusts—the carnal desires—the fleshly pursuits, and the pride of the heart—lived and agreed together, but now while nature is nature still, and flesh flesh still, (John iii, 6), and Satan, Satan still, and all combined for the

overthrow of the new monarchy, yet grace reigns; Christ sways the sceptre over every enemy. This constitutes the warfare spoken of by Paul (Rom. vii). The new man of grace, graciously influenced by the Lord, the Holy Ghost, and the old man of nature, prompted and backed by the evil designs and wicked suggestions of Satan, are continually at war, and never more can be at peace; because the one is spiritual, the other carnal; the one is holy, the other sinful; the one is heavenly, the other earthly; the one is godly, the other devilish, (Gal. v. 17, to end, and 1 John iii. throughout.) Hence the cry, 'Oh wretched man that I am! who shall deliver me?' 'Thanks be to God which giveth us the victory, through our Lord Jesus Christ.' For great as the conflict may be, 'He must reign till he has put every enemy under his feet,' and 'the last enemy is death.' 'Then shall be brought to pass the saying that is written, Death is swallowed up in victory.' 'O death where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law,' 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'

But the scripture says that the unclean spirit goes out of the man. I know not of any better illustration of the subject than the history of Judas.

We do not read that our Saviour said to the unclean spirit reigning in Judas—'Come out of the man;' we do not read of any divine change being wrought in the man; we read of no call by grace. But it seems that the unclean spirit went out of the man of his own accord. Left him for a time—still holding the monarchy, still having possession, still keeping the key of the palace—but leaving him to a form of godli-

ness. Oh! my friend, be assured of it, Satan never minds how much form we have, if there's no power; or in other words, he can leave his subjects comfortably enough, if he is not cast out of them. So he left Judas, who, under the influence of the letter of truth, seems to have become so far moralized, as for the apostles to have no charge against him. Nay more: not only as a professor does he order his walk and conversation, but as an apostle he carries out his commission so well, that all his comrades rather suspect themselves than him.

Now, then, the house 'being swept and garnished,' swept of its old dirty ways, and garnished with a little morality, or so-called good works, 'Satan entered into him,' (John xiii. 27) again. You see he has no trouble about it: as he came out when he pleased, so he returns when he thinks well.' But we read that he took with him seven others; and cannot you conceive of Satan taking not seven but a legion of unclean spirits with him when he returned to Judas? One to fix his greedy eyes on the thirty pieces of silver; another to fill him with crafty designs for the accomplishment of his wicked purpose; another to excite his hatred and wrath toward the Holy Jesus; and to pass by all the rest, come to the last, viz., to make a gallows for him to hang himself upon, that he might go quickly down to destruction.

Now, was not the last state of that man worse than the first? And need I further enlarge to prove how many there are of this character in this day? Surely I need not.

Permit me to close with one question. Reader, where are you? Under the reign of Christ, or under the reign of Satan? Under the reign of grace; or under the reign of sin? If the latter, your state is fearful—if the former, it is blessed; for, as sure as he reigns in you here,

you shall reign with him hereafter | salvation to the Lord God for ever
with the ransomed above, to ascribe | and for ever! Amen.

Sutton, Isle of Ely.

W. FLACK.

~~~~~  
'THOU TELLEST MY WANDERINGS,' ETC.—LETTER TO  
A FRIEND.

MY DEAR FRIEND.—In a world like this, where everything around us and within us is perpetually changing, how very blessed it is to examine carefully the last will and testament of our Heavenly father, in which every blessing is secured to every legatee, by the promise and oath of him who hath said, 'The mountains shall depart, and the hills be removed, but my loving kindness shall not depart from thee, nor the covenant of my peace be removed, saith the Lord, which hath mercy upon thee.' In this low land of toil and conflict, we are called to experience the fact, 'this is not our rest,' because it is polluted; here we have no 'continuing city,' but are looking for one which is to come. It is well when we can survey the chief things of the ancient mountains, and the precious things of the 'everlasting hills;' but, alas! how frequently our poor minds are exercised and distressed with the passing events of the day, so that, in reference to everything connected with the present state, we can say assuredly, 'All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever;' and 'this is the word which by the gospel is preached unto you.'

It is a great mercy, seeing we have forfeited all claim to the compassion of our God and Father in Christ Jesus, that we are favoured with so many expressions of his loving-kindness, which is better than life; but we no sooner taste their sweetness, and promise ourselves long and uninterrupted enjoyment, when indications of an approaching

storm is at hand, and, ere we are aware, the whole scene is darkened, and the sweets of cherished comforts are succeeded by the bitters of painful disappointment. Perhaps we thought the source from whence we drew our temporal blessings were inexhaustible, or the flowing of the streams of creature-comfort could never be diverted; so that our Heavenly father, determined to complete our spiritual education, and to convince us that all our springs were in him alone, is pleased sometimes to accomplish his own gracious design by terrible things in righteousness; and, in an unexpected moment, dashes into pieces before our eyes our fondest enjoyments, and leaves us for a season to mourn over 'departed joys, never to return.' This I once experienced in the loss of a situation I foolishly thought permanent as the moveless rock. On another occasion, a beloved daughter, in whose society I anticipated hours, yea, years of spiritual communion, at the age of twenty-two, sickened and died. It is true, I had the rich consolation of assurance, that my loss was her eternal gain, having died in the 'faith once delivered to the saints.' This object of creature-delight I cherished most fondly; the possession of it seemed to promise to sweeten every other trial, and to smoothe the rugged path of mortality. But in this I was mistaken; my Father saw a needs-be for the removal of this dear object from my embrace; in the foreview of the evil to come, and knowing her natural diffidence and weakness to contend with the angry powers of darkness, and the perplexing and ever varying circumstances of this unfriendly world, in

*wisdom I now believe*, and in tender mercy also, translated this heaven-born spirit to the skies, as one of the objects of everlasting love designed to beautify the mediatorial crown of the Redeemer whilst immortality rolls along. These sentiments I freely and joyfully acknowledge are full of the richest consolation to my bereaved spirit, inasmuch as they conduct me from the house of mourning to mingle my praises with those who have 'come up out of great tribulation, and who have washed their robes in the blood of the Lamb.' It is now nearly sixteen years since this event took place, but the wound still is open; and how can it be otherwise, seeing that death itself is destitute of power to dissolve the bond of affection which exists between a Father and an affectionate child. Still, if I had the power to alter the decree, I would not, so convinced am I she is now in the full realization of all the glories of the Lamb in the midst of the throne,

'Exalted high at God's right hand,  
Nearer the throne than cherubs stand,  
With glory crowned, in bright array,  
My wondering soul says, "Who are they?"

These are the saints beloved of God;  
Washed are their robes in Jesu's blood;  
More spotless than the purest white,  
They shine in uncreated light.

Unknown to mortal ears they sing,  
The sacred glories of their King;  
Tell me the subject of their lays,  
And whence their loud exalted praise?

Jesus, the Saviour, is their theme;  
They sing the wonders of his name;  
To him ascribing power and grace,  
Dominion, and eternal praise.

Amen, they cry to him alone,  
Who dares to fill his Father's throne;  
They give him glory, and again  
Repeat his praise, and say Amen.'

My sister, I have received yours of the 15th inst., and, as usual, it is full of complaints against yourself,

and earnest breathings of soul for the full enjoyment of God's salvation. This is as it should be; but then, you immediately rob yourself of the full comfort of such a blessed state, by measuring your experience to others; and because you cannot come up to their standard, you fail to realize the blessedness of the things which you have tasted and handled of the Word of life. Now this appears to me like the dead fly in the pot of ointment; it drives you out to sea, like a vessel without compass or rudder, exposed to the influence of every variable breeze, leaving you destitute of the peculiar sweetness of the consolation of the everlasting gospel. You say, 'If the Lord would but speak to your soul, and say "I am thy salvation," your bliss would then be complete.' It is true such a revelation would doubtless fill you with all 'joy and peace in believing,' but it would not furnish you with a more scriptural evidence of personal interest in all the blessings of the everlasting covenant, that what you are now in the possession of. It is a mercy to know, that the standard of our acceptance before God does not depend upon the strength of our faith, but entirely, and alone, upon the one great offering of the Son of God upon the cross, of whom the Father hath said, 'This is my beloved Son, in whom I am well pleased; hear ye him.' Search the Scriptures throughout, and observe the characters upon whom the blessings of the gospel are pronounced, and I am sure you will at once perceive (unless the veil of unbelief has spread its dark shadows over your spiritual vision), that you stand identified among those who have passed from 'death unto life,' never to come into condemnation. Hence it is written, 'blessed are the poor in spirit, for their's is the kingdom of heaven;' 'blessed are they that mourn, for they shall be comforted;' and again, 'the whole need not the physician, but they that are

sick; I came not to call the righteous, but sinners to repentance.' Time prevents enlargement; I must leave

Chatham, June 1st, 1851.

you in your meditations to continue the subject.

Yours in best bonds,

J. M.

## 'The Excellent of the Earth.'

MR. JOSEPH SWAIN, OF WALWORTH.

WHEN our blessed Jesus is in need of a servant, he is at no loss as to where he may find him, neither doth he restrict himself as to the station in life he may have previously filled, or the measure of literary qualifications he may possess. In the choice of his apostles, we find him first walking by the sea, and there seeing Peter, Andrew, James, and John; he called them, and immediately they follow him. (Matt. iv. 18—22.) At another time, we see him passing by the place of custom, where the taxes levied by the Romans upon the Jews were collected, and there seeing a man sitting in the midst of business, he called him to testify of his person, and publish his salvation. So in the later years of the church, he takes a Goodwin from the deep studies of the University, a Keeble from the hard labours of the field, and a Swain from the employment of engraving.

Joseph Swain, a sketch of whose life we now present, was born in Birmingham, in the year 1761. At an early age he was apprenticed to an engraver in his native town, but finished his time with his brother in London. After he came to reside in the metropolis, he became acquainted with a circle of gay and thoughtless youths, who were fond of plays and dancing; and he, being of a cheerful turn of mind, with a lively imagination and poetic genius, was not only capable of being entertained by such diversions himself, but also of composing songs and plays, for the amusement of others. His company was therefore much sought after by his immediate companions, and also his tact introduced him to persons of superior character, who encouraged him in that line of conduct.

'But mark how Heaven's indulgent care  
Attends his wanderings here and there.'

In the midst of these pursuits, it occurred to his mind (he could not tell

how) that he was neglecting the holy Scriptures; that he was in the road to destruction, and that his end would be miserable. He therefore purchased a Bible—read it: his convictions increased, and his conscience became fearfully alarmed with apprehensions of eternal ruin.

This state of mind he thus describes in his diary, April 2, 1782:—

'I was followed for about six months or more with dreadful ideas of eternal torments, and particularly in the night season; fearing, lest by fire or sickness, or some other means, I might be removed into the endless fire of hell. These things, however, were not sufficient to cause me to leave my worldly acquaintance and sinful practices. I still found I loved my sins, and was not able to give them up, though I feared the punishment due to them. After a long succession of these things, together with many legal workings, and various attempts to make my own peace with God, I was going one day with my companions in sin to a place of entertainment, when I felt my heart gradually melted into a love of *being*; into love of my *own being*, and desired that every body might be made happy. I then attempted to seek God by prayer, and was assisted with such a spirit of supplication as till then I was a stranger to. I had then many passages of Scripture brought to my remembrance, wherein I saw myself as a sinner, and Christ as a Saviour; yea, I saw and believed that he died *for me*, and that I should soon be with him in glory, at the right hand of God. And oh! how did my enraptured soul rejoice in this great salvation at this time; so great was the peace and satisfaction I enjoyed, that I thought I could bear to be confined in the darkest dungeon for ever, provided I might always feel what I then felt, of the presence of God in my soul. But the heavenly vision was

not to continue always, as I soon found by experience; for in about two hours a kind of coldness seized my frame, and almost on a sudden the heavenly scene was snatched away, and I was left with little more than the remembrance of it; except that in my heart I felt an aching void, which I was persuaded all things else could never fill.'

Thus it pleased our gracious God to bring to the knowledge of himself Joseph Swain, whose ministry he deigned to bless abundantly during his short life, and whose poems he has so much blessed to many since his death. How clearly shines the sovereignty of Jehovah. Here a poor sinner, bound by the fetters of unbelief, and entangled in the world's fascinating charms, is secretly, but irresistibly led to read the Holy Scriptures, which, without the use of any other means, the Holy Spirit blessed to his real conversion to God, while multitudes who sit under the joyful sound year after year, perish in ignorance, unbelief, and folly.

'Nor Gabriel asks the reason why,  
Nor God the reason gives.'

Being now, in some measure, sensible of the evil of sin, the worth of his immortal soul, and the preciousness of Christ, he began to warn his companions of their danger, and told them plainly, that if they would not break off their sins, he must leave them, and go to heaven by himself; which resolve he was enabled, through Divine strength, to carry into effect. Reader, has Jesus called thee? beg of him to give thee grace to enable thee to act the same; and then

'tell to sinners round,  
What a dear Saviour thou hast found.'

Now Mr. Swain could no longer relish the songs he had composed for his own amusement; he therefore composed some hymns simply for his own use, one of which was the means of bringing him under the gospel, and into an acquaintance with spiritual friends. One day he was singing this hymn in the hearing of a man who attended a gospel ministry; the man was struck with the language, and asked what hymn it was? To which our friend replied—'*It is one of my own.*' The man then gave him an invitation to go with him to Spa-Fields Chapel, to which he consented, and accordingly went the next Lord's-day. The sermon was

preached by the celebrated *Mr. Wilks*, and was the first *evangelical* sermon he ever heard. Being asked how he approved the discourse, he replied, 'I am sure what the preacher said is true; for he has described my feelings, better than I can myself.' He felt to love all the people who were there, not doubting but they were all excellent Christians, and all happy.

Soon after this, his friend took him to hear an Arminian preacher, whose doctrine was so different from his convictions and feelings, that he could by no means approve it. This circumstance was the means of his being lead into that religious connection where he became happy and useful. His friend conversing with him respecting the sermon, and he, giving his opinion upon it with great freedom, his friend replied with an air of surprise, 'Why, you are a *Calvinist*!' But he, not knowing what his friend meant, answered, 'I am no Calvinist, I am a *Christian*!' His friend, however, finding his sentiments to bear that aspect advised him to go and hear Mr. (afterwards Dr.) Rippon; adding 'I think his preaching would suit you.' He went, the ministry was indeed much blessed to his comfort and edification; he soon formed an acquaintance with some of the people, felt himself at home, and was baptized, May 11, 1783; 'and went on his way rejoicing.' Now was he so full of love, and zeal, and joy, that many of his friends thought him ripening fast for heaven. On one occasion, after hearing a sermon preached by *Mr. Berridge*, he said to his wife, 'My dear, I do think I shall die with joy.' But on seeing her much affected, he refrained, and said he would, for the future, endeavour to keep such parts of his experience to himself. Yet although Mr. Swain evidently enjoyed so much of the Divine presence, it is equally evident that he felt much of the plague of his own heart, and was at times much harassed by the enemy of souls. He realized much happiness in Jesus; but let us never forget, his mind was much taken up in meditating upon Jesus; and can we suppose such heavenly employment as musing upon the infinitely excellent Jesus, and his precious salvation, was not a means, in the hand of the Holy Spirit, of maintaining that spiritual happiness by which he was so distinguished.

'O for a closer walk with God.'

The state of his mind about two months after his baptism, appears from the following extracts from his diary:—  
 'July 17, 1783.—Bitterness of soul inexpressible; much relief from private prayer. Surprising deliverance in meditation and ejaculation of thought to God; yet more blessed in prayer. This day the "valley of Achor, was a door of hope" to thee, my soul! Remember this, and always "cast thy burden on the Lord, who careth for thee." O the height, depth, length, and breadth of the love of God! Who can measure it? Such deep distress, and such amazing liberty of soul in one day, I never remember to have felt before. "Wait on the Lord, O my soul, wait on the Lord, and forget not all his benefits." Note. It is good, it is very profitable, though it be ever so bitter, to have one's wounds probed to the quick.'

'August 25—Prayer meeting; exceedingly harassed by the enemy of souls having found his way into my heart by the door of pride, which very much distressed me, till near the conclusion, when the Lord was pleased to hear my supplication, and give me the victory in some measure.'

'Tuesday—For the most part a lively and good day, and upon the whole, a good evening. But, alas, when I look

back, and see how full of imperfections, wandering thoughts, and pride, my best duties at all times are, I have need still to cry out with fresh ardour; "Wash me thoroughly from my sins, and cleanse me from all mine iniquities" in his precious blood; for I am vile, and there is no uprightness in me.'

Gladly would we insert many more of these extracts, but want of space forbids.

From what we have recorded, it appears, although our friend was favoured with very high enjoyments of divine love, yet he was deeply sensible of his own guilt and depravity, and admired the riches of divine grace, as displayed in the salvation of the most unworthy, through the merits of Jesus Christ.

In the beginning of the year 1784, he set up a meeting at his own house for prayer and Christian experience; these seasons were blessed to many, as well as affording an opportunity (though unsought by himself) of drawing forth Mr. Swains' talents for the ministry; for his brethren, perceiving he possessed talents for usefulness, requested him to exercise his gifts, which being approved, he was, on June 9, 1791, solemnly sent forth to preach the gospel wherever God in his Providence might direct him. In connection with this interesting service, a special prayer meeting was held.

(To be continued.)

## Extracts and Fragments.

**HUMAN AUTHORITY**, compared with the oracle of revelation, is like a range of cyphers connected with the initial figure, which, were they detached and alone, would be insignificant; but in such connection and subordination, are considerable.—HERVEY.

**ANTIQUITY**, and the number of espousers, and the approval of great, learned, and good men, have, like pilgrim's staves leaning against the walls of the noble structure of revelation, been too often, by unthinking multitudes, mistaken for the pillars that supported the magnificent fabric. Antiquity, simply considered, does not add strength to a cause, or honour to any profession. *Sin* deserves not applause, because it was committed in Paradise, and bears date with the ancient records of Moses. Neither can a multi-

tude of votaries prove any doctrine to be true; if it could, Christ's little flock must have been wrong in all ages, for they were always the fewest. But we know that revelation is true antiquity, and what God has declared and prescribed therein, has more authority for binding the conscience than multitudes in every age.—MURRAY.

**CHARACTERISTIC LETTER BY WILLIAM HUNTINGDON.**—Dear Sir,—If God permit, and you approve, I shall honour your pulpit on Sunday next; honour it, I say, with the preaching of the vilest wretch that ever was born, in possession of a hope that never dies. I am, by birth, a beggar; by trade a coal-heaver; by practice a devil; by profession a sinner saved; by principle a stiff dissenter. If your hearers seek for historical research, or

profound knowledge, I am the man that can completely disappoint them all. But if they will be content with a few scraps of apostolic ignorance, it shall go hard but they shall have some of these.—W. HUNTINGDON, S.S. (Sinner saved.)

**PARTICULAR PROVIDENCE.**—Philosophers assert that the establishment of general laws, by which the Almighty works, is contradictory to the supposition of a Particular Providence; but the glory of the government of God is, that he performs his providential purposes *through the very operation* of his general laws! A gloomy world it would be if God governed by general laws which he could not at any moment regulate. The miracles of Providence are, in some respects, the greatest of miracles, while they are in strict accordance with general laws.—CARSON.

**HUMAN NATURE.**—Human nature is like water which has mud at the bottom of it; it may be clear while it is calm and undisturbed, and the ideas, like pebbles, appear bright at the bottom; but when once it is stirred and moved by passion, the mud rises uppermost, and spreads darkness and confusion over the ideas. You cannot set things in a clear and just light before the eyes of your neighbour, while your own conceptions are clouded with heat and passion.—WATTS.

**MERCY** and misery are parallel lines, with this difference, the line of misery is infinitely shorter than that of mercy: for the line of misery will not reach beyond the grave, while the line of mercy will run on and on through eternal days. 'Looking for the mercy of our Lord Jesus Christ unto eternal life.' 'I have said mercy shall be built up for ever.'—G. W.

**THE GOSPEL ITS OWN EVIDENCE.**—The Gospel has this wonderful peculiarity, that, while it is rejected by the wisdom of this world, it is strictly truth which contains *in itself* its own evidence. It is impossible to understand and not believe it. This is the reason why knowledge and faith, in regard to the gospel, are interchangeable. To know and to believe the gospel are, separately, different ideas, and yet they are, virtually, the same thing in amount. This view of the gospel is implied in the fact, that in the Scriptures the gospel is considered as *light*. Now light needs no external proof that it is light. The feeblest ray of light discovers itself, and needs nothing else to manifest it. So is it

with the gospel. The veil which hides it from the view of men naturally, is not anything in its own nature. Self-evident truth may lie hid from those who hate it.—CARSON.

THE religion of the Scriptures contains food adapted to all the wants of all who receive it. It is a remedy for all troubles and sorrows, from the simplest physical suffering to the rudest nature, up to those mental conflicts which are the inevitable portion of the loftiest and most sensitive. It is a medicine for all moral evil, from the bodily appetite of the most grossly ignorant, to the most delicate forms of pride and selfishness in minds of the highest intelligence. It is a light to clear up every perplexity: strengthening the judgment through the purified affections. It unites the most exalted hope with the deepest humility, because we believe in Christ crucified, because we trust in Christ risen.—ARNOLD.

**MEDIATION.**—Our general idea of a *mediator*, is that of one who undertakes to avert the anger of one person from another. And that of a *surety*, is that of one who undertakes to perform the obligations due from one person to another, but not that he is a person commissioned so to act *by* the offended person or creditor. Yet in this is the singularity of the Christian scheme. God himself, the offended party, *provides* the Mediator: nay, more, undertakes it himself in the person of his Son, and becomes, in one view, the way of access to himself in another.—ANON.

**FAITH.**—In the sacrifices under the law, the offerer placed his hands on the head of the burnt offering, between his two horns, pressing with all his force; and then and there confessed his sins.' How striking an emblem of the believer *leaning* upon Christ for salvation. Faith is represented in many ways, but this appears to be the most expressive of them all. It is *believing* the record God has given of his Son: it is *building* upon the foundation he has laid in Zion: it is *entering* into the strong tower, and finding safety: it is *eating* of the bread of life: it is *drinking* of the waters of salvation: and it is a *pressing*, with a sense of urgency and entreaty, the *whole force* of the soul's necessities upon him.—ANON.

**THE INTERCESSION OF CHRIST.**—The blood of a slain man doth cry for vengeance, though the man remain dead. But Christ liveth and pursues the cry of his blood for pardon himself. Nay; it is being alive that puts life into his death. Adam's being continued in being to this hour, would not put greater force into his sin to defile and condemn his posterity, but Christ's being alive gives force and virtue to his blood to cleanse and pardon his posterity. For sin condemns us in a *natural*, necessary way, but Christ's blood obtains our salvation in a way of free-grace and favour.—GOODWIN.

**THE TRINITY.**—With regard to this doctrine, we say, the thing which we believe is incomprehensible; but what we believe is the testimony of God respecting it, which is quite comprehensible. Our opponents generally assume, as a first principle, that the doctrine involves contradictions. But we do not hold the doctrine of three Gods, and the absolute impossibility of there being more Gods than one, is what metaphysics cannot prove. The existence of *unity* stands upon the very same foundation with trinity, namely, the word of God; and this latter teaches, that one God subsists in a plurality of persons, and not that they are three and one in the same point of view. The doctrine is God's own testimony; and can it be a mark of intellect, to make comprehension of the *nature* of the truth attested, a condition of submitting to the testimony of the God of infinite wisdom? The method of recommending the doctrine of the Trinity by illustrations taken from nature, is utterly ineffectual. If the thing is admitted to be incomprehensible, it is a contradiction in terms to say, that it may be illustrated by external objects, because it is implying that we must see the way in which a thing is possible before we believe it, though it be attested by the God of truth.—CARSON.

**FAITH AND THE ASSURANCE OF FAITH.**—The definition of faith given by the inspired writer (Heb. xi. 1), may be thus paraphrased. Faith puts us into a kind of present possession of the promises, and sets divine truths before the mind in all the light and power of demonstration. The subject of the assurance of faith has been much discussed, but this, at least, may be said respecting

it. Many have the faith which bringeth salvation, who have not that faith which is accompanied with assurance: but none have the former, who do not desire, and endeavour to possess, the latter.—HERVEY.

THE street of the city was pure gold, as it were transparent glass (Rev. xxi. 21.) This expression has puzzled many critics. If our reading of the passage is right, we must understand it either of gold, pure, bright, and perspicuous, as the finest transparent glass; or else as two distinct comparisons—splendid and durable as the purest gold, and clear and transparent as the finest glass. In that happy world the beauties and advantages which are here divided and incompatible, will unite and agree. Our glass is clear, but brittle: our gold is shining and solid, but it is opaque, and discovers only a surface. And thus it is with our minds. The powers of the *imagination* are lively and extensive, but transient and uncertain. The powers of the *understanding* are more solid and regular, but at the same time, more slow and limited, and confined to the outside properties of the few objects around us. But when we arrive within the veil, the perfections of the glass and the gold will be combined, and the imperfections of each will entirely cease. Then shall we know more than we now *imagine*. *The glass will be all gold.* Then shall we apprehend truth in all its relations and consequences; not (as at present) by that tedious and fallible process which we call reasoning, but by a single glance of thought, as the sight pierces in an instant through the largest transparent body. *The gold will be all glass.*—NEWTON.

**THE HEADSHIP OF CHRIST.**—Christ in dying, rising, ascending, was a common person or representative; so that *we* died, rose, and ascended *with him*. But he was not a common person representing others in the first work of incarnation, or in the last work of intercession; these were done *on the behalf* of others, but not *in the place* of others. In them he acted as a Saviour, but not as a substitute; for the one was the foundation, and the other the accomplishment of all, and therefore proper to himself alone as Mediator.—GOODWIN.

**THE JEWS.**—Those who rejected and crucified Christ were those who pre-

served the books which bear witness of him; and which declared that he should be thus rejected by them. Thus they proved him to be the Messiah by rejecting him. He was equally proved by the Jews who believed on him, and those who

despised him, for *both* had been predicted. If the Jews had all been converted to Christ, we should have had but suspicious witnesses: had they been exterminated, we should have had none at all.—PASCAL.

## Poetry.

### ON THE REDEEMED ENTERING HEAVEN.

HEAV'N'S 'pearly gates' are open'd wide  
By Christ, the King of Light;  
He ushers in a flowing tide  
Of his redeem'd in white.

All fearlessly they enter in,  
Their passport is His blood,  
Chosen, beheld, and bless'd in Him,  
Ere earth's huge pillars stood.

What see they there? A Glory-Band;  
What sounds are those they hear?  
The harp-notes of that brighter land,  
The songs of angels there.

Who is it sits upon the throne?  
In rad'nt lustre bright?  
Oh! 'tis the Father's bosom Son,  
'Tis Christ, the King of Light.

Anon! they raise their voices high,  
'Midst choir of seraphim,  
'Worthy is Christ, our King,' they cry,  
In one eternal hymn.

Their passage to this blest abode  
Was thro' this 'vale of tears';  
Thorny and rough they found the road,  
And oft beset with snares;

But they have pass'd heaven's pearly  
door,  
Borne high on angel's wings,  
And now they dwell for evermore  
With Christ, the 'King of Kings.'

SUSANNA.

## Intelligence.

### Baptisms, Recognition, &c.

#### THE BAPTISTS AT ADELAIDE, SOUTH AUSTRALIA.

IN addition to the information we gave in our last number, respecting the state and prospects of religious parties in this locality, we proceed to supply the following additional particulars, recently received.

Mr. Daniels, late of Bath, a strict Baptist, has arrived in the colony, and is preaching in a newly-erected, but unfinished place in North Adelaide. The circumstances of his settlement are the following:—It appears that Mr. Allen, the minister at Ebenezer Baptist Chapel, had intimated to his people that he would give up preaching as soon as they could meet with a minister to suit them. They heard there was a Baptist minister on board a ship just arrived, and went to Mr. D. to give him an invitation to preach to them. This he did, and after hearing him for a few times, they wished to have him settled over them, but their former minister not being willing to give place, Mr. D. withdrew, and was quickly invited by another people. A

roof was soon put on a chapel then in course of erection, where Mr. D. now preaches to them with acceptance. It is but right to state, though a strict Baptist in principle, he is not so in practice, being advised, in order not to mar his usefulness, to wait till he and his people are stronger. The church is therefore open communion, but does not admit unbaptized persons to membership. It appears that the Scotch Baptists are the only strict Baptist Church in Adelaide. There is evidently room for a Baptist Church in the town on right principles, and an opening for a minister consistent in his views of doctrine and discipline.

#### JIREH MEETING, BRICK LANE.

ON Sept. 11th Mr. Jones and friends held their Annual Tea Meeting, when the often-expressed pleasure at such numerous assemblies, for the place, and the profitable addresses for the occasion, were said to be exceeded. It was the largest tea meeting they had ever had, and sitting room for the public meeting could not be found. Several ministers, pastors and others, from town and country,

were present, making ten in all, besides the aged pastor's relative from Bradford. It certainly was a cheering, good meeting, except with this drawback—so many speakers made it long, and all could not then deliver to us their premeditated stores, so had to take them home again.

#### SOUTHWICK, NEAR TROWBRIDGE.

LATELY, here, after an address by brother Hawkins, brother Rudman baptized nine friends seeking union with the churches at these places. Those belonging to Bethel Chapel, Trowbridge, were received into the Church in the afternoon, by their pastor, Mr. R., and altogether they had a blessed day. May they have many such!

#### TURLEY, NEAR BRADFORD, WILTS.

ON Lord's-day, August 31st, Mr. Hawkins immersed, in the name of the Divine Trinity, three candidates for Church fellowship under the pastorate of Doctor Morgan. It was a delightful morning, a picturesque spot, and a good assemblage, but all under a solemn gloom, to be explained below.

It was while at Turley House, then the residence of a personal friend of the celebrated Countess of Huntingdon, that Mr. Romaine first concocted his Treatises on the Life, Walk, and Triumph of Faith. One of the beautiful walks on the terrace of the garden is now called Romaine's Walk, he being very fond of walking to and fro on it. At the chapel, built by his friend, he used to delight the people of God by expositions. It is now made a Baptist Chapel by its occupant, a physician of eminence.

The gloom, named above, was caused by the afflictive death, by drowning, of Mr. Thomas Morgan, the doctor's only son, a most extraordinary youth, seventeen years of age. On the prospect of his leaving home for Dublin University, his doating mother was anxious that her pet should be able to swim, and accordingly, one expert in that useful exercise, was employed to teach him, but with strict injunctions never to leave his pupil in any danger. These injunctions were the more strict, because his father protested that his convictions were that his son would be drowned before he had done. All things went on well, and the learner took his last lesson and told his instructor this was the last morning he should want him, (the morning before the baptising). This time his teacher and guardian refused to bathe, and while the young gentleman was swimming, he called out and alarmed him, when immediately he sank down in deep water, and the frightened guide ran away with the clothes, and never tried to rescue his charge, nor called to others who were close by. It was heart-breaking to many—the deceased was so beloved. But his hope was in God.

This his well-nigh distracted parents and friends feel to be a blessed support.

This solemn event was improved the Lord's-day following the baptizing, which he anticipated, with much pleasure, to witness. Mr. Hawkins preached at Turley Chapel on the occasion, from 'Seeing his days are determined, the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass!'

[We are informed that the *third* edition of *Lydia and Philip* is in the press. Mr. Hawkins, the author of this interesting little work, has procured an engraving of the baptising above related, and it will appear as a *frontispiece* to the forthcoming edition of his work.—ED.]

#### SOHO CHAPEL.—AMERICAN SLAVERY.

DEAR Mr. Editor,—At a Church Meeting held at Soho Chapel, Oxford Street, London, a resolution, to the following effect, was passed unanimously:—'That no person countenancing slave dealing should, knowingly, sit down with them at the table of the Lord.' It was also resolved that the above should be sent to the *HERALD* for insertion. You will therefore, Mr. Editor, much oblige the pastor and people by allowing it to appear. It may, possibly, suggest to our sister churches the propriety of their doing the same thing; and thereby, with one simultaneous voice, declare their abhorrence of the crime of trafficking in human blood.—GEORGE WYARD, *Pastor*.

#### NOTTING HILL.

THE Baptist Church at Notting Hill, London, have commenced building a chapel, and Messrs. Foreman and Wells will (D.V.) lay the corner-stone on Monday, the 13th of October. The friends will assemble at their present place of worship, 15, Wellington Terrace, at 3 o'clock, and then proceed to the ground, in Johnson Street. After the stone has been laid, they will return and take tea together. In the evening, several ministers are expected to address the meeting.

The building will be put in trust, and Messrs. Foreman, Wells, Allen, Wyard, and C. H. Coles have promised to become trustees. Any help from friends will be gladly received.

#### HORSHAM, SUSSEX.

*To the Editors of the Gospel Herald.*

Dear Sirs.—Having seen on the wrapper of the *Earthen Vessel*, a few months back, something relating to a certain man preaching at Horsham, and causing much disturbance, which I am sorry to say was the case, I beg to state, that it did not occur at our chapel, which is *REHOBOTH*. No, blessed be God, we are in peace and prosperity. It occurred at the rooms where one Mr. Raynsford

preaches once a month. It is a party that attend to no ordinances, neither preacher nor people, nor have any prayer meetings. Another reason for wishing you to insert this in the GOSPEL HERALD, is, that we have many friends about who wish us well, and

also rejoice in our prosperity, who would be grieved at such an occurrence among us.

The Lord bless you with his presence and power, and still uphold your hands in your work of faith and labour of love. Yours in Christian bonds and affection.—T. HILL.

## Monthly Retrospect.

**SUPPRESSION OF RELIGIOUS LIBERTY IN GERMANY.**—It will be remembered by most of our readers, that about seven years ago there was a religious movement in Germany, called the 'free Catholic church,' which was a secession from the Roman Catholic Church of that country, similar to the secession of the Free Church of Scotland. This society originated with the celebrated Rongé, and has increased to upwards of a million members. It is now suffering great persecution. Prussia, the chief Protestant country of the continent, seems, from recent accounts, to be yielding subjection to Catholic Austria, and the king is acting, in all things, so as to favour the Papal party. The 'free congregations' are now forbidden to meet for worship; marriages solemnized by them are declared null and void; and every new-born infant that is not brought to a Protestant State Clergyman, or Roman Catholic Priest, to be baptized, is taken, by the Government police, to a State Church to have the ceremony performed. The administration of the Lord's Supper is punished with imprisonment. Schools are shut up, and public officers connected with these churches are summarily dismissed. Although most of these persecuted churches are *rationalistic* in their sentiments, their condition must enlist the sympathy of every friend of religious liberty in England; besides which, we may be sure, that if *they* are thus treated, those who maintain pure evangelical truth will not remain unmolested.

**EDUCATION.**—The Congregational Board of Education, the only organization which advocates the voluntary and religious principle in popular education, as contrasted with the compulsory and secular systems now so generally contended for, held, September 10, a Conference at Leeds, for the purpose of forming a Yorkshire auxiliary to the Association. The plans of this body appear to be marked with vigour and discretion, and the principle to which they adhere, of refusing all state aid in their work, is undoubtedly sound. The meeting was highly successful, not only as regards the attendance, and the able speeches delivered by Messrs. Baines, Conder, Morley, &c., but also as regards the

amount of support elicited from the district. Similar meetings are proposed to be held at Manchester, and various towns of Yorkshire. We cordially assent to the objects and principles of this institution, which are, 'To promote the extension of primary education among the people, combined with evangelical truth, conducted by teachers of religious character, and sustained by the combined efforts of parents to the liberal aid of Christian benevolence.' [At Manchester, £3,000 was subscribed in *one hour*.]

**DEATH OF MR. FREEMAN.**—We regret to have to record the sudden decease of John Joseph Freeman, one of the secretaries of the London Missionary Society. He was a man of strong mind, deep convictions, and abundant labours, a worthy coadjutor with Knibb, Williams, and Moffat. He was well known as a zealous and adventurous missionary in Madagascar and South Africa, and had lately returned from an official visit in Kaffraria, and published an able work, upon the causes and effects of the unjustifiable and cruel war now raging in that district. He died, Sept. 8, at Homberg, in Germany, whither he had gone for the benefit of his health.

**SECESSION OF THE DUKE OF NORFOLK.**—This nobleman, the head of the Roman Catholic Nobility of England, has recently seceded from the church of his ancestors. The duke, with the duchess and their daughter, have publicly 'taken the sacrament' at the parish church of Arundel. The Roman Catholic papers affect to treat the event with great scorn, but at such a time as this, it is full of significance.

**KAFIR WAR.**—The Directors of the London Missionary Society have made an appeal to its friends and supporters in behalf of the Missionaries and native converts of South Africa, who are suffering innocently and severely in consequence of the present Kafir war. This appeal has been met with munificent donations. From the latest accounts it appears, that this war, which began in an unhalloved desire for additional territory, is proving most disastrous, not only to the English troops, but also to the peaceable colonists.

THE  
GOSPEL HERALD;

OR,  
POOR CHRISTIAN'S MAGAZINE.

---

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

---

NOVEMBER, 1851.

ESSAYS.

---

HOW GOD TAKES HIS PEOPLE HOME.

'He *led* them by a *right* way, that they *might go* to a city of habitation.'

THAT God *has* a people, and that they shall, most certainly, be brought home to see his face with joy, are most blessed truths, written as with a sun-beam in the word of God. But *how* does he take them home? We may be sure in a way worthy of himself, in a way which will make known himself; exalt himself, endear himself, and furnish him with an occasion to praise him for ever and ever. It will, therefore, be a way that will do *no violence* to *his nature*, or to *theirs*. His people are rational, thinking, and accountable beings; the means he selects will have reference to them *as such*, and be of that character calculated to accomplish the end intended. We shall endeavour to illustrate our meaning, by the following figure: here is a father, he has a family of children, dearly loved; they are, however, at a distance from him, but he has determined that each, and all of them, shall come home; but how is it to be accomplished? The path they will have to tread is dangerous, beset with snares and temptations; the children are possessed of reason, conscience, affections — a *nature* in close affinity with those things which will beset them, to draw them aside; the foes who will assail them on their journey home, will make their *appeal* to their reason, conscience, affections—

their depraved nature, to impede their progress, and, if possible, to thwart their parent's will. Under these circumstances, what is the parent to do? He wishes it to be *seen* that he is *their parent*, and they are *his children*, and are conscious of the relationship; consequently, he cannot take them home by mere abstract power—brute force—otherwise, there would be *no exhibition* of the *relationship*; besides which, violence would be done to their *intelligent* natures, and their accountability to him as their father, would be destroyed. What is to be done? the parent has determined his children *shall* come home; but their moral nature must not be violated; his honour must be preserved, and they must *show* a spirit in accordance with the relationship which subsists. What does the father do? Knowing precisely the character of *all* his children, as also that of *all* the foes who will assail them, and the path they will have to tread—all along this path, which he knows they *must tread*, and in the *exact spots* where he perceives they will be exposed to any danger, he puts up certain finger boards, upon which, in large characters, he writes certain portions of his will, and in such *form*, as shall be calculated to expose their danger, defeat their foes, and keep them in the path he

has determined they shall go, and which they must keep, in order to seeing him *at home*. As they are liable to be led away by their enemies, *through* their hopes, fears, and even their reason, all along the journey, as the danger may be, he, by these portions of his will, makes *his appeal* to their hopes, fears, and reason; and, thus, by this intelligent agency, he keeps them in the right way, and gathers them, one by one, to his bosom. Now, would it not be very absurd to say, that, *because* the father had determined *so* to bring his children home, that, therefore, he had no such determination; or, that the certainty of their arrival was thereby made *less* certain, or uncertain? Would not such reasoning be equal to affirming that, because the *proper means* were adopted to accomplish the end intended; that, therefore, it was not likely it would be accomplished; or, at least, that it was very uncertain? Now apply the figure to God, the Father of all our mercies, and to his family, and see how he takes them home. Having, by his truth, reached their hearts, enlightened their understandings, cleansed their consciences, filialized their affections, and brought them into the way of life; by his truth he appeals to them as so taught and blessed. What are all the precepts, warnings, cautions, and exhorta-

tions, scattered up and down in the word, but so many finger boards set up by God, in the path of life, by which he, as a loving father, makes his appeals to the reason, conscience, and affections of his children, seeking to keep them from the snares of the destroyer, and preserve them in the way which is good, and leads to bliss at his right hand? And how is his wisdom displayed, in so placing the finger boards, as that they meet his children at every point of danger. At one part of their journey they are liable to the *fear of man*; they lift up their eyes, and behold it written: 'Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell.' At another part, *love of the world* seems gaining the ascendancy, they look up, and see it written: 'A friend of the world is the enemy of God.' *Love of gain* overtakes them at another part, but they are met with: 'What shall it profit a man if he shall gain the whole world, and lose his own soul.'

*Unbelief* comes next, but is thrown down by: 'Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God.' Next comes *negligence*. 'But how shall we escape if we neglect so great salvation;' stirs up fear, and starts them off afresh;

but soon *forgetfulness* appears, and with it comes also: 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.' A beautiful bower comes in sight, and *love of ease* salutes them; but hard by they see it written: 'The *ease* of the simple shall destroy them.' *Lukewarmness* assails, but the solemn word is seen: 'I would thou wert cool or hot; so because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth.' 'A dreadful slough follows: 'But him that cometh unto me, I will in no wise cast out,' delivers — A *crush of foes* now comes, while 'Him that overcometh will I grant to sit with me on my throne' appears. The path being now very smooth, *carelessness, unconcern, and dearth* show themselves; and now the finger board declares: 'Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.'

Thus it will be seen, that these portions of truth, so far from being opposed to the doctrine that, God's people shall certainly persevere unto the end, and be brought safely home, form but a part of the means by which it is accomplished; and the humble Christian feeling their use, in his experience, day by day,

blesse his God and Father for them ; and the longer and more trying his pilgrimage, the more he perceives, and is persuaded of their importance and value. Though the *form* of the writing upon these finger boards, is sometimes *subjunctive*, and seems to imply doubt, condition, and contingency, yet, keeping in mind the *design* for which they are written, as we have endeavoured to show, they are really but so many strong expressions of God's determination, in reference to the *end*; he intends them to be instrumental in accomplishing the preservation of his children, and their ultimate safety ; and, in reference to *this end*, they imply no more contingency or uncertainty, than the most unconditional promise in which their safety is insured and declared. The promises declare what shall be accomplished, in reference to God's children. The portions of truth, above cited, do not deny the promises, but form part of the means by which they are fulfilled. By solemn and searching declarations (meant to be *searching*), expostulations, intreaties, warnings, cautions, exhortations, precepts, as well as by the most alluring promises of blessedness, here and hereafter, does Jehovah make his appeal, to the sanctified intellect, consciences, hopes, fears, and affections of his people ; and in every form in

which they are revealed, they are intended by him, to meet them in the various stages and states of their spiritual life, and do a work in the soul ; and so far from proclaiming any uncertainty in the mind of God, in reference to the final destiny of his children, however solemn and severe in form they may be, they are, when properly viewed, but the sweetest expressions of his love, of his wisdom, mindfulness, and care ; they form, indeed, but a kind of *hedge*, on either side of the way of life, by which his children are *kept* in the way of life, God, the Spirit, making them efficient to that end. Some of these portions of truth, create severe exercises of mind in the saints, and God *intends* that *they should*. The medicine which God gives his children, *through the truth*, is not intended to be *silent* in its operation, but to be *felt*; its being *felt*, being essential to its doing the work intended. The finger boards which Zion's pilgrim meets with on his road, are often read by him with scalding tears, and an anxious breast ; but, who would think of affirming that the traveller was less sure to reach his desired home, because the road he travels is so dotted with such finger boards at every point of danger ? or, because he sometimes, by reason of darkness and trouble,

finds it difficult to decipher their instructions, and, alas that it should be so! is sometimes unwilling to follow their instructions when known? Nothing, however, is more common with many, in the present day, than when they come to portions of truth of the same character and drift as some above cited, to endeavour to wrest them from their true meaning, because they deem them opposed to the decrees of God, in reference to the security and perseverance of his people; whereas, as we have seen, they form but a part of the intelligent means by which he accomplishes his purposes in the experience and soul of the believer; and while care should be taken to shew the harmony of divine declarations, there should be also care lest, in showing that harmony, any portion of truth should be broken and neutralized, in the influence it is intended to exert in the soul. We may *compare* spiritual things with spiritual things to get at their meaning; but to set one part of truth *against* another, is to destroy the influence of both; some portions of truth declare God's determinations in reference to his people, other portions are intended to accomplish those determinations as the agency he employs; and though some may be in the subjunctive mood, there is nothing subjunctive in the *end* they are to answer. The Arminian, by dashing

those portions of truth which *seem* to imply doubt, condition, and contingency, as *he* thinks, in reference to the final destiny of God's people against those which declare its certainty, tries to neutralize and destroy them; while others, whenever they refer to such solemn and admonitory portions of truth, ever bring the decrees of God and security of his people over against them, as though, taken in their proper meaning, they could not be reconciled with his purposes; and from this method of handling the word of God, many are led to think that there is not an harmony in God's declarations; and of such portions of truth are received at all, it is with great suspicion, not with that open, cordial, loving heart, with which *all* God's declarations ought to be received by his children. And this happens, because, from the way such portions of truth have been treated, the mind is often under the influence of a secret latent suspicion, that these portions of truth, are opposed to others essential to the comfort of the soul; whereas, bearing in mind the *design* these portions of truth are given to accomplish, they are but the sweet *parental* accents of Jehovah's voice, speaking to his children in *that form* which their experience and circumstances require, while travelling home to see his face. Thus, the influence of certain portions of truth is *lost to the*

soul, which is to be regretted, because *all truth* is intended to do its own proper work, and be of service to the believer in his wilderness career. If there is an *over* or *under* statement of certain parts of truth which form the proportion of faith; the *drift* must be different to the gospels; *some* may be *pleased*, but in the *end* they will find they have been robbed; and while growing deeper in experience as they imagine, will one day discover their simplicity and health gone. A saint is one who will require *all truth*, and its *proper meaning*. While passing through life, he may be compared to a man walking upon a tight rope; he will need the pole of truth to balance him: this, grasped by the hand of faith, loaded with the promises at one end, will keep him from despair; while the other end, made *weighty* by the warnings and precepts of his Father's will, with that Father's blessing, will keep him from presumption. Seeing these things are so, the believer should be concerned, not only to hold fast all truth in the *letter*, but endeavour prayerfully to get its *meaning*, and hold *that* fast too, and beware of any principle or method of interpretation which destroys its *meaning*. Some seem inclined to do with God's truth, what the Chinese do with the feet of their children; they make a pretty shoe, and cover it with embroidery; *this is their*

*own*, and that all may be beautiful, and *of a piece*, according to *their ideas*, the child's foot *must* be *crushed* into it, though God never intended it; and this figure is not only applicable to the free will side of the question, as to the way they treat the truth, but also to many who differ much from them, and is the fair result of system pushed *too far* both sides. While the Christian however is concerned to hold a systematic view of truth, it should be well looked to that the system embraces *all truth*, and that no one truth of the system is allowed to destroy or hurt a neighbour, which, *in its place*, is equally useful, and intended to do a good work. As it is the work of the Spirit to reprove, correct, and wound, as well as to console, comfort, and bind up—so with the truth through which the Spirit works; the precious sons of Zion require to pass through many exercises, and to be emptied from vessel to vessel, and truth is intended to *make* many exercises for them, and give them many errands to the footstool of mercy; and, alas for him who escapes! Many will take up with a religion made up of flowing periods and pretty ideas; and others are enchanted with a beautiful system, especially if it affords them room to display their ingenuity; but nothing but the grace of God will enable a man to receive

the *whole* of that truth, which brings a *daily cross*, corrects the heart, and puts a fools-cap upon his head, in the estimation of the world, and some professors too. But all this, when the whole of the truth is received in love, it will do. Truth will *caress* at times, and it will *chasten*; for as the same atmosphere which distils the refreshing shower upon the tender plant, is the same which often tears and bows it down to the earth; so the same truth which by the Spirit is made to pour the sweetest comfort into the soul, is often made use of to wound and bow down the spirit before God; while yet, if the spirit so bowed down, is but a plant of righteousness, the wounds so given, and burden so created, will but cause it to drive its roots deeper into the soil of truth, and produce, with the Divine blessing, a more vigorous growth upwards in humility, and every Christian grace before God. Let the Christian therefore ask, not only how will this portion of truth agree with my system, but what is the *work* it is intended to do *in my soul*. If a believer, in a lukewarm condition, should meet with 'so, because thou art neither cold or hot, I will spue thee out of my mouth,' it is not for such an one to view that solemn declaration as merely affording him an opportunity to explain its meaning agreeably with the doctrine

of final perseverance, but it should be welcomed into the soul in all the solemn, searching, stirring influence which God intended it should exert; and one who should so receive it, would find, *in the end*, that so far from opposing the doctrine of final perseverance, it was the *very means* made use of by the Spirit of God to prove it true, in their experience and safety. The apostle Paul speaks of keeping his body in subjection, 'lest having preached to others, he should be a cast-away.' Now it does not follow, from this language, that the apostle had any doubt about his reaching heaven; he was persuaded, he tells us in another place, that 'nothing could separate him from the love of Christ.' But he knew that he who had determined the end had also determined the means, and that if he despised those means, he would have no evidence of being among those whose safety was so determined. And, keeping this simple truth in view, that he who has decreed the end has decreed the means also, and that the means are as *efficient* as the end is *certain*, the believer will be able to welcome to his heart, in all their searching, stirring influence, many portions of truth which some look upon with a kind of vague feeling of suspicion, and which others weaken and enervate by false interpretation; and will have but little

sympathy with that *drift*, which seems to say, that because God has determined the salvation of his people, such portions of truth are all but useless, and may be explained away, or so weakened, as to have but little influence. Such a method of treating God's word contains in itself all the elements of incipient Antinomianism and presumption; and it is because it is believed that no portion of truth is revealed *only* to afford an opportunity of showing either its agreement or non-agreement with a system, and because, on account of the desperate wickedness of the heart, even of the best of God's saints, no portion of truth can afford to be lost, or should be

broken by misconception or false interpretation, in its influence upon the soul, that this piece is written; and that God may bestow, upon both writer and reader, more simplicity and reverence for his word—an open heart to receive the *whole* of his will—more of the grace of the Spirit, to call forth that *life*, which shews its utility and preciousness, that so we may hold it fast; and that so holding it fast, may have a declared interest in his precious words, who said—'Because thou hast kept the *word* of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them which dwell upon the earth.'

*Hammersmith.*

W. P. B.

#### A HINT BY THE WAY.—THE LOVE OF CHRIST TO HIS PEOPLE.

DEAR CHRISTIAN READER—Let us glance for a minute at the interesting subject of the INTENSITY of the love of Christ. We shall find it pregnant with consolation; the more we ponder over it, the more will our love towards the Lord increase; indeed, I have found it an excellent antidote for lukewarmness of love to the Lord. May the Holy Spirit be with us while we consider it. We will take, then, a specimen of our Lord's words, and look at them: he says of his people, 'As the bridegroom rejoiceth over the bride, so doth thy God rejoice over thee,' Isaiah lxii. 5. Is not this a voluminous expression of love? and the more remarkable on account of the disparity between the persons. It is the Lord of glory taking delight in a sinner by nature, but cleansed in the blood, and adorned with the

robe, of Christ. The simile, too, is forcible and beautiful; it is one of the happiest and proudest hours in the life of man, that is selected to give but a faint idea of the love of Immanuel to his peculiar treasure. He also designates them 'his darling' (Psalm xxii. 20), and his desire is towards her. He is always thinking of her (Isa. xlix. 15); in short, he set his soul upon her, and would have her, though, like Israel, he should have to serve for a wife, (Hos. xii. 12.) He was ravished with one of her eyes, even so great a sacrifice as the blood of his own heart was freely given. None to him is like her, for he says of her, that she is the 'fairest among women' (Cant. i. 8); thus does he pre-eminently love her.

Should any enquire the advantages

of being loved by so great a personage as the Lord of Glory, or the gain of being the bride of the Lamb, we should not be able fully to detail them, though we could speak of a few of them. Such a person is delivered from the second death, from being tormented by the angel of the bottomless pit; his sins of scarlet are made as white as snow, a most desirable robe is given to him, to cover his exposed soul; he is made an heir of God, and joint heir with Christ; heaven is thrown open to him, and he will be able to look upon God with a steady eye, and without confusion of face; and when there shall be no more time, he will walk with the Lord in white; and if it be sweet to walk with the Lord here, and see him for a short time through a glass darkly, much more will it be to walk with him for ever, and see him face to face. Yes, dear reader, it will lift us to a dignity of position, and pinnacle of enjoyment, too great and lofty for our minds to ascend now; but there is much more

advantage and gain flowing from the love which has made the elect the bride of him who was in the bosom of the Father. We may ask—What does not the Christian gain by being thus a favourite of the King of kings? The things of time, and those of eternity, are his; the upper springs of glory, and the nether of grace, are his.

I would not, dear reader, allow my incapacity to compass this theme; excuse my calling your attention to it. I know it is but a short hint; but if a search, as if after hid treasures, in reliance on the assistance of the Holy Spirit, be made in the Scriptures, there will be found a full description of the person who so loves this people; the greatness of that love; and a copious catalogue of their possessions; and the result of the search may be, that we may find ourselves richer than we conceive. Let us ponder over our possessions, and we shall forget our poverty. Farewell, dear reader.

*Islington.*

J. M.

### CONVERSATIONAL OBSERVATIONS.

THE workings of depravity tend to humble the heir of glory. False friend. They naturally tend to make even the saint proud and rebellious. They may, and unquestionably are, in the gloriously wise administrations of our precious Jesus, made subservient to purposes of experienced humility; but herein we see that their very tendency is subverted; and, moreover, an effect produced, which is directly opposite to their nature.

Will you believe it, friend? You may, for it is indeed a fact, that I am rich, to a wonderful extent, in Christian experience—if the vile actings of the depraved nature constitute a part thereof.

How rich in fruitfulness, friend, are yonder valleys; behold those distant fields, how abundant 'the yellow waving crop;' what precious

evidences that God's 'paths still drop fatness!' Oh that our hearts were as grateful as the one is fruitful, and our lives as lovely as the other is beautiful! An admiring soul, evidenced by a dignified walk, is quite an unearthly exhibition.

No boldness, of a sacred character, at the throne of grace, unless the power of blood be felt, the music of blood be heard, the marvellous glory of blood be seen, and the everlasting salvation preciousness of blood be realized.

I could as soon make a world, as of myself bring the blood of Christ home to my heart with cleansing, melting, comforting, transforming effect.

I see no more of the blessed Jesus spiritually, than what the Holy Spirit reveals of him powerfully; for none can see the Saviour's

beauties otherwise than in the Spirit's brightness.

The Father's sent Christ must be the Spirit's applied Christ, for us experimentally to know him, love him, delight in him, and adore him.

I not unfrequently suffer more distress from the workings of my carnal nature, than from the fear of being finally damned. How is it with you, my dear friend, as to this matter?

I pray to come every day more and more into solemn fellowship with the grace set-right publican, breathing out—'God be merciful to me a sinner.'

A brightened-up existence in Christ is a mercy of unspeakable richness and glory.

One precious faith-view of the spiritual person, work, and triumphs of Jesus, will fetch into the soul

such peace, such freedom, such fruitfulness, such pleasantness, such blessedness, as shall lead the soul, in an ecstasy of sweet amazement, to cry out, 'O magnify the Lord with me, and let us exalt his name together.' (Psalm xxxiv. 3.)

To adore and worship the glorious God with a sweet fixedness of heart on Jesus and his love, is high-born blessedness; but alas, I often discover my foolish mind, my roving heart, even when I am engaged in my Lord's service, to be at 'Dominican's exercise in his study—catching flies.' Don't you, friend?

To have the affections and life under the glorious sway of triumphant grace, is to be 'an Israelite indeed, in whom is no guile.' (John i, 47.)

*Glensford*, 1851. R. BARNES.

#### ~~~~~ LOVE TO JESUS.—BY WICKLIFF.

WHOSOEVER thou art that arrayest thyself to love God, if thou wilt neither be deceived or deceive, if thou wilt be saved and not fail, if thou wilt stand and not fall, study to have this name of Jesus constantly in mind. If thou dost so, the enemy shall fall, and thou shalt stand, the enemy shall be enfeebled, and thou shalt be strengthened—therefore seek this name, Jesus, hold it and forget it not. Nothing so quenches flames, restrains evil thoughts, cuts away venomous affections, or alienates from us vain occupations.

This name, Jesus, truly held in mind, rooteth up vices, planteth virtues, bringeth charity or love to men, getteth men savour of heavenly things, wasteth discord, informeth peace, giveth everlasting rest, and doeth away heaviness of fleshy desires. All earthly desires, all earthly things, it turneth into heavenly. It filleth those that it loveth with spiritual joy; so that worthily it may be said, 'All shall be glorified in thee, and love thy name, for thou

shalt bless the righteous.' \* \* \*  
I went about by coveting and riches, and I found not Jesus. I went about by the swallow of lusts, and I found not Jesus. I ran by wantonness of my flesh, and I found not Jesus. I sat in the company of worldly mirth, but there I found him not. I sought him in pride and high thoughts, but there I found him not. In all these things I sought him; I sought him, but I found him not. For he let me know by his grace, that he is not found in the land of easy and soft living. Therefore I turned by another way, and sought him by poverty; and I found Jesus born into the world poor, laid in a crib, and wrapped in poor rags. I went by sharp suffering, and I found Jesus weary in the way, tormented with hunger and thirst, and cold, filled with slanders and reproofs. I sat by myself, fleeing the vanities of the world, and I found Jesus fasting in the desert, and praying by himself in the hill. I went about in penance and pain, and I found Jesus

bound fast hand and foot to a pillar of stone, and from the head to the feet all torn with scourgers. I found Jesus hanging on the cross fast nailed hand and foot, having gall given him to drink, and dying on the cross. Therefore Jesus is not found in riches, but in poverty, not in delicacies, but in penance; not in idle and wanton joying, but in bitter weeping and mourning; not among many, but in a lonely place; not in soft nourishing of body, but in pain of body.

I wonder not that a man being tempted, falleth, who hath not the name of Jesus lasting in his mind, Securely hath he chosen to be in salvation for God when he especially chooses this name, Jesus. Truly

this name cleanses the conscience, makes the heart clear and clean, and drives away fear. It gets a man warmth of love, lifts up the mind to heavenly melody, and chases away watchful fiends.

Oh thou good name! Oh thou sweet name! Oh glorious name! Oh healthful name! Oh name to be desired! Wicked spirits may not abide thee, when they behold Jesus, either in mind, or hear him named in mouth. I sought to love Jesus, and ever the more I grew perfect in his love, so much the sweeter his name savoured to me. Therefore, blessed be the name of Jesus, for ever and ever, and so be it. Amen.

### CHRIST THE END AND ADVOCATE OF THE LAW.

THIS sentiment is often expressed in the gospel, and has been repeatedly placed before the readers of the GOSPEL HERALD, and the importance of the subject requires it should yet appear. The remarks about 'to be made will be in reference to Rom. x. 4. There is some difficulty in this doctrine, and there is reason to fear it is too often misunderstood, because it is misrepresented. Some have carried it too far, and others not far enough. Some seem to turn the gospel into a law by making it the duty of all men to be saved, while others are for turning law and duty entirely out of doors, for they will have nothing to do with either. Thus the happy medium has been missed, truth has been sadly mangled, and danger has been introduced. How desirable to observe necessary distinctions! May the Lord direct the writer, and bless what is written to the reader.

The law, alluded to in our leading words, is not the ceremonial law, under which many beasts were slain and offered on the Jewish altar, when numerous burdensome rites were ob-

served, which made no real atonement, procured no pardon, and saved no soul; but they pointed to Calvary, where all these things were done by the one great sacrifice of the Son of God; and thus he became the end of that law. But it is the moral law of God, as given first to Adam and all mankind in him; and afterwards by Moses, which is meant. This law requires a sinless nature, and perfect obedience to all its precepts, and in case of the least defect condemns to eternal death. By this law it appears we are all undone, in a dreadfully helpless and hopeless condition. The law is unalterable in its demand; will accept of nothing less than its due, nor speaks a word of mercy; it says nothing of a Saviour. All it can do for a sinner is to condemn and destroy. But

The gospel tells us of all we want. 'Christ is the end of the law for righteousness to every one that believeth; he came not to destroy the law, but to fulfil it.' (Matt. v. 17.) In him was no sin; his full conformity of nature, his perfectly obedient life, and his sufferings and his

death, fulfil both its precept, and penalty. Thus it was magnified and made honourable. It was honoured far more by his obedience than it could have been by all the sinless service of man and angels; for his obedience was the righteousness of God. (Rom. x. 3.) It was wrought, appointed, approved and accepted of God. It was rejected by the Jews, but it is imputed by God, and applied by his Spirit, to all the friends of Jesus, and gladly received by them that believe in him. In his righteousness they are justified for ever. To all such he is the end of the law, as a covenant of works; the end of it, as a rigorous rule of justification; the end of its condemning power, the end of its killing curse, and the end of it as a ministration of death. Is not this enough? One would think every wise and humble believer would say it is; but some say it is not.

Some would remove the command as much as the curse. But before I agree to that, I must enquire of Christ himself. What does he say on the subject? I believe he has the highest right to my regard. By the law he has given in the New Testament let me abide. This is the rule by which to decide the matters. From this there can be no safe departure. In Matt. xxii. 40, we find him teaching two commandments of the law—love to God, and love to man. This proves he did not mean to put an end to the commands of the law in his kingdom. And what good man would be free from obligation to love God and his neighbour? The law in this sense must remain for ever. And where is that false and fearful spirit that will dare to deny it? In Matt. vii. 12, we find his counsel to his disciples is, to do to others as as they would others should do to them; for this is the law and the prophets. Thus it is clear as the sun, the law is intended by Christ as a rule of conduct to his people. In

Matt. v. 19, he tells us, 'Whosoever shall break one of the least commandments, and shall teach others to do the same, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' Can anything be plainer than this? Agreeably with this doctrine, the Apostle Paul says we are '*under the law to Christ*.' 1 Cor. ix. 21. If you ask him what law he means, he tells you in Rom. xiii. 9. Now, though the law, as a commanding rule, may seem to some inconsistent with Christ, being the end of the law, it requires only that we distinguish between the law as an old covenant and a new command; between the law as it is given by Moses to the unbelieving world, and the law as it comes through Christ to his believing people; between the law coming to Christ as a rule of justification, and the law coming from Christ as a rule of sanctification. Thus viewing it, there is no contradiction, but the whole is quite harmonious. But the law without Christ, and Christ without the law (as held by some), would both be dangerous.

To the law as a rule of sanctification from Christ, various objections have been raised; but, as far as I have heard, they are weak, and very inconclusive, and may be easily answered. Some say the precepts of Christ is their rule; but we have already proved a part of his precepts are the same with those in the law. It is said the commands of the law are few and insufficient for every purpose; to which I reply, though they are concise, they are very comprehensive; and if they were not, they are excellent as far as they go, and ought not to be rejected. If any should say we are under the curse if we follow the command of the law, I can only repeat what was before proved, namely, the command is given and the curse is

gone. If it be urged that the law as a rule is contrary to Christian liberty, and brings into bondage, I must remark, Paul himself served the law, and he enjoyed as much liberty as any man; and the more I love and obey the law of God, the more I am free from the fear of the curse. Some object to the law as their rule because they can never fully keep it; but a wise workman knows his rule must be straight if his work is ever so crooked. Some say the gospel is their rule, but this is more likely to be their life and strength, in which

*Little Gransden, Aug. 16, 1851.*

their work is done, than the rule that measures it. Some talk of the law of love, liberty, life and conscience, and anything sooner than the written word of God; but I believe all their experience is wrong unless it can bear the light of revelation. My experience must be tried by the Bible, and not the Bible by my experience. We conclude, then, that a man is justified by faith in Christ's righteousness, without the deeds of the law; and that he is sanctified with them, through the spirit of holiness.

THOS. ROW.

### THE GOOD SHEPHERD AND THE BELIEVING SHEEP.

Analysis of the 23rd Psalm.

1. *Belief*—‘The Lord is my Shepherd.’

2. *Faith*—‘I shall not want.’

3. *Enjoyment*—‘He maketh me to lie down in green pastures.’

4. *Peace*—‘He leadeth me beside the still waters.’

5. *Cure*—‘He restoreth my soul.’

6. *Instruction*—‘He leadeth me in the paths of righteousness, for his name's sake.’

7. *Assurance*—‘Yea, though I walk through the valley of the shadow of death, I will fear no evil.’

8. *Divine Presence*—‘For thou art with me.’

9. *Consolation*—‘Thy rod and thy staff, they comfort me.’

10. *Providence*—‘Thou preparest a table before me, in the presence of mine enemies.’

11. *Grace*—‘Thou anointest my head with oil.’

12. *Gratitude*—‘My cup runneth over.’

13. *Final Perseverance*—‘Surely goodness and mercy shall follow me all the days of my life.’

14. *Glorification*—‘And I will dwell in the house of the Lord for ever.’

FRATER IN FIDE.

### HINTS TO CHURCH MEMBERS ON THEIR ATTENDANCE AT CHURCH MEETINGS.

1. Let as many as possibly can, attend; even though the meeting should be of a painful character, as such meetings will occur in this imperfect state.

2. Let all be there in time, if practicable, that all may join in the devotional exercise, and thereby be the better prepared to attend to the business part of the meeting in the fear of the Lord: for he that has had his heart softened in prayer, is most likely to retain a becoming spirit throughout the meeting,—

angry feelings do not generally arise immediately after soul intercourse with God. He that prays most will quarrel least.

3. Let all bear in mind that their gathering together on these occasions is as a family gathering, and that what is done in the family circle is not to be talked of abroad: let church matters be kept within church circumference.

4. Let each respect his brother's opinion; and if he must differ, let it be done respectfully and courteously,

but in no case angrily: 'Let each esteem other better than themselves,'—the way to be respected is to respect others. He is not wise who is determined to carry his own point, in opposition to the major part of the brotherhood; we must conceive that others have wisdom as well as ourselves, and that each has a right to speak, and ought to be listened to patiently.

5. Let not matters which have not been objected to at church-meetings, be objected to afterwards, nor talked of in an unkind manner by members who might have been there, but were not. He that is too

indifferent to attend ought not to find fault with what is done by those who do attend.

6. Let nothing be proposed for adoption at church-meetings, without thoughtfulness, and a hope that it may be for the general good; and certainly nothing on which God's blessing cannot be sought.

7. Let each one be determined to keep his own temper, watch his own words, examine his own motives, and he will have but little to fear from others, and others will have but little to fear from him. 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

G. W.

### ENGLISH TRAVELLERS AND FOREIGN CHURCHES.

'Therefore, as ye abound in everything,' &c. 'And God is able to make all grace abound toward you.'—2 Cor. viii. 7, and ix. 8.

THIS being the last piece of Appendix I have to add to the present volume, I would desire to close its pages with a question to my readers—a statistical question—which, I doubt not, is being accurately determined for us elsewhere, and which, therefore, it seems to me, our time would not be wasted in determining for ourselves.

There has now been peace between England and the continental powers about thirty-five years, and during that period the English have visited the continent at the rate of many thousands a year, staying there, I suppose, on the average, each two or three months; nor these an inferior kind of English, but the kind which ought to be the best—the noblest born, the best taught, the richest in time and money, having more leisure, knowledge, and power, than any other portion of the nation. These, we might suppose, beholding, as they travelled, the condition of the States in which the Papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to

dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that he who gave peace upon earth, and gave it by the hand of England, expected this much of her, and has watched every one of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller nor his courier were at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account-book, a great sum, the certain portion, whatever it may be, of this thirty-five years' spendings of the rich English, accounted for in this manner:—

To wooden spoons, nutcrackers, and jewellery, bought at Geneva, and elsewhere among the Alps, so much; to shell camoes and bits of Mosaic bought at Rome, so much; to coral horns and lava brooches bought at Naples, so much; to glass beads at

Venice, and gold filigree at Genoa, so much ; to picture, and statues, and ornaments everywhere, so much ; to avant-couriers and extra post-horses, for show and magnificence, so much ; to great entertainments and good places for seeing sights, so much ; to ball-dresses and general vanities, so much. This, I say, will be the

sum on one side of the book ; and on the other side will be written,—

To the struggling Protestant Churches of France, Switzerland, and Piedmont, so much.

Had we not better do this piece of statistics for ourselves, in time ?—  
*From Appendix xxv. to the 'Stones of Venice,' by J. RUSKIN, ESQ., M.A.*

## 'The Excellent of the Earth.'

MR. JOSEPH SWAIN, OF WALWORTH.

(Continued from page 235.)

Soon after this, Mr. Swain was called to preach at East Lane, Walworth, now called 'East Street,' where brother Moody is at this time pastor. There his labours were much blessed, so that he had many seals to his ministry ; and, in the month of September following, a church was formed, consisting of twenty-seven members ; who, feeling their hearts drawn to him, and seeing multitudes flocking to hear the word, unanimously requested him to become their Pastor ; which office he accepted, and was solemnly ordained to the oversight of them in the Lord, February 8th, 1792. In this new relation, God abundantly blessed his labours : many believed, and were turned to the Lord. Galleries were soon required in his chapel, then an enlargement, and again a third enlargement was contemplated, just before his illness which terminated in his death.

Mr. Swain had not a strong constitution, yet he usually preached three times on the Lord's day, and two lectures in the week, besides occasional services, in which he trusted his ministry might be blessed to his fellow sinners. The reason of his regular services being so numerous was this ; before he accepted the call from the church at Walworth, he had engaged (at the request of many friends) to preach a lecture at Devonshire Square, on the evenings of the Lord's day, and Wednesday ; these services were well attended, and made a great blessing to many ; indeed our brother used to consider his lectures at Devonshire Square were a nursery to his church at Walworth ; and the *writer* has met with some, now gone to glory, who received

their first serious impressions, under Mr. Swain, at Devonshire Square. In that exercise, he seemed most at home ; and, as he frequently enriched his discourses with his own fragrant experience, many desired to hear the *whole of it*, and therefore requested him to embody it in the shape of a sermon ; with this request he complied, and took for his text, Psalm lxi. 16, 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' One of the favoured hearers on that occasion, told the writer, he never could forget the joyful animation of his countenance while delivering the discourse—the rich spiritual unction which accompanied the eloquence of his tongue, nor the heavenly delight with which the lecture was heard. It was, indeed,

'A young heaven on earthly ground,  
And glory in the bud.'

Mr. Swain was so highly favoured by the presence and blessing of his gracious master, generally, that frequently when he has returned home from preaching three times, he has exclaimed, 'O this is sweet work ! if my strength would hold out, I should like to preach a *fourth time*.' He has, indeed, abundant encouragement in his work ; for, in the short space of *four years*, his church, which at first consisted of *twenty-seven members*, amounted to upwards of *two hundred*.

Still, if any one from the foregoing suppose Mr. Swain had no troubles in relation to his ministerial work, he is greatly mistaken. An extract or two from his diary will show he was, at times, deeply tried, and which (under

God), might materially have conduced to his acceptableness, and usefulness.

'Saturday, June 27th, 1795.—Repeatedly interrupted in the morning: poorly and dull in the former part of the day; but the Lord has graciously granted me some degree of calm hope in him this evening. I feel that I need a revival of the work of grace to abide with me. O that the Lord may be pleased to grant it! I have suffered much of late, through several roots of bitterness springing up in the church: but the Lord has graciously appeared for us, and removed my fears on that account in a measure. I have also been much exercised of late, for fear I should get at a distance from God, and so be the means of half-starving the flock. O what solemn work is the work of the ministry! Fresh discoveries of my own depravity and infirmities sometimes almost shake my hopes to the root. Yet I must say, if the work of Christ in his vineyard, and the enjoyment of his salvation, are not my chief concern, I know not what is.'

The next day, being Lord's day, June 28, he wrote as follows:—'I have several times lately had my intention thwarted, as to the subjects I have proposed to preach from, and as to order, and place. This evening was much tired, and rather alarmed in my own mind in secret, because I could not get my subject so deeply impressed upon my mind as I could desire. But it constrained me to be earnest in prayer for the Lord's help, and he enlarged my heart and my steps under me; so that I was obliged to leave the latter part of my subject till next Lord's day. I think I have tasted more bitter herbs lately than usual; but I have also enjoyed some sweet moments in hoping to reap in due season. I desire to begin afresh to learn three things. *Self-denial; patience* in ministerial labours, and *sweetness of temper*.—*Lord teach me all these.*'

When viewing the dispensations of Divine Providence, especially in relation to the management and removal of his ministers, how forcibly does the language 'Jehovah recur to our minds: 'My oughts are not your thoughts; neither: your ways my ways, saith the Lord.' Looking at such an active, spiritual, low, holy, useful man as Joseph Aikin, we are ready to exclaim with the

Pious Watts, in relation to a minister in his day,—

'Almighty God, command his stay,  
Stretch the dear months of his delay;  
O! we could wish his age were one eternal day.'

Not so, however, were the thoughts of our God; scarcely were four years passed over him, ere he was the subject of debilitating affliction; but nothing was thought of it, nor even of that disorder which carried him off in about fourteen days. Mr. Upton, in his funeral sermon for him says:—'Both he and his friends were equally inapprehensive of his life being in danger. The frame of his mind was serene and comfortable. On the first Lord's day of his confinement, he felt much for his beloved church, it being ordinance day, and there were some to be received into the church. Two of Dr. Watt's sermons were read to him; and he said they had been the means of his enjoying some nearness to God in prayer: he also said to a friend, he hoped it was a sanctified affliction. It is grievous to know, that, during the greater part of his affliction, which terminated in his death, he was under the power of strong delirium. Yet we are thankful to our God, that the very day week preceding his death, he was very collected and happy, saying, 'Now I can give advice to afflicted persons, when I visit them, to call up to their recollection the Scriptures they have read, instead of worrying themselves to read.' In the evening he had a violent fit of delirium, which left him apparently senseless for some hours. When he came to himself he conversed in a very peculiar manner, as though he had been taking a retrospective view of his whole life. Upon Mrs. Swain coming into the room, he said, 'O my dear, I have been offering some petitions to God for you, which I am sure will be answered; I am sure they will be answered.'

On the Saturday-night following, he was favoured with the full use of his reason, for about three hours, and conversed as a dying man. To Mrs. Swain he said: 'O my dear, I perceive I have been under a mistake; I thought I was getting better, but I now feel I am very bad. I have been seeking the Lord about my case, and can get no other answer than this; "Set thine house in order, for thou shalt die, and not live." On seeing her much affected, he said, 'O, my dear,

don't grieve; the Lord can make you a happy widow: you were happy in the Lord before you knew me, and he can make you happy when I am gone. He reminded her also of a Christian friend who had been greatly comforted and supported under the loss of a valuable husband. He then exclaimed, 'O my dear Redeemer! am I coming to thee so soon? Is my work done? It is just fourteen years since I knew thee, Lord. If it were thy will, I should rejoice to labour a little longer with the dear people; yet not my will, but thine be done.' He then took his wife by the hand, and prayed very fervently for her, and for the dear children; also for the church at Walworth, and for those who attended his lecture at Devonshire Square. After this he conversed for a short time upon temporal things; then returning to the solemn subject of death, said, 'I am not afraid to die; I have not the shadow of a doubt; I know that I shall receive my crown. Yet I should be glad to be engaged in my Lord's work a little longer, if it were his will.' The next morning, which was the Lord's day, he was much in prayer for the church, and went as regularly through, as if he had been in public; but his delirium soon came on violently, so that he could not converse many minutes together; but he was observed to be frequently engaged in ejaculatory prayer. What a mercy, that before the fatal disease commenced, he 'knew whom he had believed;' and had been able to commit his immortal all into his hands. And what a blessing for the believer, that neither bodily disease, nor mental derangement, is able to separate him from 'the love of God which is in Christ Jesus our Lord.'

After being thus greatly afflicted for *twelve or fourteen days*, he was dismissed from all his cares and sorrows, sufferings and pains, and received into the bosom of eternal bliss—there, and then, and for ever to realize that heavenly joy, which he has so beautifully described in several of his hymns, especially Hymn 106 \* which we feel impelled to insert, and trust it will be read with pleasure.

Oh, how the thought, that I should know  
The man that suffered here below,  
So manifest his favour;

\* These are re-published by Palmer, Paternoster Row.

For me, and those whom most I love,  
Or here, or with himself above,  
Does my delighted passions move,  
At that sweet word for ever.

For ever to behold him shine;  
For evermore to call him mine.

And see him still before me;  
For ever on his face to gaze,  
And meet his full assembled rays,  
While all the Father he displays  
To all the saints in glory.

Not all things else are half so dear  
As his delightful presence here;

What must it be in heaven?  
'Tis heaven on earth to hear him say,  
As now I journey, day by day—  
'Poor sinner, cast thy fears away,  
Thy sins are all forgiven.'

But how must his celestial voice  
Make my enraptured heart rejoice,

When I in glory near him;  
While I before the heavenly gate,  
For everlasting entrance wait,  
And Jesus, on his throne of state,  
Invites me to come near him.

'Come in, thou blessed, sit by me;  
With my own life I ransom'd thee;  
Come, taste my perfect favour;  
Come in, thou happy spirit, come,  
Thou now shall dwell with me at home,  
Ye blissful mansions, make him room,  
For he must stay for ever.'

When Jesus thus invites me in,  
How will the heavenly hosts begin  
To own their new relation;  
'Come in, come in—the blissful sound  
From every tongue will echo round,  
Till all the crystal walls resound  
With joy for my salvation.

Mr. Swain departed this life, April 14th, 1796, in the *thirty-sixth* year of his age.

His mortal remains were interred in Bunhill-fields Burying-ground, attended by thousands of spectators, multitudes of whom were deeply affected, to think they should neither see his face, nor hear his voice any more. Mr. Abraham Booth delivered the address at the grave; and on the following Lord's day two funeral sermons were preached for him; one in the afternoon, from John xiii. 7, on the 'Mysterious conduct of Divine Providence;' the other in the evening, by Mr. James Upton, from Acts xx. 36—38, on the 'Sorrowful Separation of the faithful Pastor from his affectionate Flock.'

We are not aware Mr. Swain published anything of importance in prose, besides his 'Essay on Church Fellowship and Social Religion,' which has usually been published with his hymns. His poem on *Redemption* has passed through

many editions, and been extensively read with great delight. Perhaps, the following quotation from it will afford pleasure to those who do not possess it :—

'I love to think of heaven, where I shall meet  
My fellow travellers; and where no more  
With grief or sin my mind will be disturbed;  
Where holy saints, and holy angels dwell,  
In constant harmony and mutual love.  
But when my heart anticipates the sight  
Of God incarnate, wearing on his side,  
And hands, and feet, those marks of love divine  
Which he on Calvary for me endured!  
All heaven beside is swallowed up in this;  
And he who is my hope of heaven below,  
Appears the glory of my heaven above.'

Our author's hymns are very extensively known in the Christian church, and have been very freely used by compilers of selections during the last thirty years. The hymn books of Mr. Stevens and Mr. Denham are greatly enriched by them, to the no small joy of the devout worshipper.

The writer of this sketch can never forget the heavenly delight which one of those hymns was the means of affording his soul many years ago, in a time of great suffering, especially the following verse :—

'Shall I then impatiently fret,  
And murmur beneath his kind rod?  
His love and his mercy forget,  
And fly in the face of my God?  
Oh, no! in the strength he has given,  
And pledged his own word to bestow;  
I'll fight through my passage to heaven,  
And sing of his love as I go.'

What shall we then say respecting his (to us) premature death—his death, at the age of *little more than thirty-five years*, and just *fourteen years from his being called* by grace, and *five years* from his call to the ministry; and that, too, just at the time his ministry was being blessed, his counsel sought, and the hearts of hundreds were anticipating increasing usefulness, as the result of expanded mind and matured experience? What shall we say? his gracious Master has furnished us with a reply :—'*What I do thou knowest not now, but thou shalt know hereafter.*'

With the following grand and deeply humbling observations from the celebrated *John Howe*, we close our biographical sketch of Joseph Swain.

'The God of the spirits of all flesh can raise up instruments as he pleases, and will, to serve his own purposes, though not ours. He will also have it known that though he *uses* instruments, he *could do without them.*

'It is a piece of divine royalty and magnificence, that when he hath prepared and polished such a utensil, so as to be capable of great service in the church, he can lay it by without the least *injustice to that, or loss to himself.*'

God give us grace to work while it is called day, and accept us at last. Amen.

PHILIP DICKERSON.

## Reviews and Criticism.

**THE SILENT PREACHER.** *A Series of Scripture Meditations, connected with Christian Experience:* by MISS RERENHAPPUCH HUNT. Nos. 1 to 6. London: Houlston and Stoneman.

THIS work, which is issued in monthly parts, is designed for the encouragement of the 'mourners in Zion.' But while we respect the motive which prompted its publication, and would not discourage the authoress from future attempts, we cannot say much in praise of its style or execution. Among the subjects chosen are '*The greatness of God's love;*' '*Redeeming Love and Cleansing Blood;*' '*The Blessedness of Faith and Hope in the Lord;*' '*The Lamentations and Consolations of the Renewed Soul,*' etc. These are not treated

with great originality or merit, and the style is far too rambling and wordy. The remarks made, however, are invariably scriptural, and deeply experimental; and, if Miss Hunt would acquire a pointed, condensed, and original style of writing, before again venturing into print, she would greatly contribute to her success and usefulness.

**A MANUAL FOR THE LORD'S POOR;** or, *the Pastor's Offering to the Household of Faith;* by CORNELIUS SLIM, Minister of Providence Chapel, Maidstone. London: B. L. Green; Maidstone, W. Syckelmore.

MR. Slim has done good service for those of the Lord's people who are prevented

from attending the public ministry of the word—for such, this little manual is principally designed, whose age, afflictions, or necessary absence from the house of God, 'deprive them of the regular enjoyment of sanctuary services on the Lord's day.' To all others also these discourses will be welcomed, who love a free-grace gospel, and delight in the experimental sweetness and practical efficacy of the truth as it is in Jesus. In the selection and discussion of his subjects, the author has showed *variety*, and brevity; and frequently the texts are opened, and illustrated with pleasing simplicity and discursiveness. The work is being published in 12 monthly numbers, and will be completed in December. We are glad to hear that our brother Slim is encouraged by the sale of this production. And for the sound and solid matter it contains, we earnestly desire for it a very extensive circulation.

**THE DOCTRINE OF THE ATONEMENT,**  
*In a Letter to a Friend, by the late*  
SAMUEL BOWLES. Newcastle-upon-Tyne: G. B. Richardson, Clayton Street, West.

THIS is well written letter, containing a just view of the Atonement of Christ, enforced by the most convincing proofs of the fallacy of the Arminian tenets on this subject. We are particularly pleased with this short defence of a doctrine that constitutes the views and glory of the gospel, and earnestly recommend its perusal.

**FALSE TEACHERS.** *A Tract for the Bishop of London, wherein Regeneration in Baptism is shown to be a Fable: by* WILLIAM MUSKETT. London: Aylott and Jones, 8, Paternoster Row.

NUMEROUS publications on this important subject have here recently issued, and we think too much cannot be done to expose the fallacy, which, barefaced as it is, is more widely disseminated than many are wont to inquire. It is a fact deserving the most solemn consideration, that in every part of the kingdom, especially in the rural districts, the most assiduous pains are being systematically taken to indoctrinate the minds of the people with the monstrous dogma of baptismal regeneration. Influences are

daily at work in relation to parochial schools, lectures, and even charitable institutions, the direct design of which is to root this heresy in the minds of the innocent and unsuspecting. A new kind of ecclesiastical despotism is sought to be erected on the basis of *sacramental efficacy*, and the fetters are thus rivetted on the souls of thousands.

The doctrine of Baptismal Regeneration is taught in high places, and has been endorsed by the Bishop of London, in a charge delivered to his clergy in November, 1850. His lordship then affirmed that 'the Church asserts that an infant is made in, and by baptism (and not before or after), a member of Christ, a child of God, and an inheritor of the kingdom of heaven.' This declaration forms the basis of the remarks on the subject in the little work before us. The author, it is needless to say, triumphantly refutes the three distinct propositions involved in the Bishop's assertion:—

1. That regeneration never takes place *before* baptism.
2. That regeneration never takes place *after* baptism.
3. That regeneration always does take place in the act of baptism.

In reviewing the above propositions, Mr. Musket appeals almost solely to the word of God, where he adduces an overwhelming account of direct and Scripture proof of their falsity. We cannot make any quotations, but sincerely wish that the Bishop of London, and every other advocate of the delusion exposed herein, were obliged to peruse these pages.

**THE CHRISTIAN WORLD UNMASKED.**  
*Come and Peep. By the Rev. JOHN BERRIDGE, A.M. etc. etc. A new Edition, carefully compared with the Third Edition, published by the Rev. J. Berridge himself in 1774.* London: Aylott and Jones, 8, Paternoster Row, 1851.

WE are right glad to meet this old friend in a new dress. The works of Berridge delighted us in our early days, for the vein of humour and facetious pleasantry which runs through all he said and wrote; and which combining, in a most remarkable manner, with his earnest, solemn, and faithful representations of divine

truth, render his production peculiarly attractive and instructive. During the first years of his clerical functions at Stapleford, Cambridgeshire, and Everton in Bedfordshire, he was a total stranger to the grace of God, and the gospel of Jesus Christ; but an effectual change having been wrought in his heart, it was soon made manifest, by the fervour, zeal, and constancy of his ministerial labours—not only in his own parish, but, in violation of all canonical rules and clerical etiquette, fired with apostolic ardour, he became an itinerant preacher through the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon, frequently proclaiming the glad tidings of salvation in the open air, to assemblies consisting of thousands of people.

As may be supposed, such *undignified* proceedings soon brought him into disrepute with the ecclesiastical authorities, and at length he was cited before his lordly diocesan, by whom he was threatened with certain pains and penalties, if he did not promise to desist from his irregular practices and intrusive visits to the parishes of other clergymen. Berridge was steadfast and unmoveable. In reply to his lordship's threat of incarceration in Huntingdon gaol, he said: 'As to that, my lord, I have no greater liking to Huntingdon gaol than other people, but I had rather go thither with a good conscience than live at my liberty without one.' Threats proving ineffectual, the bishop changed his mode of attack, and began to *entreat*. 'Berridge,' said he, 'You know I have been your friend, and I wish to be so still. I am continually teased with the complaints of the clergymen around you, only assure me that you will keep to your own parish; you may do as you please *there*. I have but little time to live; do not bring down my grey hairs with sorrow to the grave.' On retiring from this interview, Berridge says, 'I entered a private room, and immediately fell on my knees. *I could bear threatening, but knew not how to withstand entreaty*, especially the entreaty of a respectable old man.'

Such was the author of the 'Christian World Unmasked,' a work that lays open to view the religious faith and opinions of *multitudes*, who, bearing the Christian name, are living under the awfully de-

ceptive influences of *national* Christianity—ignorant of God and his righteousness—'having the form of godliness, but denying the power thereof'—and living without hope, and without God in the world.

The great and glorious truths of the gospel of Christ are herein illustrated and enforced, in a manner that shows the author to have been deeply acquainted with the word of God, and richly imbued with the savour of the knowledge of Christ; while the wretched subterfuges in which the self-righteous resort for shelter and safety, are sought out and demolished with skilful and unsparing hand. The whole work breathes a spirit of lively humour, earnest solemnity, and intense desire to win the heart to the knowledge and love of Christ. We earnestly recommend this engaging and instructive book to our *youthful* readers, and sincerely hope this new edition will find its way to the families of those whose opportunities for reading are few, and whose fire-sides, during the approaching winter, may be enlivened by the familiar dialogues, facetious wit, and friendly companionship of the old vicar of Everton.

---

OLIVER CROMWELL; *or, England in the Past viewed in Relation to England in the Present.* By the Rev. JOSEPH DENHAM SMITH, of Kingstown. Fourth edition. London: Snow, Paternoster Row.

This lecture was delivered by the author during the late season of 'Papal Aggression,' to the members of the 'Dublin Young Men's Christian Association,' and, having excited much interest, was published, at the 'request of numerous friends and citizens,' the author 'knowing no *shilling* book favourable to Oliver Cromwell.' The lecture will amply repay perusal. The fact of a fourth edition being called for in the space of four or five months, speaks greatly for its merits. As a popular and really *cheap* epitomé of the life of one of the 'great departed'—a master spirit of the age in which he lived—and whose *real* character is only now beginning to be rightly understood and appreciated amongst us, we commend this lecture to the attention of our readers.

THE FIFTEENTH ANNUAL LETTER from the Ministers and Messengers of the Worcestershire Association. 1851.

THERE are 12 churches in this Association, comprising 1165 members, and 1803 children taught in their Sabbath Schools. Clear increase last year, 17.

The subject of the letter is, 'Christian Union, and the Conversion of the World.' We have read it with much pleasure. In doctrinal sentiment the churches appear to adhere to the distinguishing truths of the gospel; at least, the present letter contains nothing that would lead us to suppose otherwise. It represents 'two errors into which the church has been liable to fall, in her endeavours to secure union: one, the requirement of extended uniformity of belief; the other, a total disregard to diversity of opinion.' Their remarks on the latter topic induces the supposition that the Association is founded on the principle of *Strict Communion*. 'Others,' it is said, 'would desire the renunciation, by all Christians, of their distinctive peculiarities, or, at least, silence respecting them; the Baptist, the Independent, the Presbyterian, are to disregard their characteristic opinions, and unite with all who call themselves Christians.'

'But every part of Christianity is valuable—every doctrine and rite must be conscientiously maintained,' etc. etc. We heartily concur in these remarks, and hope the churches of the Worcestershire Association are found contending for the primitive order of the churches.

PORTRAIT OF MR. JOHN FOREMAN, Minister at Mount Zion Chapel, London. Size of Plate, 9½ in. by 12 in. Engraved by J. Cochran, Esq.

WE beg to call the attention of our readers generally, to this excellent portrait of our esteemed brother Foreman. The likeness is unmistakably correct, and the execution is worthy of the subject, being in the highest style of the art. To those who know the abundant labours, the unwearied zeal, and the great usefulness of our brother, we need say nothing in his favour; and we doubt not that many, both in town and country, will feel anxious to avail themselves of this opportunity to obtain a faithful transcript of his well-known features. We would strongly recommend all who can to take a proof on India paper; as being much superior to the others, while the additional expense is but small.

## Intelligence.

### Baptisms, Recognition, etc.

BRADFORD, WILTS.

THE pastor of the Old Baptist Church here, baptized three sisters in the Lord on Lord's day, Oct. 19, in the river Avon. As usual, the large assembly were very orderly, and the ordinance exceedingly impressive.

OPENING OF A NEW BAPTIST CHAPEL, BUNGAY, SUFFOLK.

On Tuesday, Oct. 7th, the above chapel was opened for the worship of God. It measures 54 by 36 inside, with one gallery for Sunday School, and very convenient vestries. The building is substantial and very neat; the site very eligible, being convenient for all parts of the town. The ground, which is freehold, cost £110, the contract for the building £515, the extras, conveyance, laying on gas, &c., will amount together to about £675. Towards this the sum of £230 has already been

raised, chiefly by the friends. They have the promise of a loan for £300, which will leave about £150 to raise; and believing, as we do, that the members of this interesting cause have done all they could, from the first until now, we do most strongly recommend this case to the sympathy and support of all men of God desirous of supporting the truth as it is in Jesus. The day was fine; the attendance good. Brother Wright of Beccles preached in the morning from Isa. xxii. 23, 24: 'I will fasten him as a nail in a sure place,' etc., a very excellent sermon. In the afternoon brother Cooper spoke from Rom. vi. 8—10, and in a very lucid and powerful manner explained the doctrine of Christ's death and resurrection. In the evening brother Collins spoke from Psa. cxviii. 25: 'O Lord, I beseech thee, send now prosperity.' In the evening the place was crowded. The collections were good. The Baptist cause in Bungay has now assumed a position it has long deserved, and for which its friends have prayed. For the encouragement of the friends who sustain the Home Mission, they may deem this cause among its fruits.

## NETTLETON.

On Sept. 7th five persons were baptized in their usual beautiful Baptistry in a fine mill stream. Mr. Denmon of Bath, preached from Acts ii. 41. Mr. Bourne of Grittleton immersed them, and Mr. J. Holbrook, their minister, received them, giving them the right of fellowship at the Lord's Supper in the afternoon, and preached in the evening from Rom. vi. 5. The friends with their neighbours seem to have had a high Sabbath.

## BLACKMORE, ESSEX.

On Lord's day, Sept. 21, five persons were baptized on profession of faith in Jesus. It was a solemn season to many. May the Lord add many witnesses to the power of his grace in this dark place of the earth!

## LITTLE GRANSDEN.

The Anniversary at the above place was held on Tuesday, Sept. 23, 1851. Mr. Foreman preached morning, afternoon, and evening, Mr. Irish having been prevented coming, and such ministers as had been engaged to speak in the afternoon, with some other private friends, expressing a wish that Mr. F. should preach, and he being willing to do so, it was agreed the first arrangement that had been published should be altered. Mr. F. took the whole service in the morning, excepting the hymns being read by the minister of the place. Mr. Alderson of Willingham read and prayed in the afternoon, and Mr. Barker of Fenstanton read the hymns. Mr. Whiting of Needingworth read and prayed in the evening, and Mr. Barker again read the hymns. Mr. Foreman was much helped, and was heard with pleasure and profit by myself and many others. A great many persons were assembled in the large tent kindly lent for the occasion by Potts Brown, Esq. The several collections amounted to £13 3s. 10d.. Thus the dear Lord, from whom all blessings flow, has again granted us a good day. His name be praised! And we wish hereby to express our warmest thanks to all our friends who have favoured us with their company and kindness. T. Row.

## NOTTING HILL.

The corner stone of the New Baptist Chapel, in Johnson Street, Notting Hill, was laid on Monday afternoon, Oct. 13th, 1851, by Mr. Foreman, of Mount Zion Chapel, Hill Street, Dorset Square. It was announced that Mr. Foreman and Mr. Wells would jointly perform that ceremony,

but illness prevented Mr. Wells being present. Shortly after three o'clock, the company having assembled in goodly numbers on the ground, the service was commenced by Mr. Williamson giving out an appropriate hymn by Doddridge, and Mr. C. H. Coles, of Brentford, then asked the Lord to bless the service to the people gathered together. Mr. Foreman commenced the address in his usual affectionate way by saying,—‘Friends and neighbours in an assembly like this, people have gathered together from different motives; some from curiosity alone; others to see what is being done; some perhaps out of envy; but I trust the greater part have come prayerfully desiring the blessing of God to rest upon the whole. When the foundation of the second temple was laid, many were the foes around, who sneered at the work, but the Lord was all sufficient, and there was great rejoicing. I do not see why we also should not rejoice to-day, for who can tell what God intends to do in this place. When the people of old were weak handed, God declared the desire of all nations should come; when in poverty, he said, “The gold and the silver are mine;” when they wondered where they should obtain the animals for sacrifice, he said, “The cattle upon a thousand hills are mine.” The foes said, “If a fox should run over their stone wall, it would be broken down;” but the Lord said, that the hands of Zerubbabel had laid the foundation of the house, and his hands should finish it, and now as we sowed in hope, may we not also build in hope.’ The stone was suspended over the corner of the wall, bearing the following inscription:—‘This stone was laid by Messrs. Foreman and Wells, Oct. 13th, 1851. The Chapel is for the use of the Particular Baptists.’

P. W. WILLIAMSON, *Pastor.*  
J. COOK, }  
T. ROWLEY, } *Deacons.*

After his address, Mr. Foreman having had the stone lowered, fixed it in its place, and Mr. Williamson then read the confession of the faith of the Church, a copy of which, together with a Bible, was put in a tin case, and placed in a hole in the stone (and cemented with hot pitch). After a few remarks from Mr. Foreman, the hymn ‘All hail the power of Jesus’ name,’ was then sung, and the afternoon service was closed with prayer by Mr. G. Wyard.

A large room, adjoining the ground where the Chapel is being erected, having been kindly lent for the occasion, the greater part of those friends who came to

see the corner stone laid, assembled to partake of tea. There were nearly 300 present. At a quarter before six o'clock in the evening, the meeting commenced by Mr. Williamson, the pastor of the church, giving out the well-known hymn, 'Kindred in Christ, for his dear sake,' etc. Mr. Alldis, of Somers Town, then entreated the blessing of the Almighty to rest on the meeting and all those interested in the cause at Notting Hill. Mr. Williamson then made a few remarks on the origin of the cause, stating that nearly four years ago, the church was formed of six baptized believers, who invited him to become their pastor, they having heard him with profit on previous occasions. They met at first in a very inconvenient room, but they gradually increased, until now the church consists of 30 members, and the room they occupy is not sufficiently large to accommodate the congregation with seats. Mr. Foreman then addressed the meeting in a pleasing manner on the subject of salvation. Mr. Wyard next spoke, encouraging us to persevere in the work whereto our hands were put, and remarking the different way in which the Lord led his ministers, some being engaged in gathering a people, others in feeding those who had been previously gathered. Mr. Alldis observed that he had been pleased to hear the pastor observe that their church meetings had been distinguished by peace and affection, and that, since the formation of the church, they had not had any disagreement at those meetings. This, he said, was as it should be; and he felt sure that when a church is in a healthy state, its meetings are among the most pleasing and profitable seasons. After Mr. Searle of Kingsland had spoken, Mr. Allen addressed the meeting, and gave some excellent advice to the people, first begging them to continue united, and avoid listening to any tale-bearing, as that would have the effect on weakening their affection to each other, and of sowing among them the seeds of discord; secondly, he beseeched the Pastor to continue in prayer, to be diligent in searching the Word, and to avoid preaching personally, or at any particular individual, as the person in fault would most probably be unimproved, while the minds of the weak might be injured. Mr. House made a few remarks on 'The Corner Stone' and the 'Foundation' as being Jesus Christ, the ground of the sinner's hope. The meeting was closed by those present singing 'Dear dying Lamb, thy precious blood,' etc., Mr. Williamson concluding in prayer. Should any of our friends be disposed to contribute a mite

towards this 'house for prayer,' donations will be gladly received by P. W. Williamson, 11, Thornton Terrace, Holland Street, Kensington.

#### JUBILEE OF THE STRICT BAPTIST CHURCH, ILFORD, ESSEX.

The above Church having been formed at Ilford, on the 25th of September, 1801, it was thought that some notice ought to be taken of the fact of its continuance and merciful preservation for so long a period as fifty years.

At first it was intended to hold some special service amongst the members themselves, but it was ultimately considered desirable to give to that service a more public character, and to avail themselves of the unusual opportunity thus afforded, to invite the company and counsel of several standard-bearers of the cross and the members of the surrounding churches generally. It was accordingly arranged that some special services should be held on Thursday, Sept. 25th. They were as follows:—

In the morning an early prayer meeting was conducted in the vestry, from a quarter to seven till eight o'clock.

In the afternoon a more public service was held in the chapel, commencing at half-past two o'clock, when two brethren, one a deacon of the church at Ilford, and the other a deacon of the church at Cumberland Street, Shore-ditch, offered up thanksgiving and prayer.

The pastor then gave a brief outline of the history of the church, from its commencement to the present time.

At a quarter to four brother Bonner occupied the pulpit, and gave us a most interesting and instructive discourse on the subject of 'the Jewish Jubilee as illustrative of Gospel times.'

After the sermon many of the friends present remained and took tea in the chapel, at five o'clock, to the number of 130.

At half-past six, the evening service was opened by brother Smith, of Cumberland Street, offering up a most earnest and appropriate prayer for the Lord's presence and blessing, after which speeches of a lively and interesting character (interspersed with a few verses of hymns and remarks by the pastor from the chair), were delivered by brethren Wyard of Oxford Street, Milner of Shadwell, Kendall of Chadwell Heath, Newborn of St. Luke's, and Meeres of Bermondsey.

The chapel was well filled, and there were several other ministerial brethren present, but the time did not admit of their taking any part in the service. The interesting and delightful services of the day were concluded about nine o'clock, by brother Austin of

Hackney engaging in prayer. It was generally admitted to be a day to be long remembered, for good, and a season of refreshing from the presence of the Lord.

It may not be out of place to add, that, having occasion to go into the chapel after the early morning meeting, I was surprised and gratified to find that the pulpit had been furnished with a splendid new bible, silk velvet cushion, &c., carpet to the pulpit stairs,

and some other little tokens of interest in the Lord's cause and service given, and I have since learned that the subscriptions for this purpose were most cheerfully contributed. May the God and Father of our Lord Jesus Christ, and of all his people in him, bless us and all the Churches of the Saints, with every new and covenant blessing, is the prayer of your's in the gospel,

JAMES WOODARD, *Pastor.*

## Monthly Retrospect.

**NEW COLLEGE, LONDON.**—This institution, intended to combine under one roof and one management, the several academical colleges of the Congregational Body, was opened Oct. 1st, by an inaugural service. Dr. Harris, the principal of the college, delivered a long and eloquent address on the Divine inspiration of the Scriptures, in which he strenuously maintained the plenary inspiration of the sacred volume against all attempts now making to lower its character and claims. This done, the company assembled at a cold collation, and several addresses were delivered by well known speakers of the Independent denomination. On the Monday following a second service was held, at which a discourse was delivered to the students by Mr. Binney. New College is situated at St. John's Wood, a little distance to the north of London, and is a fine stone edifice, the internal fittings being all of oak. It consists of a large library, a laboratory, students' hall, class rooms, lecture rooms, &c. The total cost of the structure is about £20,000. We must, confess we have no sympathy, nor are ever likely to have, with the popular notion of training individuals for the work of the ministry, at public academical institutions. They may, and doubtless *do*, convey scientific knowledge and classical learning, but we believe that the system which supposes that by such means a man may become fitted for preaching the gospel, is not only altogether unscriptural, but highly detrimental to the interests of Divine truth, to the faithfulness of a rising ministry and to the welfare of the church of Christ. Experience has proved such to be the case, nor do we see reason to think that New College will be less free than other institutions of a similar character, from the evils incident to such a system of theological training.

**CHURCH RATES.**—In consequence of the Committee of the House of Commons appointed last session to investigate the question of Church rates, a circular has just

been issued by the Secretary of State to the churchwardens and overseers of the United Kingdom, requesting the following returns. 1. Of the number of rates made or refused from 1833 to 1851, together with the amount assessed to the poor's rate, and the population of each parish, city, or borough according to the census of 1851. 2. Of the suits and other legal proceedings (describing them), which have followed the refusal of Church rates. These returns are required in compliance with a resolution of the House of Commons.

**VOLUNTARY EDUCATION.**—At a meeting recently convened from the various Baptist Churches of Manchester, held at Grosvenor Street Chapel, the Rev. D. M. Evans in the chair, several resolutions were adopted, of which the following is the substance:—That the education of the people is a social duty devolving upon the people themselves, apart from any legislative interference whatever. That, therefore, the only system that can safely be adopted must be based on the voluntary principle, as being most in accordance with the word of God, and the only safeguard of the liberties of the subject; and that, as much misapprehension exists upon this subject, the various Baptist ministers of this town favourable to the object, be requested to deliver a lecture or lectures, with a view to diffuse more widely sound views upon the subject of education, showing the superiority of the voluntary principle over the two schemes now before the public, viz., 'the Lancastrian Public School Association' and 'the Manchester and Salford Local Plan.' Also, that a public conference be held in Manchester, of the ministers and other friends of the Baptist denomination from the surrounding towns of Lancashire and Yorkshire. We commend the above declaration to the attention of our friends, as we think it worthy of imitation by the churches of our connection, who are favourable to the extension of public education upon the voluntary principle.

THE  
GOSPEL HERALD;

OR,  
POOR CHRISTIAN'S MAGAZINE.

‘HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.’—1 TIM. iii, 9.

‘ONE LORD, ONE FAITH, ONE BAPTISM.’—EPH. iv, 5.

DECEMBER, 1851.

Essays.

‘THE RIGHTEOUSNESS OF GOD.’—ROM. i, 17.

THE righteousness of God has two important relations :

*First*, to himself.

*Second*, to us.

As it relates to *himself*, it is that without which he could not be *God*; as it relates to *us*, it is that without which we could not be *saints*.

But as it relates to God, it lies in his *nature*, and is an essential *attribute*; as it relates to us, it belongs to our *state*, and is a perfect *gratuity*.

As it relates to God, it is not without him, but *within* him; as it relates to us, and is the ground of our justification, it is not within us, but *upon* us; *i.e.* *without* us.

Yet we are not justified by the

*essential* righteousness of God, but by the *imputed* righteousness of Christ, who is God.

For the essential righteousness of God differs from the imputed righteousness of Christ.

The first is a *principle*, the second is a *performance*. The first, being a Divine attribute, is incapable of transfer, and therefore cannot be *imparted*; the second, as a federal performance, is capable of conveyance, and is therefore *imputed*. The righteousness of God, as an attribute, does not derive from the *law*, but the law derives from *it*; but the righteousness of Christ, as a *work*, derives from the law, and is commensurate with it. Again, the

*natural* righteousness of God cannot *merit* anything for us, and we are no more justified by the merits of God's eternal justice, than by the merits of his eternal complacency; but the *federal* righteousness of Christ *merits* our justification, and renders that justification a right to the spotless Saviour, and blessing, to his ransomed seed. And herein the essential righteousness of God is revealed, and the imputed righteousness of Immanuel displayed: the first in upholding the law, the second in fulfilling it. Justice *demand*s, and the surety *obeys*. The end of the law was the glory of God; that glory was secured in the person of God's holy Son, and displayed in the perfection of his obedience under it.

The righteousness of Christ is therefore the righteousness of *God*, as the representative of law, and the Father of his people.

1. Because he *provided* it.
2. Because he *approved* it.
3. Because he *accepted* it.
4. Because he *imputed* it.
5. Because he *delighted* in it, justifies for it, receives the chosen family in it, and admits to full participation of pleasures at his right hand for evermore.

It may interest some of your readers, Mr. Editor, if I just remark that the English word *righteousness* is represented in the New

Testament by three Greek words: *Dikaiousunee*, *dikaïoma*, and *dikaïosis*.

*Dikaiousunee* signifies conformity to law, (1.) in the sense of *obedience*, which is *rightness*; and (2.) in the sense of punishment for disobedience, which is *justice*.

*Dikaïoma*, as distinguished from righteousness in the *abstract*, signifies a performance or act of obedience to the ordinances of God; (1.) because those ordinances had a righteous appointment; and (2.) because some of them typically hinted at the righteousness of God. But in Rom. v, 18, it is synonymous with the first word.

*Dikaïosis*, is the act of being justified when put upon trial, and supposes an acquittal from legally preferred charges.

The first word contains the leading idea, and occurs ninety times in the New Testament; the second ten; and the third only twice—(Rom. iii, 25; v, 18.)

Righteousness, as a *work*, is said to *justify*. Hence God is justified by his *works*—by *all* of them—whether of justice or of mercy—towards the sinner and the saint, under both the law and the gospel—in every age and under every dispensation. God is therefore righteous (1.) in making us righteous, and (2.) in declaring us to be so. He is essentially, infinitely, unchangeably, and yet graciously

righteous to his people. Christ is essentially, federally, meritoriously, and efficiently righteous; his people are imputatively, legally, and completely righteous in Christ, through Christ, and for Christ.

This righteousness is the righteousness of God—of the *Godhead*.

The Father contrived it.

The Son procured it.

The Spirit reveals it, and the saint wears it.

The *law* required it.

The *gospel* publishes it.

*Mercy* bestows it.

*Faith* receives it, the believer goes to court in it, and justice befriends him when accused.

It dates from three periods: in the *covenant*, in the *cross*, and in the *conscience*. The first reveals a divine *promise*; the second discloses a divine *performance*; and the third supposes a divine *principle*, accompanied by spiritual illumination.

Moreover, it is distinguished and rendered pre-eminently glorious:

By its *author* :—

By its *nature* :—

By its *extent* :—

By its *objects* :—

By its *duration*, and by the *amount of its influence*.

All this *shows* God to be righteous. He has :

A righteous *Nature*,

A righteous *Son*, and

A righteous *family*.

To which may be added, this righteousness makes everything right :

It makes God right with us, and us right with God :

It makes us right with the law, and the law right with us :

It makes us right with the church, and the church right with us :

It makes us right with the holy angels, and the holy angels right with us :

It makes us right with conscience, and conscience right with us :

Indeed it makes *everything* right above, and everything right below ; in so far as our acceptance, safety, final deliverance from sin, temptation, and present sufferings are concerned—in so far as our present peace, intercourse with God, and endless fellowship are involved. In this righteousness the believer may not only trust but *rest* ; not only wait but *work* ; not only live but *die*.

This righteousness is neither my justification nor my sanctification ; but it is the meritorious grounds of both. It is neither a work done *by* me, nor a principle wrought *in* me, but a property put *upon* me. It is the family robe, accompanied by the family ring, the hidden manna, the white stone, and the new name which no man knoweth, save he who receiveth it. The robe, the

ring, the new name, and the reception, all bespeak royalty. How wonderful is the love of God in its provisions, distinctions, and benefactions !

Permit a few concluding remarks :—

1. *The importance of this doctrine cannot be easily over-estimated.* If properly understood, freely preached, and cordially received, it would correct scores of theological errors, destroy the basis of legal independence, and supply evangelical motives for Christian obedience.

2. If I might offer a suggestion to the public servants of Christ—without supposing a reflection upon any of them—it should be this, viz. :—that they should render this doctrine *singularly prominent in their ministry*. I think the times we live in imperatively demand it; and it would tend—perhaps more than anything else—to weaken the sinews of Popery, arrest its progress, and compel its retreat. Luther staked all the credit of the Reformation upon this point, and declared the Reformation of no essential value without it. Perhaps, Mr. Editor, I should not hazard much, by ascribing the growth of Popery, and the rise of various heresies, repugnant to true godliness, to the imperfect, confused, and infrequent exhibition of this doctrine. From some pulpits we

have moral essays, from some, philosophical disquisitions, and from others, political declamations; while from only a few, comparatively, is this glorious doctrine set forth; and even in some of these, it is either crippled or confounded with extraneous matter.

3. In case this doctrine was more generally understood and embraced, would not many of the fears and doubts of God's saints speedily vanish, the age of morbid experience pass away, and the unsafe practice of pandering to the weakly cravings of unhealthy feelings, under pretence of 'comforting the dear family of God,' soon disappear? I am not against an experimental religion, but the *abuse* of it. Against a kind of declamation—not preaching—and a kind of fanciful assent—not hearing—which substitutes stimulants for doctrines, excitement for information, feeling for faith, and the commotions of nature for the operations of grace.

I would contend earnestly for an experimental religion in contradistinction to a cold, heartless formality; for I love an experimental religion, and feel not only kindly, but warmly towards an experimental Christian: but let that experience flow from the life of God within, and be nurtured by the truth of God to which that truth

is adapted, and for which it was designed. The experience which ignores Divine truth, under the plea of 'Divine teaching;' which substitutes a doubtful impulse for an infallible rule, though easy of a true interpretation; which believes none but those who have this kind of experience can be saved—though they are constantly doubting whether they *themselves* shall be saved or not; which neglect the means, because the ends are established, denounce Christian stability as formalism, and practical religion as implicit pharisaism;—the experience that does this, is not an experience that I can gladly accept, much less aim to promote. In fact, I estimate rather lightly that experience which has but little in it of the righteousness of God, as explained in this paper, and take for little less than nought all the pompous phraseologies about 'God the Holy Ghost,' 'experimental preaching,' and 'blessed opportuni-

ties,' where this inexpressibly blessed soul-justifying and God-glorifying righteousness has not been revealed from faith to faith. Luscious adjectives, fustian superlatives, hereditary phrases—however smooth and even in themselves—nor denominational pass-words, can be admitted as substitutes for 'the fruits of the Spirit.'

Suffer me just to observe, that, while these reflections are pointed at no individual, it would grieve me to learn they had wounded, without cause, any devout Christian, or become an occasion of stumbling in my brother's way. I have no private feelings to gratify, and would not thus gratify them, if I had. My aim is to comfort and establish in the things of God, by disclosing those things to the spiritual perceptions of God's quickened family, hoping that the Holy Spirit may graciously accept so feeble a service for Christ's sake.

*Rusholme, Manchester.*

WILLIAM PALMER.

### RELIGIOUS BODIES IN AMERICA.

AMONG the indirect influences of the adoption of the Voluntary principle in the United States of America, is the *relation which the several religious denominations there sustain one to another.*

Before we look closely at this topic, however, and, with a view to a just appreciation of it, we shall do well to call to our recollection the relation which the various religious

bodies *in our own country* bear to one another. This is sufficiently marked, to have left on the mind of every observant person, a distinct impression, and, we venture to say, a painful one. Here, on the one hand, is a church established by law, endowed enormously with national property, the exclusive recipient of national honours; its higher functionaries being peers of the realm, its haughty

prerogatives being fenced round with acts of parliament; Nonconformist Christians of every shade taxed for its support; while the worship they uphold, at a large cost to themselves, is tolerated (!) in return. Thus, one sect is elevated above all others; and, after the universal manner of human nature, it bears its supremacy in a jealous and tyrannical manner. It denounces Dissent as schism; that is, as a deadly sin. It reckons Dissenters everywhere as intruders, as though the whole nation were its manor, and every Nonconformist a poacher. It will distraint a poor man's household goods for a few pennyworth of Church-rates. It will pursue a manly recusant to ruin in the Ecclesiastical Courts. It will leave a resolute opponent to perish in prison: and there are no restraints or mitigations of ecclesiastical despotism, for which we are indebted to the Established Church. It is only as the State has made itself the gaoler, that the community enjoys even a measure of tranquillity.

And this, like almost all social evils, does not stand alone. It breeds a counterpart of evil. It gives to the action of the voluntary principle, in itself the most just and generous of sentiments, an aspect of strife and contention. In claiming what is just for ourselves, we are, of necessity, contradicting and endeavouring to thwart the unrighteous claims made by another. We ask for love in a tone of controversy; and, to obtain peace, we make war. It is not that the voluntary principle is essentially irate and irritating; but it is the infelicity of the circumstances in which it has to operate. To recover property which has been stolen, is, of necessity, to dispossess those who have wrongfully appropriated it. It is, however a disadvantage. It prevents the voluntary principle from appearing in its true colours; withholds it from producing its natu-

ral effects, and constrains it, reluctantly, for a time to augment the social strifes which its universal prevalence would extinguish.

So it is in England; and so it was in America, while church establishments existed there; but so it is not now.

To travellers in the United States, no fact has appeared more striking than the total absence of religious rivalry. Amid such a multitude of denominations, an inhabitant of the old world, naturally, and almost instinctively, looks for one that sets up exclusive pretensions, and possesses actual predominance. But he finds nothing of the kind. Neither Presbyterianism, nor prelacy, nor any other form of ecclesiasticism, makes the slightest effort to lift its head above its fellow. And with the resignation of exclusive pretensions, the entire ecclesiastical strife has ceased, and the din of actual war has been hushed: and here, at length, the voluntary principle is able to exhibit itself in its true colours, as a lover of peace, and the author of concord. It is busied no longer with the arguing of disputed claims, but throws its whole energy into free and combined operations for the extension of Christianity. The general religion actively embodies itself in a thousand forms; and, while there is before the church a vast field, to which the activities of all are scarcely equal, there is also a *fair* field in which all parties have the same advantages for action. Upon this point, Dr. Dixon, who visited America in 1848, says: 'There are no sects in America, no Dissenters, no seceders, or whatever other term may be employed to designate the standing of a Christian society. They are alike considered as Christians; they are treated as equal, and as possessing similar and indefeasible rights. Under different names, and diversified forms of service, unity of spirit prevails, and no one church

thinks of calling another church Heretics, Schismatics, or Dissenters.'

A second topic, which here presents itself to us, is the *relation of religion in America to civil and political freedom*. It is an observation which has forced itself on the careful observers of English history, that the political influence of the Established Church has been, for the most part, adverse to the progress of free institutions. It has, indeed, been set down by some persons of no mean authority, as the principal barrier to social improvement. In the same manner did the Establishment principle work on the other side of the Atlantic. In Massachusetts (where the Pilgrim Fathers settled), and which ought, above all other places, to have been the soil of liberty, it created a tyranny as odious as any the world ever saw, and upheld it until the necessary diffusion of civil liberty led to a limitation, and prepared for the overthrow, of the ecclesiastical despotism.

The state of things, also, has been changed. In America, now, religion and liberty go hand in hand. The

religious communities are in possession of no prerogatives of which the progress of free institutions can deprive them: and the influence and activity of religion are totally independent of the forms of political development; while, in addition to this, the spirit of freedom is essentially one, whether in things secular or things spiritual, in religion or politics; and its operation in one department is naturally allied to its operation in another.

[We take the above from an excellent little work recently published, entitled *The Test of Experience; or, the Voluntary Principle in the United States*, by J. H. Hinton, M.A. The author traces the history, the working, and the abolition, of the compulsory or State-church system in that country; and also the introduction and successful results of the Voluntary principle. The facts adduced in this little volume, are more convincing and striking than any laboured abstract argument in favour of Voluntaryism, or against national establishments of religion.]

### CONVERSATIONAL OBSERVATIONS.

To hope for pardoning mercy without a believing regard to the atoning blood of Jesus, is, to expect heaven at the tremendous expense of Divine justice being everlastingly dishonoured. The sinner may be deluded enough to expect this, but the infinitely glorious God can never be so unjust as to grant it.

If the precious blood of Christ be not applied to me in its cleansing power, what *evidence* have I that it was shed for me in its ransoming value?

It is the blessed Spirit's pleasure and work not to make Christ mine, but to assure me that he is mine for ever and ever.

Have you of late had any believing glance at Christ in the heavens? Have you seen the 'angels in their

robes of light moving like flames of fire' at his sovereign nod? Have you been gazing upon 'the glorious minds' of 'the just men made perfect,' all prostrated in blissful amazement before him? Such a sight, friend, is truly a noble one.

To see by the light of the Spirit, in the brightness of the Saviour's wounds, that there is a mansion above that will not be occupied, a golden harp there that no hand can strike, and an immortal crown there that no one can wear, till, by the favour of my God I am translated thither, is to see something which is unearthly and unearthing.

Who but a living vessel of mercy knows the blessedness of—'My God is sweetly present?' Who but a lover of the Divine presence knows

the pain of—‘My Jesus is gone—is gone?’

It shows, friend, how little communion—knowledge of Christ there is in the present day; in that but a very few of us care enough about him, to mourn much the absence of spiritual influence and soul-feeding revelations.

Zion can hardly expect to come to see more glorious things ‘till her loving Lord has put her into, and taken her out of, a somewhat hot furnace.’

How do you, friend, like the sieve, the rod—the furnace? These are some of our Lord’s instruments in the correction, separation, and edification of his people.

Flourishing in the externals of religion, is not so very uncommon in *Glemsford*, 1851.

this day of great profession; but to see an Enoch walking with God, a John reclining on the bosom of the God-man, a Paul going up to Jerusalem by revelation from God, is a rare sight indeed.

What a spectacle, friend! ‘What do you mean, Sir?’ Why, I mean to see the abounding indications that the religion of very many is in profession, not in possession—in form, not in power—in notion, not in experience—in expression, not in action.

Do you see yonder very mean-looking cottage? ‘Yes.’ An Enoch lives there! Blessed man, he has experienced one translation—has also the promise of another yet more glorious; and is believably waiting to come to full possession. Hallelujah!

ROBERT BARNES.

#### SELECT SENTENCES FROM THE FATHERS.

THE sufficiency of merit is to know that my merit is not sufficient.

God hath promised pardon to him that repenteth, but not repentance to him that sinneth. He that committeth sins to be wept for, cannot weep for sins committed.

Peter stood more firm after he had lamented his fall, than before he fell, inasmuch as he found more grace than he lost grace.

The time wherein we live is a part taken from the space of our life, and what remaineth is daily made less and less, so that the time of life is nothing but a passage to death.

Neither stand still, nor go back, nor deviate in the Christian course. He that standeth still, proceedeth not; he that goeth back, continueth not; he that deviateth, revolteth. He goeth better that creepeth in his way, than he that runneth out of his way.

It is the devil’s part to suggest; it is ours not to consent. As often as we resist him, so often we overcome him; as often as we overcome him,

so often we bring joy to the angels, and glory to God, who opposeth us that we may contend, and assisteth us that we may conquer.

He forced him not; he touched him not; he only said, ‘*Cast thyself down*,’ that we may know that whosoever obeys Satan, casts himself down; for the devil may suggest, but compel he cannot.

Lord, he loveth thee less that loveth anything *with* thee, that he loveth not for thee.

Wouldst thou that thy flesh obey thy Spirit? then let thy Spirit obey thy God. Thou must be governed, that thou mayest govern.

My life is a frail life, and a corruptible life. A life which the more it increaseth, the more it decreaseth; the further it goeth, the nearer it comes to death. Now I rejoice, now I languish; now I am infirm, now I flourish; thus all things are subject to mutability, not continuing one hour in one state. O joy exceeding all joy, without which there is no joy, when shall I enter into

thee, and taste pleasures for evermore.

Let us cast off whatever hindereth, entangleth, or burdeneth our flight, until we attain that which satisfieth; beyond which nothing is, beneath which all things are, of which all things are.

Temporal things more ravish in the expectation than in fruition; but things eternal more in the fruition than in the expectation.

The valour of a good man is, to conquer the flesh, to contradict his own will, to quench the delights of the present life, to endure gladly the miseries of this world for the bliss of a better; to condemn inwardly the flatteries of prosperity, and inwardly to overcome the fears of adversity.

Oh, happy heart, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where devotion projecteth, and where love reigneth.

Have respect to what thy Son hath done for me, and forget what my sins have done against thee: my flesh hath provoked thee to vengeance, let the flesh of Christ provoke thee to mercy. It is much that my rebellions have deserved, but it is more that my Redeemer hath merited.

Love made God man, and maketh man like God, mortal it maketh immortal: it maketh an enemy a friend, a servant a son, vile things glorious; cold hearts warm, and hard hearts soft.

#### A LETTER TO MR. M——, MINISTER OF H——.

DEAR SIR.—Having recently heard you preach at Great Gransden, from 1 Cor. i, 18, as I thought it right to take heed how and what I heard, as the Divine word directs, so have I since paid some attention to your subject, and your manner of discussing it.

I have no objection to your person, your voice, your talent, your kind behaviour, your text, or any precious truth that was uttered in your sermon; all which, as far as I know, is agreeable, exemplary, and respectable; and it was very far from my intention to depreciate either of the good qualities I have named. But, it appeared to me the religious system of doctrine you espouse is greatly deficient in *truth*; the elements of Arminianism seemed to pervade the whole sermon; it is true you did not express it so broadly and strongly as you might have done, and many do, still it was very observable to all enlightened and distinguishing hearers. While the universal scheme was obvious, the fundamental truths of the gospel were absent. You spoke as if the preaching of the cross was designed 'to

regenerate the world,' and be a means of salvation to all men; and so, of course, you believe that Christ endured the cross for all without exception; and on this assumption, you pray for all, and exhort all to spiritual and saving exercises; than which, in my opinion, nothing can be more at variance with the 'truth as it is in Jesus.' That the preaching of Christ and his cross is a means of moralizing many who hear it, I have no doubt; but, you know there are many others who are far from even morality: and as to those who are really and spiritually regenerate, they have always been, and are still, comparatively very few. This state of things very well agrees with the Divine design to save some; but if God designed to save the world, as you and many think and teach, one would think he must be sorely disappointed in seeing so few saved and so many lost. But salvation is wholly his own work, and this is regulated by his own will; he will do all his pleasure, and disappointment to him is impossible.

Your text was a very distinguish-

ing one, speaking of those that are saved and those that perish, even under the gospel ministry. Who hath made them thus widely to differ? Do the saved make themselves to differ from those that perish? If they do, then salvation is not wholly of God, nor by grace, nor according to Scripture, but by works. If it is God alone that makes them to differ—if he applies his word to them and not to those that perish, if he makes it powerful to the saved and not to others—it is but the manifestation of what he willed before he worked it; and is nothing less than that distinguishing grace for which the whole gospel dispensation is so remarkable. This truth shines like the sun in the firmament of Scripture. How can we hide it? how can we help seeing it? how can we be faithful if we do not boldly declare it? how can we escape the displeasure of God if we deny it? I wondered to see your general system brought to a text so entirely destitute of it. You spoke of faith, but did not tell us it was the gift of God. Nor do I remember the office and energy of the blessed Spirit was once mentioned. What saving powers can attend the word without the Spirit? But though the Spirit be exalted by us, he will not work beyond the boundary of atoning blood and electing love. He will sanctify none but such as the Saviour has redeemed, and the Father has chosen. There is much religion beside this, but being of men and not of God, it must come to nought. Perhaps moderate Calvinism is your scheme; but this, being only an attempt to unite error with truth, is liable to the same serious objections, and cannot stand. No doubt the tide of popular taste is with you, but this will be of no avail if God and his word are against you. It is not the praises of a multitude, but the God of truth that will judge us in the great day. How important,

therefore, to hold the truth of God now! Dear Sir, it is hoped you will not take these few remarks amiss, as they are made in faithfulness and friendship: and besides, as I had partly expressed my opinion of your sermon to others in your absence, it seemed right to say the same, and more, in your presence, that, if you think proper, you may have an opportunity of speaking for yourself.

Permit me to subjoin a reference to some of the passages of Scripture on which the above remarks are built. 'Blessed is the man whom God chooses, and *causes* to approach unto him,' (Psalm lxxv, 4.); 'Mine elect shall long enjoy the work of their hands,' (Isa. lxxv, 22); 'If it were possible, false prophets shall deceive the very elect,' (Matt. xxiv, 24); 'The new birth is not of man, but of God,' (John i, 13); 'Nor is election of human willing and running, but of God that showeth mercy,' (Rom ix, 16); 'As many as were ordained to eternal life, believed,' (Acts xiii, 48); 'Because he who ordained them gave them faith. 'Ye believe not, because ye are not of my sheep,' (John x, xxvi); 'To some it is given to know the mysteries of God, but to others it is not,' (Matt. xiii, 11); 'The election hath obtained it, and the rest were blinded,' (Rom. xi, 7); 'Whosoever was not written in the book of life, was cast into the lake of fire,' (Rev. xx, 15); 'I pray not for the world, but for them thou hast given me; and all them that *shall* believe,' (John xvii, 9, 20); God has hid the blessings of the gospel from the worldly wise, but they are revealed unto babes, (Matt. xi, 25.) Thus that distinguishing grace which men are anxious to cover, shines forth in all its clearness.

On each of the above portions an argument might be formed further to illustrate the subject to which they refer; but I forbear, as I sup-

pose you will not fail to see they are directly opposed to the errors I condemn.

But, perhaps, you are ready to introduce the several Scriptures usually urged in favour of universal redemption, free will, general exhortation, &c., such as 'God so loved the world as to give his son' (John iii. 16); 'He is the propitiation for the sins of the whole world' (1 John ii. 2); 'He gave himself a ransom for all' (1 Tim. ii. 6); 'He will have all men to be saved' (1 Tim. ii. 4); 'He is not willing any should perish, but that all should come to repentance' (2 Pet. iii. 9). Now, it is certain truth can never contradict itself, and so we may be sure these and such like Scriptures can be easily explained, not in the Arminian sense, but in perfect harmony with the above body of truth on the Calvinistic side, and also in harmony with the work of God, which demonstrates the meaning of his word. For he has always had some who are his workmanship on earth, created in Christ unto good works; but it was never known that

all mankind are such. Christ is a ransom for all his chosen people in all the nations of the Gentile world; he has said they shall never perish, and so he brings them to repentance, that they may be saved. But, as many never repent, it is full proof they were never redeemed. God visits the Gentiles as well as the Jews to take, not all of them, but out of them, a people for his name. (Acts xv. 14.)

Wishing you may profit by what I have written, and preach the truth as it is in Jesus, I remain, dear Sir, yours sincerely in him,

THOS. ROW.

*Little Gransden, Oct. 14, 1851.*

P.S.—To the above letter I received a friendly reply from Mr. M—, who, among other things, has said, '*I only lament that the free offering of salvation to ALL is not yet so popular among Christians as I am confident it ought to be.*' Thus it is evident my opinion of his preaching and creed is correct.

## CAUSES OF DECLENSION IN THE POWER OF RELIGION.

A REAL believer will never sink into a state of unregeneracy; or grace in his heart will never vanish and become extinct; yet he may greatly decline with respect to the liveliness, vigour, and exercise of grace, through various causes. 1. The Christian may suffer a suspension of the Divine influences. There is always such an influx of Divine power and grace, as maintain the being of the spiritual principle of grace in the hearts of the saints; but they do not at all times enjoy the enlivening operations of the blessed Spirit on that principle, whereby its actings are interrupted for a season; their joy and consolation abate, and they become less conversant about spiritual objects. The flesh takes this advantage,

and often acts its part with great violence, and the consequence is of a very sorrowful nature to the Christian; for he declines in the new man, and the old man gains wonderful degrees of strength.

*Query 1.*—Why does God thus withdraw from his people, or suspend his comforting influences, which are so necessary to their close walk with him.

*Answer 1.*—He may do this in a sovereign way; or without any cause in the manner of their behaviour towards himself.

2. It may be with a view to teach them more fully the knowledge of themselves, relating to the strength of corruption, and the weakness of grace in itself; and blessed fruits

follow upon it under his direction and guidance, though for the present it is distressing to the saints.

3. Sometimes it is in a way of awful rebuke for their miscarriages; and when this is the case, they cannot well be insensible of it, for the cause is near to view. He will make them know, that though he loves their persons, he hates their sins; that though he will not frown them into hell, as an angry Judge, he will correct them as an offended Father; and it may be long before he admits them to former freedom and familiarity. This is an awful, but a holy and righteous dispensation of God towards his disobedient children. Let us, if we are in this sorrowful condition, freely and heartily own the justice of the rebuke we lie under, and adore the favour that God draws not his sword against; but in kindness and mercy uses his rod upon us, for our great good in the end.

*Query 2.*—Can this withdrawal consist with Divine faithfulness, and God's care of the new creature?

*Answer.*—Yes; for it is neither total nor final. He preserves the being of grace, and he will revive it again; which two things comprise the whole of what is intended in those promises that relate to our perseverance in faith and holiness to the end.

II. Another cause of declension is, the opposition that sin makes to grace in the souls of believers. That is ever present with them, and at no time is it inactive, whether we perceive it or no. The advantages it hath, through its power and force, treachery and deceit, cursed cunning, continual presence, and the variety of objects upon which it acts, the numerous temptations by which it is excited, are indeed inexpressible, as every one who carefully observes the various ways wherein it assaults us, will soon and fully be convinced. But, alas! we are too apt to be in-

attentive to its serpentine windings and turnings, whereby we become great sufferers in our noblest part, before we are at all aware of it. This is a stupid folly in us, and it costs us dear. By this means we get a blot, our souls receive a deep wound (and astonishing grace it is that it proves not mortal), our spiritual part languishes, and it would certainly expire, but that our gracious Father, and our compassionate Head, preserves its being in our souls. No thanks to us that its existence is maintained; for sin has prevailed with us to act a part, through our inadvertency and extreme folly, that tends to our ruin and destruction. Grace never thrives when lust is nourished; for the interest of the flesh and of the Spirit cannot be promoted at the same time. If corruption is predominant in its actings in our hearts, we cannot reasonably be in doubt a single moment, whether we are flourishing or declining in grace; it may at once, and without any debate upon our condition, be determined, that the opposite to lust declines in its vigour, and that concupiscence increases in strength.

*Query 1.*—When may lust be said to be predominant in its actings in a believer, which is so very detrimental to grace?

*Answer.*—It hath a predominancy in the mind when it fills the thoughts, entangles the affections, and prevails upon the will to choose such objects as are agreeable to it—to instance, in covetousness, which is a thirst after the empty and perishing things of this world.

If the mind is possessed with anxious thoughts about the increasing of our temporal estate, if our affections are ensnared, and pleasing images are formed in our corrupt fancies from that increase, lust is certainly predominant in a way of covetousness, pride, and a low ambition. And I think that professors, in general, have reason, remarkably

at this time, to examine themselves closely as to this matter; for an eager pursuit after corruptible perishing things is manifestly, in many, that which preys upon the vitals of religion; for while they are forming numerous projects to add to their earthly store, they starve their souls, and in religion appear mere skeletons.

*Query 2.* Can this prevalency of sin in the mind consist with true grace?

*Answer 1.* Some would roundly assert that it cannot; and boldly pronounce every one in whom it is, an unregenerate person. But,

2. I dare not pass such a censure, nor affirm that there is no principle of holiness in a mind wherein lust gains such a predominancy in acting; there may be life where there is not growth and vigour. Yet,

3. This I am free to assert, that such a prevalency of corruption is inconsistent with spiritual peace, joy in God, and Divine consolation. 'If any man loves the world, the love of the Father is not in him.' If love to the world fills the mind, there can be but a very small sense of Divine love to us, and but a very low degree of love to God in our hearts. I am confident of the truth of this, let who will be affected by it; and I am persuaded that the number of such is at this time very great.

III. A languor in grace may be occasioned by a neglect of duty. Various duties are enjoined upon us with a gracious view, on the part of our heavenly Father, to our spiritual profit; and if we do not practise those duties, we are unmindful of our own advantage, as well as of the glory of God, which negligence must be followed with loss to ourselves.

Those duties are, reading the Scripture, meditation on it, prayer, especially private addresses at the throne of grace, hearing the gospel preached, and the celebration of the holy institutions of Christ, all which

are intended for our spiritual benefit; and a proper attendance to them is usually blessed of God; to the increase of heavenly knowledge, the establishment of faith, and indeed unto the improvement of every grace of the Spirit. This is that precious reward which God has given us ground to hope for, in keeping his commandments.

On the contrary, we must expect him to hide his face from us, if we seek him not in those ways wherein he has promised to meet and bless us; for such neglect is both a violation of his command, and a regardlessness of our own good.

Some perhaps may say, that they experience no reluctance to these exercises; but as the appointed seasons of such duties return, they are ready to the performance of them, and cheerfully discharge them.

I would ask these persons if they aim at spirituality of mind, and a solemn treating with God himself therein. If that is not their aim, they may perform them without trouble and difficulty to themselves; but let them know this also, that it is without any honour to God. Such whose intention it is not in prayer, and other religious duties, to deal with God in them, will not perceive any disinclination in their minds unto them; they may, therefore, wonder that others, whose design this is, and who think that those duties are not performed to any good purpose without it, speak of such an aversion in themselves to duties, which reason itself cannot but allow to be necessary. The only way of discovering this cursed aversion in our hearts to such exercises, is by an aim to perform them in a spiritual manner. If giving to God the lip contents us, we shall not find any difficulty to attend that; but if we really desire to give him our hearts, we shall quickly perceive that this, though it is a reasonable, is a most difficult service. The in-

sensibility, which many discover, of the aversion of the mind from God, in a great measure arises from a contentment in duty itself, without their hearts being raised up unto and fixed on God in duty; without which we do him no honour, nor does any advantage accrue to ourselves by the discharge of it: conscience may be quieted, but grace is not acted.—*Extracts from an old work by the late Mr. John Brine.*

## Exposition.

### UNION WITH CHRIST.

‘Wherefore, my brethren, ye also are become dead to the law by the body of Christ,’ etc.—Rom. vii, 4.

BELIEVERS have Christ, under the new covenant of sovereign special distinguishing grace, for their husband; and he is a jealous God. This character of *jealousy* is strongly expressed in the fifth chapter of Numbers. There the poor wife had to suffer exceedingly from her jealous husband, when suspected of defilement with the flesh; but, if innocent, no harm came by her drinking of the bitter waters.

Israel of old suffered exceedingly the bitterness of their shameful conduct, by departure from the marriage contract; they had to drink, and found these waters ‘full of the curse.’

Now the Lord Jesus hath seen fit, by his rich free unmerited grace, to take base and vile harlots as we are, into a marriage relation with himself, for his wife, to bring forth fruit unto God—himself having fulfilled the law of God for us. Our fruitfulness is only by us so long as he is supreme, and reigns in our highest and best affections; whilst we have no desire for any other lover, but himself the chief, and pre-eminent, in our soul’s esteem, just so long there is no cause of jealousy—the world having no charms for our deceitful heart’s affections. What our husband chooses for us, is best. Other lovers are disregarded. Obedience to the new covenant dispensation is seen walking in all the

precepts, ordinances, and commands of the gospel, by faith. No excuses are made for sin, but self-loathing on account of it; an hearty confession, an unbosoming of ourselves to our husband, making known all our secrets, and hiding nothing from him, are marks of the character of the attached wife of the Lord.

We are ‘nourished by Christ,’ (Eph. v, 29). Walking in his steps, we live in the enjoyment of him. I regard that person who walks with Christ a very peculiar and singular one—such an one is a true Nazarene, separated, consecrated, and devoted to the Lord: ‘The consecration of his God is upon his head. All the days of his separation, he is holy unto the Lord,’ (Numb. vi, 7, 8.) Suppose Scripture standards were set up to try modern professors by, even ‘the line and plummet’ of God’s word—a *Scriptural conduct* brought as the test of truthfulness—and how many among those who profess high, great, and glorious doctrines, would come up to it? Yet all that do not, will be cast out as evil from his kingdom.

‘Now the body is not for fornication, but for the Lord, and the Lord for the body;’ ‘Know ye not that your bodies are the members of Christ?’ ‘He that is joined unto the Lord is one Spirit;’ ‘What, know ye not that your body is the temple of the Holy Ghost, which is in you,

which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,' (1 Cor. vi, 13—20.) These are some of the Scripture evidences of devotedness to Him whose we are. That light, trifling profession of Christ, so current in these days, I regard not as of the Holy Spirit. If words passed for evidences, then it might of being Christ's; but tis faith, 'that precious gift, where'er it is bestowed,' on those who walk in the steps of our father Abraham, like Enoch and Noah, who 'walked with God.' Not in worldly mindedness, not in *fornication*, seeking to gratify the senses and the lusts thereof; but having an abiding sense of the greatness, goodness, and mercy of God towards me, a poor, hell-deserving sinner, being devoted to him who is the author of my salvation—a temple of mercy to record his praises in, and to offer up my heart unto him continually, for his great goodness toward me; bringing to him the best offerings I can; 'giving thanks to his name.'

This is the faith that walks before him, and lives by him—the attachment of an affectionate wife towards her husband; living together, seeking no other lover, careless of all besides. There is nourishment, support, and comfort administered. 'Fruit unto God' is brought forth—fruit that remains, that does not fall

*Ebenezer Chapel, Brighton.*

off, but ripens to perfection, growing in so congenial a place.

These peculiar favours result from this Divine relationship—the riches of our husband meet all the exigences of our indigent circumstances. His glory is our boast, that he has taken us into this glorious relation with himself, to want for nothing—himself our everlasting all. To his riches, 'the glory of his inheritance in the saints,' we are to be coming, as our necessities draw us. Our own righteousness is trod upon as meriting only what our sins do. He is our righteousness, to plead before the throne at all times—our fulfilling end of the law, whose life was as much the counterpart of it, as ours is of sin. We want for nothing, having Christ as ours—Christ is our daily life, our daily bread to nourish and feed us; he is our 'wisdom, and righteousness, and sanctification, and redemption.' All is by him, for our fruit unto God. All is by the Holy Spirit, if we live with him, and not in fornication.

May his blessed power and presence keep his poor and needy family in these evil days of spiritual dearth of Divine power, when so little *fruit* is seen, either in the ministry, societies, or professed worshippers; give us a thorough hatred to sin, his great enemy; and keep us individually from the ways of our heart—keep us crying to him for his help, to help us in the fear of the Lord, (Isa. xli, 17, 18.)

Yours, &c.

J. S.

### 'IS NOT MY HELP IN ME?'—JOB VI, 13.

(An Extract from Caryl.)

'Is not my help in me? —Though I thus complain, and desire death, yea, renew my desire; have not I my defence? Have I nothing to say why I made this request? Have I no argument to help myself, and bear up my spirit under the weight

of these calamities? "Is wisdom quite departed from me?" Do you take me for a man deserted of God, deserted of his Spirit, and deserted of my own wisdom and understanding too, because I am deserted of the world, and destitute of outward com-

forts?' And so the help which Job knew he had in store, was the innocence and integrity of his heart; 'Is not my help in me?' I have no help, no strength, no comfort in my flesh? What is my flesh? My flesh is not of brass, but have I no help in me neither? My outward man is destroyed, my house of clay is almost battered down; tottering, falling it is: but have I nothing within to help at a dead lift? Have I no grace, no hope, no testimony of a good conscience, no witness in my self? Do you think me clean, disrobed and stripped, and emptied of all wisdom and comfort? Hath the devil, think you, robbed me of my grace? Have the Sabeans plundered and spoiled me of my understanding? Is not my help within me, notwithstanding all the troubles that are upon me?' Thus, the interpretation is fair and clear, that when all his outward comforts were gone, when the strength of his flesh could hold no longer, yet then he had help in him; and his spirit could bear, though his flesh could not. Grace can hold out beyond nature; and when bodily strength can do no more, wisdom comes in with her auxiliaries.

It is as if he had said: 'Cannot I live, because I have not the world to live upon?'

I know my estate is gone, my beauty is gone, my strength is gone, (the strength of my flesh), yet I have invisible support, somewhat unseen, to trust unto. It is the comfort of believers, that they have an estate, riches, and possession, lying as far beyond the reach of man's power as their eye: and as far beyond the reach of Satan's malice as either. When they feel nothing but pain in the flesh, when nothing but weakness inhabits the house of clay, the outward man; then the inward man is renewed with sweet refreshings, and strong consolations, day by

day. 'The spirit of a man (a godly man) will bear his infirmities, when his body cannot. The strength of nature is not the strength of stone; nor is the flesh of brass; but the strength of grace is stronger than the strength of stones, and the spirit is more durable than brass. Grace wears not out by using, nor doth it spend by employing. Afflictions are but the higher employments of grace. A stock of grace is an inexhaustible treasure, and a good heart (conscience) assures us better than the bars of a castle. Faith, and a good conscience, are (under Christ) our best helps in trouble; they are friends that will never forsake us. Grace is our participation with the Divine nature, and grace participates with the Divine nature in this: it is an unchangeable good, an everlasting comfort. And yet, we must take this warily; grace and holiness, faith and a good conscience, are not to be trusted upon, no more than riches, or any outward means. We may make an idol of our faith, and a vain thing of a good conscience. The meaning, then, is, faith and a good conscience, are our best helps and friends, because faith carries us unto Christ, who is our best help. Faith pitches upon Christ; and a good conscience feasts us in the favour of God; *faith alone* is no help, but faith is our help, *because it is not alone*. Grace left alone, would be our strength, but little more than nature is, and our spirit, little more than the flesh: therefore, our comforts are not to be resolved in this, that we have grace in our hearts; but into this, that we and our graces are in the hands of Christ. Faith can live nowhere but upon Christ; that which faith respects as our help, is Christ, in whom we believe, *not the act of believing*. We are helped by the grace within us; but the grace within us is not our help.' Yours affectionately,

SAMUEL.

## Biographical Memoirs.

### JANE NEEVE.

JANE NEEVE was a highly respected tradeswoman, carrying on the business of a baker and confectioner in the town of Aldeburgh, a neat little watering place in the county of Suffolk, in which place she was born into this sin-polluted, and, consequently, troublesome world. The writer of this knew nothing of her until the month of March, 1849; but has since heard her say, that while in a state of nature, she was a proud Pharisee, looking down, from her supposed eminence, upon Dissenters with feelings of scorn and contempt, and has heard her refer to the circumstance of her visiting at the house of one of the present deacons, when, for decency's sake, she went with the family on the Lord's day, to Aldringham Baptist Chapel; but her inward thought was, however, 'Can Mr. and Mrs. — condescend to associate with such poor, ignorant people as these;' and glad enough was she, when the services were ended.

However, about the year 1840, a gracious God (in the developement of his eternal and gracious purposes, settled in heaven on her behalf, and in answer to many prayers, which had been offered on her account by a dear sister, who had been manifestly 'in Christ before her,') caused her to become concerned about the salvation of her soul; and as she could not hear at church, where she had attended, the way described whereby a poor lost and helpless sinner could be saved from justly deserved and Almighty wrath, she made known to her sister the exercises of her mind, and asked where she would advise her to go to hear. Knowing that she still felt an aversion to Dissenters, her sister said, 'You could go and hear such and such a clergyman;' but 'No,' was her answer, 'she should not do that,' but thought she should go to London, where, peradventure, she might get relief to her burdened mind; her sister (who was then, and is now, a member at Aldringham Chapel) then candidly said, 'Jane, if it be the gospel you wish to hear, you must go with me to hear Mr. Alldis, he being the pastor at the Aldringham Chapel at that time,

but now of Beulah Chapel, Somers Town, London; but this she said also would never do. Still the advice so kindly given, made a slight impression upon her mind; and, as Mr. Alldis was preaching at the Old Chapel in Aldeburgh one evening, she thought, after the people were all in, and settled, she would creep inside the door, where she could hear without being seen by any one. She found the plain truth the preacher delivered encouraging to her soul, and from that time she heard him with pleasure; was brought to believe in Christ her Saviour, and was baptized upon a profession of her faith on the 7th day of March, 1841, when she was received as a member into the church, which situation she filled with honour and much activity until her last illness prevented her coming to the house of God.

Here I feel disposed for a moment to digress, for the encouragement of praying relatives, exhorting them 'always to pray, and not to faint'; as the praying sister before-mentioned has told me that at the time the Lord met with the dear deceased, she had been tempted to give up praying for her family, for she had done it for many years without an answer, and that she now feared she must leave them all behind, and travel to heaven without any of them; since then, it has pleased the Lord, it is hoped, to call by grace four sisters, including Jane, and one brother, two of whom are now living, the other three have quitted these mortal shores, and taken possession of their heavenly inheritance.

But to return to my narrative. After the Lord had renewed her heart by his grace, and made her 'a new creature in Christ Jesus,' how different were her views of the people of God; now they appeared to be the 'excellent of the earth' in her estimation, and the only people on earth with whom she could associate with any degree of pleasure. She was of a liberal and loving spirit, of which the writer has had many proofs during the short period of two years and a half which has passed away, and many

of the Suffolk, and a few of the London Baptist ministers, can bear witness to the fact, of her house being always open, and her table spread for their accommodation, when they visited Aldeburgh.

After passing through several severe trials, under which she has told me she felt, at times, a great deal of hardness of heart, and even much rebellion, and which, at times, caused her to cleave very close to her dear Lord, and to be frequently at the throne of his grace; she, about the latter part of July, in the present year, was seized with what she called a heavy pain in the back; but, as it was thought to be weakness of the frame, her friends did not, at first, apprehend any serious consequences. However, the pain increased, and she sank very fast, nor could the skill of her medical attendant, nor the use of medicine, effectually suppress the fatal malady.

During her illness I often saw her, and was privileged to know the state of her mind, which was that of composure, and a good degree of submission to the will of the Lord; but not that full assurance of interest in his salvation, that she was longing to enjoy; but about a fortnight before her death, I called one evening to see her, and she wished me to conduct the worship of God in the family. What portion of the word I read, I do not remember; but in praying, I felt a solemn nearness to God, and was divinely helped in wrestling with him on her behalf. I then left her for that time, after she had laid the injunction upon me to call and see her again on the following Thursday; which I did, and found that the dear Lord had visited her soul with his love while I was praying for her the evening before mentioned. She then told me that all was well, and that, if the turning of a straw could alter the will of the Lord, as to whether she might live or die, that straw she would not turn. She also told me, that another brother had called and prayed with her, and her friends told me, she was refreshed in spirit at that time also. I read and prayed with her; and her friends at this time, and also on the following Lord's day afternoon, before the evening service, as she had now become too weak to be down stairs later; but upon neither of those occasions did she appear to be so comfortable in her mind. I took my leave of her, promising to see

her again on the next Thursday. I fulfilled my promise, but when I came to the house, I found a physician had been there, and left orders for no one to see her; and when her sister reminded her of this, she said, 'Yes, dear, if Mr. Brand is coming, I must see him.' I was, therefore, asked to go up stairs, where she was lying upon her bed in a state of extreme weakness. I did not think it prudent to make my stay long, so read the xxiii. Psalm, and commented a little upon it, when she said: 'The first clause of that Psalm has often been the language of my soul, viz. "The Lord is my Shepherd."' I offered a few words in prayer for her, committing her into the hands of her gracious Redeemer, and left her to see her no more, until I hope to meet her in a world of endless light and joy. I promised to see her again on the next Saturday; but, before I reached the house, her immortal soul, on that self-same day, had been called to quit the earthly tenement to take possession of a mansion in glory.

The following account of the state of her mind in her last hours, I had from the lips of her godly sister, who was an eye and ear witness of what passed in those solemn moments. A few days before her death, she told her sister she wanted greater liberty of soul, and began to rehearse the past dealings of the Lord with her, and to talk of what he had been, and still was, unto her; who answered, 'Do you not call this liberty of soul, dear?' Her reply was, 'No, not such perfect liberty of soul as I wish for; I want it without an "if," or an "and;"' but very early on the morning of the 4th of October last, it pleased the Lord to favour her with the liberty she so much desired. Her sister was called to attend upon her as early as three o'clock in the morning, and found her in a very happy frame; shortly after, she was seized with a choking, which, she said, was phlegm; and from that time, it was evident she was dying, of which she herself was quite conscious. As death was visible in her hands, she lifted them up, looked calmly upon them, and with the most heavenly countenance, exclaimed:—

'What is this absorbs me quite,  
Steals my senses, shuts my sight;  
Drowns my spirit, draws my breath;  
Tell me, my soul, can this be death?'

Then looking at her sister with sparkling eyes, which bespoke the joy of her soul, said, 'Yes, dear sister, this is death!' again repeating the same words, with a peculiarly pleasing emphasis laid upon them—'Yes, dear sister, this is death;' then repeating those sweet lines:

'Other refuge have I none,  
Hangs my helpless soul on thee.'

she exclaimed, 'I want no other dear Lord; quite sufficient to shelter me; oh, 'precious, lovely Lord!' and then again,

'Leave, ah! leave me not alone,  
Still support and comfort me!

'No,' said she, 'that precious Lord, who has guided me for the last ten years, and supported me under all trials, will not leave me now; precious Jesus—'

"Jesus, thy blood and righteousness,  
My beauty are, my glorious dress."

I want no other covering, dear Lord, no other cleansing; quite enough, dear Lord!' On being told the Doctor was come, she said, 'I have a better physician than him.'

Much must be passed over for brevity's sake; suffice it to say, her desires to be with Christ were so strong, that she exclaimed, 'Why are thy chariot wheels so long in coming? why tarriest thou, dear Lord?' which longing and praises continued as long as strength lasted, and until she breathed her ransomed spirit into the hands of her beloved Redeemer, about two o'clock in the afternoon of the above-mentioned day.

Her corpse was buried in Aldeburgh church-yard, in the family grave, on the following Saturday. And on the next day I attempted to improve the event, by preaching her funeral sermon, from Mark v. 39: 'Why make ye this ado, and

weep? the damsel is not dead, but sleepeth.' The congregation was large, and many were much affected. May God's blessing rest upon the remarks made, and sanctify unto us the loss which we, as a church, have been called to sustain, by the removal of our much loved and justly esteemed sister!

One circumstance which took place after she had been called by grace, her sister wished me not to fail to notice, as it might be useful to others, who might have the same cross laid in their path, which she was enabled so nobly to take up. It is this:—Before she knew the Lord, she, with her afflicted brother (who, I believe, was partner with her in the business) were in the habit of baking dinners for the inhabitants of the town on Lord's days; but when he put his fear into her heart, he gave her to see and feel that she was thereby dishonouring her best friend; and, going to her sister in an agony of mind, she said, 'What shall I do? I cannot bake on the Lord's day; and if I leave off, I fear I shall bring my dear afflicted brother to poverty!' Her sister said, 'Go, and lay the matter before the Lord, and if you have a single eye to his glory, I have no doubt he will bring you through.' She took the advice, and, in the space of half an hour, returned, and said, 'In the strength of the Lord I am determined to bake no more on the Sabbath;' and she told me, a week or two before her death, she was firmly persuaded she had never lost one farthing by it.

May all the people of God who are placed in similar circumstances, imitate her noble example.

J. BRAND.

## Notes from a Shepherd's Remembrances.

### MY VISIT TO THE BANK OF ENGLAND.

I LEFT my flock for a few days on the plains, and accompanied a relative to see over that colossal established named above. Favoured with an 'order,' we found all-treasurers, clerks, and messengers very polite and obliging. On our making application, however, we were first taken to the top of the building to stay in

*The Waiting Room*, while our 'order' was scrutinized, and that important point decided, whether we could be permitted amid the wondrous riches of this envied empire. This waiting room is capacious, well furnished, and its ample tables covered with pictorial illustrations of London, and the Great Exhibition. My occupation favouring reflection, it was natural a

Shepherd's mind would dwell somewhat on the immense stores under our present standing; and being, as I trust, a Christian Shepherd, I thought of the following truth and query, so prettily expressed of every Christian indeed.

'He has a never-falling bank,  
A more than golden store;  
No earthly bank is half so rich,  
How can he then be poor!'

And, after a while, the liveried messenger returned, the 'order' was deemed good; we signed our name in visitor's book, and down we posted after our guide to

*The Bank Parlour*—a large noble room. For size, it would make a nice chapel. Here the directors meet daily to discuss and arrange monetary affairs which affect the whole world. As it was not quite ten o'clock, we entered this room just prepared—chairs placed round a very large table; the table strewn with the papers of the morning opened before each chair. It was needful for directors of such 'a concern' to be promptly informed of what was passing; also the state, of the whole kingdom, the continent, the globe. Through this we passed to many less rooms, amongst which were the governor's private room, his reading-room and library. He would sit unmolested here, and calmly weigh the counsel of directors—the information, applications, and demands of the post, and the varied news of the papers. Adjoining, were also directors' library and reading rooms, rooms for persons waiting to see governor and directors, and others, in which clerks are examined. All this was very wonderful to me. It is easy to see, that the magnitude of the business here conducted required a capacious well-trained mind, one capable of grasping magnificent projects, and skilled in the multifarious vocations of commerce. But, as all this is only carried on by attention, close and perfect attention to minutias, the whole man must be practical, and working too.

My young friends, those of them who are readers of the *HERALD*, will not be surprised for me to refer to the fact that, while I felt a glowing pleasure as I admired all that I here saw, that I did so, as it exhibited to my mind that glorious Governor—that One Director of all directors, who, while he is Head of all principalities, powers, etc.—in Him dwells all the *treasures* of wisdom and

knowledge; and that the brilliant depositum in this book of heaven are so vast, so invaluable, as to be set forth as 'unsearchable riches of Christ.' It is pleasant to reflect that, while the governor and directors exercise all their judgment and care for the general good, as they profess, yet having, and allowed by having, a special reference to the proper welfare of our own nation; so our Lord, as 'head over all,' in ordering all things by the counsel of his own will, avowedly uses this headship 'to' and 'for' this church; his kingdom not of this world. For this, all judgment is committed to our Banker, and the government is put upon his shoulders; hence the promise, 'that all things shall work together for good to them that love him, who are the called according to his purposes.' What a worthy capable Governor! He needs no 'paper' to bring news to him. News is a thing he cannot have, for known unto him are all things from the beginning. Needing no bank-parlour for counselling-directors, he says, 'My counsel shall stand, and I will do all my pleasure.' Being the infinite I AM, there is nothing too great for his wisdom or power, nor anything too small for his minute attention. So he numbers the very hairs of their heads, that they may know the least affair concerning them escapes not him. It is the nation's wealth—her people's riches, that is in the Bank of England, thought I; but that treasure in the Bank of Heaven is our Father's laying up in him, our Elder Brother, and it consists of all his spiritual blessings in heavenly places. Ephes. i. 3.

'Yea, twenty-thousand ten-times told,  
Is but a trifling sum,  
To what your Father has laid up  
Secure in God his Son.'

*The Steam Engine* I was surprised to find in the Bank of England! But here is a very complete and beautifully finished one of 25-horse power. Coals being put in a box above the furnace, it grinds them, and feeds itself minute by minute all the day, according to its need, so that it is not overloaded at one time, and exhausted at another. It consumes its own smoke. By this steam-power the bank notes are printed, the numerous books bound, and the stationery work done, and the gold coins weighed.

The printing of the Bank Notes is by eight presses, worked by so many shafts from the engine below. Each press has two men, and are numbered from one to eight, and have severally their numbers fixed up at one end of the printing room. They have also each their own 'notes' to print, and print them under such complete checks, as appeared to me very perfect. I will explain the work of the No. 1 press, and thus shall describe each of the others, except the value of the note, as each have a different one.

The steam turned on, the shafts at work, the moving of a small bar starts No. 1 press, and the first movement opens a crevice-like vacuum under the figure 1, at that end of the room mentioned before, from this vacuum comes forth a little box with 200 blank papers, all prepared for printing them as £1,000 notes. One man of No. 1 having prepared the steel plate, it is placed in the printing press, and the other man touches a small bar, and instantly a £1,000 note is printed; but this movement of the press registered a figure of one, where the men could not touch it, at the end of the room, under the number of this press, and in sight of us all. When the second note was printed, the figure 1 was removed and a 2 appeared in its stead, and so on unto 200. The movement that printed the last of this number, and registered it, also opened the before-mentioned vacuum into which the box was returned with the 200, and then exudes another box of 200 blank papers to be printed, and registered as printed; and so onward up to 100,000. The machinery that registered the notes one by one as they are printed, is all out of sight, yet most perfect to all the presses; although the Nos. 7 and 8 presses are, I think, some eighteen and twenty yards off from that end of the room. And how these boxes of

notes are put out, how each number is altered in the registry as each is printed, and how the opening is made to receive them again, and why at 200 more than for 5, 50, or 500, we could not see. Before we passed to this room, our 'order' was to be examined and signed by the head engineer. Sometimes the printers marred in some way a paper; then they must tear it across in three, and upon no account to omit to return it in its place among the 200, as the full tale must be returned in some state. So important is it to have to deal with the *promises of the kingdom*. Ah! but, thinks the Shepherd, should there be no wealth to cash these notes, then, all this printing and checking would be a cheat, or at least a sham. But, thanks to the great Ruler, there is not only money, there's money's worth in the land. This has not always been the case, and may not be so again—then they that have '*the durable riches*' are rich indeed. And the spiritually poor and needy are thus enriched, the promises of God in Christ are theirs. All who run to lay hold of the refuge set before us—from a sense of need and guilt, are '*heirs of promise*,' (Heb. vii); and have heavenly treasures; yes, and—

'Should all the banks of Britain break,  
The Bank of England smash—  
Bring in your Notes to Zion's bank,  
You'll surely get your cash.'

The Cancelling Office is a spacious one. Here is sent every note of this Bank when once cashed, if only an hour old, with the corner, having the director's signature, torn off by the clerk who cashed it, to have the numbers punched out, which told how many pounds it represented. In this office there were 97 clerks, classifying, counting, booking, and preparing these marred or cancelled notes for proper boxes, to be kept for 10 years.

(To be continued.)

## Reviews and Criticism.

FOUR QUESTIONS ANSWERED. A SERMON preached at Mount Zion Chapel, London, Sept. 24th, 1851. By P. W. WILLIAMSON, Pastor of the Baptist Church, Notting Hill. London, Houlston and Stoneman, Paternoster Row. THIS discourse was delivered on the occa-

sion of a baptizing at Mr. Foreman's Chapel. It first supplies a brief and pithy outline of the origin, nature, present position and future destiny of believers in Christ; and then proceeds to enforce the claims of believers' baptism, as an important part of the revealed will of Christ.

We trust this little sermon will obtain an extensive circulation, as the profits arising from its sale are to be devoted towards the building expenses of the chapel now erecting at Notting Hill; an account of the commencement of which we gave in our November number.

---

THE BAPTIST ALMANACK FOR 1852.  
London: Houlston and Stoneman.

THIS little Almanack contains, in addition to the usual information, a correct List of the Baptist Ministers and Chapels in London and the suburbs, with the exact time of their respective services, which is calculated to be very useful. The price is very low.

---

THE GRAND AVOWAL; or *A Candid Profession of the Gospel of Christ; being the substance of a SERMON preached at Soho Chapel, London, on Lord's day Morning, June 22nd, 1851.* By W. PALMER, Rushokne, Manchester.

THE above-named discourse is founded on Rom. i. 16. 'For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, unto every one that believeth.' The author first presents his readers with a concise definition of the gospel, showing, that it is neither the *Church*, the *administrations of religion*, or the *Sacraments*, but the glad tidings of free, unmerited mercy to the guilty. Its various descriptions are shown to agree with the sources of its derivation; its covenant, character, privileges, and blessings, are briefly delineated; and its *distinction* from the *Grace* conveyed by it, is marked and maintained.

The second enquiry relates to the *dispensation* of the Gospel, in which are pointed out the universality of its ministry, the speciality of its design, and the adaptation of its character, to the end its is intended to accomplish.

The *efficiency* of the gospel is then at length considered, being affirmed by the apostle to be '*the power of God unto salvation.*' And finally, '*the Grand Avowal*'

is discussed in a concise, but interesting manner. The Avowal is considered as being required of the apostle by *gratitude, consistency, usefulness, integrity, philanthropy* and friendship. The reasons why the believer is 'not ashamed of the gospel of Christ,' are shown to be its *peculiar character*, its *antiquity*, its *success*, its *pretensions*, its *sovereignty*, and its *blessed effects, etc. etc.*

The discourse is written in the author's usual terse, logical, and elaborate style. The great doctrines of the gospel are clearly and harmoniously exhibited; prevailing errors are set in glaring opposition to the truths embodied in the text, and an instructive view is presented of the entire subject.

The discourse is concluded with appropriate and spiritual reflections on the happy influences of the gospel of Christ in imparting joy from, and confidence to, the believer; in which the sanctified church must cordially rejoice, earnestly desiring, that while the gospel is their boast and triumph, it may never be ashamed of them.

---

COTTAGE TRACTS. *Who is Christ? Are you Clean? Antinomianism not Libertarianism. An Appeal to the World.* W. H. Collingridge, City Press, Long Lane, London.

WE have pleasure in recommending these little messengers to our friends. The sentiments are scriptural, the style is simple and plain, and the benefits they are calculated to convey are obvious.

---

ALFRED'S TRACTS. W. H. Collingridge, City Press, Long Lane, London.

WE think our young friends would be delighted with Alfred's Tracts. They are most interesting little publications, combining amusement with the most important instruction in the word of God. Many of them, if not all, are reprinted from the *Gospel Magazine*. For young people and Sunday Schools they are especially compiled, and we shall feel a pleasure in promoting their circulation.

## Extracts and Fragments.

### CHOICE SAYINGS BY ROMAINE.

The day you depend most on Christ is the happiest day of your life.

That is the Christian, who can get something for prayer and praise out of everything.

Oh, may we each day hunger and thirst more after dependence on, and devotedness to Jesus!

Our life here is a warfare, and the great enemy is self.

My hand cut off from my body, what can it do? and a sinner off of Christ, what can he do?

Do you grow in grace? then you will think less and less of yourself.

What makes Christ more precious to the believer to-day than he was yesterday? Why, because he sees he wants him more.

People are continually complaining to me of something in themselves; why, everything you find in yourself should send you to Christ.

When you are not discouraged, but encouraged to come to Christ, that is the end of corruptions.

Look at temporals with a spiritual eye.

Faith is only the hand to take out of Christ's fulness whatever we want.

Faith in Christ's righteousness is a cordial indeed in a dying hour.

A poor man who lives by faith, both for the bread that perisheth and that which endureth unto eternal life, is a thousand times happier, even, than the man that is riding to heaven in his coach-and-six.

You may think that I know a great deal of Christ; I hope I do know a little; but really, I see myself but a little child; I am but learning my A, B, C; and there is so much in the gospel, that I find I have just begun my lesson.

What I have I bless God for, and what I have not, I thank God I do not want. God would rather make the stones bread than such an one should perish.

Trusting in the blood of Jesus, says the believer, I am satisfied I shall never perish; trusting to the righteousness of Jesus, I am satisfied I shall have everlasting life.

He is a wise pastor that brings out of his treasures things new and old; things out of the Old Testament, and things out of the New Testament, and Christ out of both.

It is not the will of God to give us more troubles than will bring us to live by faith simply on him; he loves us too well to give us a moment of uneasiness.

It is not hearing, but dependence on Jesus in hearing, that brings the blessing.

Come to Christ and lay hold on him, and you need not fear his knocking your hands off.

If you have faith, God will put it upon trial, that you, and those about you, may see that it is sterling faith.

You cannot possibly be drowned when Christ is your pilot.

The reason why Christians walk in darkness, and stumble and fall, is, because they do not abide by what God, by his Spirit, speaks in his word.

The reason why our faith is at so low an ebb, is, because we do not use it in everything we do.

By a constant disuse of faith, we set spiritual things at a distance, so that we rather look at them, than enjoy them.

If you want to know what God has done *before* time, you should look at what he has done *in* time, and make your election sure by your calling.

The reason why our graces are not so bright is, because we are not constantly using them; that is the reason they grow so rusty.

There is no one will ever overcome a sin but by this method: to see that the Lamb of God has taken away the guilt of the sin, and then look to his Almighty arm, to subdue and crucify it.

The believer is studying, every day, to be more dead to what his dear Saviour hates, and more alive to what his dear Saviour loves.

If a man take the Bible and shut Christ out of it, it is a dark book—it is Egyptian darkness indeed.

Every fresh discovery you have of Christ will whet your love to him, and

the more sights you have of him, the more you will see of the vanity of the things of time and sense, and the more you will see that they are not to be compared to the love of God in Christ Jesus.

Christ enlightens, enlivens, strengthens, sanctifies, and that is the way he brings his people to heaven.

Come to the word, and that will bear

the same evidence to you always—God and his word are ever the same.

All the believer's troubles and trials preach to him and say—'None can do you good but Christ.' Temptations say—'You have temptations, go to Christ to get them conquered.' Troubles say—'You have troubles, go to Christ, and he will turn them into blessings.'

## Poetry.

### IMPUTED RIGHTEOUSNESS.

[These lines were written by a young girl, who slept in Jesus, aged 15.]

Jesus, thou sin atoning God,  
Thy righteousness alone  
My blood-bought spirit would possess,  
And cast away her own.

Weary of all her filthy rags,  
Of righteousness my own ;  
I long to be completely clothed  
With thine and thine alone.

Robed in imputed righteousness,  
I stand complete in thee ;  
Though only so as thou dost keep,  
And I'm inspired by thee.

My Saviour in thyself alone,  
In thee my God I'll stand;  
Aided by all-sufficient strength,  
Held by thy mighty hand.

Though pure and spotless when in thee,  
When in thy merits seen ;  
His wretched heart is vile and base,  
By nature full of sin.

An enemy to thee, my God,  
A traitor to thy Son,  
Though reconciled now through him,  
And by that he has done.

Clad in his righteousness complete,  
Deserted of my own,

I long to live and reign with thee,  
Who righteous art alone.

### THE CONVERT'S RESOLVE.

YE converts who have known,  
The dear Redeemer's love ;  
Resolv'd thro' grace alone,  
In all his ways to move.  
With Ruth, oh let us hear you say,  
'I'll travel with you all the way.

'I'll go where'er you go,  
Tho' earth and hell oppose ;  
And when your sorrows flow,  
I'll know the grief you know.  
And where your soul retires to rest,  
There shall my weary soul be blest.

'Entreat me not to leave,  
Or from thy arms to fly ;  
Thy grave shall be my grave,  
I'll die where'er you die.  
God knows the secrets of my heart !  
I'm resolved we ne'er will part.

'Death only shall divide,  
Nor death divide for long ;  
Jesus shall safely guide,  
To join the ransom'd throng.  
There we shall meet to part no more,  
On Canaan's peaceful, happy shore.'

*Ebenezer.*

W.

## Intelligence.

### Baptisms, Recognition, etc.

NORTH ADELAIDE, AUSTRALIA.

WE have received the following interest-

ing intelligence from AUSTRALIA, in a letter addressed to our brother Cooper, from Mrs. J. Pilgrim, who, with her husband and several other relatives, emigrated to that distant land about two years

since. It will be seen that our friends have met with others in that country who were lately members of various churches in London, and with whom they have become united in the fellowship of the gospel. May success abundantly crown their efforts to promote the Redeemer's cause.—Ed.]

North Adelaide, June 3rd, 1851.

'MY VERY DEAR FRIEND—I sit down with peculiar feelings, to give you an account of the events of last Sabbath, (June 1st). In a former letter I informed you of our having met, *very accidentally* with a few Christian friends, some of whom, knew Mr. Stevens, and several other ministers, with whom we are acquainted. We met with them *first*, on the first Sabbath in March. They had hired a school-room in South Adelaide, and this was the *first time* of occupying the place, having been previously meeting for some time at Mr. Madran's house. We were agreeably surprised to find their views of truth in accordance with our own, and we at once felt a union I cannot describe. We had wandered from place to place ever since our landing here, and though we had found Christian sympathy and regard from some whom we highly esteem, we could not find a *home*! Since that time we have constantly attended with the friends I have mentioned. Several others joining the number, it was at length thought advisable to form a church. After much consultation and prayer, this step was determined upon, by *thirteen* persons, *eleven of whom* were members of Churches in England—two wishing to be baptized on the occasion. Having no stated minister, and knowing none, whom we could invite, as is customary in England, at the formation of a church, our esteemed friend Mr. Madran supplied that want, and we feel thankful that he is able and willing to preach to us, and administer the ordinances of God's house. Yet he, with us, is looking forward to the time, when the Lord will send us a pastor after his own heart, that a cause may be established in our own denomination, in this land of our adoption. I believe there is *not* a strict Baptist Church *here*, except one belonging to the Scotch Baptists.

'I am sure, both you, and our dear friends, the church at Wattisham, will feel a peculiar interest in hearing that your 'Articles of Faith, and Rules of Church Order,' were adopted by us unanimously. Mr. Pilgrim having a few copies

by him, printed in the time of Mr. Hitchcock, he showed them to his friends, who were so well pleased with them, there was but one opinion on the subject.

'But I must now tell you the proceedings of that day (1st June). 'We met at half-past nine in the morning, for prayer, and at eleven o'clock proceeded to the banks of the Torrens, some distance from the place of worship. The day was favourable, considering this is *winter*, and much rain had fallen during the week. After singing the 451st hymn of 'Rippon's Selection,' Mr. Madran prayed, and read the first of John, making some appropriate remarks on the subject of baptism, and then, after singing and prayer, our *two* brethren were baptized. It was an interesting sight. The scenery was romantic, and I could not help thinking of the pictures we had seen in some of our magazines, of a baptism in India or Africa. A few strangers were present, everything was orderly, and without interruption. In the afternoon we met again. After singing and prayer, Mr. M. made some suitable remarks on the cxxii Psalm. After which he gave a statement of our motives and inducements for taking such a step, and the leadings of Providence in bringing us together. He then read the 'Articles of Faith,' and after singing our favourite hymn, '*Blest be the tie that binds*,' etc. the right hand of fellowship was given. The ordinance of the Lord's supper was then administered.

'I cannot tell you my feelings at this moment—I rejoiced with *trembling*—and the *pleasure* was mingled with *pain*—I thought of *former privileges*—of *you*, and the *dear friends at Wattisham*; and that your *united prayers* and *ours* were thus far answered. But a short time ago, and there was not a prospect of what our eyes now behold. We can but hope that the Lord will fulfil his promise, that 'where two or three are gathered together in *his name*, there he will be in the midst of them.' May this feeble effort to spread his truth issue in the establishment of a *cause* of the Strict Baptist denomination in South Australia; that as a *grain of mustard seed*, small in its beginning, its *branches* may at length overshadow the land. I trust we shall still have the prayers of our dear friends in England for our prosperity. We may expect *discouragements*, but if it is the Lord's work, it will stand! It has ever been our earnest desire, in leaving our native land, that we might be of some use in the cause of God—if this end is answered in some humble measure, our prayers will be answered, and we shall see

a reason for the trials through which we have been called to pass.

'Present our affectionate and Christian regards to the church at Wattisham; we shall ever feel a peculiar attachment to that spot, and as the cause of God is *one, even to the end of the earth*,' I trust our *mutual* prayers will continue to ascend at a throne of grace for each other's welfare and prosperity in spiritual things. My dear husband unites in all I have expressed, and in kindest regards to yourself, believe me,

'Yours affectionately,

'In the best bonds,

'S. PILGRIM.

'P.S.—I would just say, what you may be interested in knowing, that Mrs. Madran, who was a member of Mr. Stevens' some years ago, was the daughter of a Mr. Robinson, a deacon of the same church. A brother and sister came with them to Australia. We have *three* who were members at Mr. Foreman's, and *two* of Mr. Bowe's, Blanford Street, and also one was a member of a church at Brentford, where Mr. Stevens often preached; he had, since he came here, been united with the Scotch Baptists.'

#### EBENEZER CHAPEL, COLCHESTER.

THROUGH distinguished mercy, our dear Lord is still blessing the labours of our esteemed brother Chappell in this place. Our congregation continues on the increase, and on Thursday, the 6th of November, after delivering a solemn and impressive discourse from Acts x, 48, he baptized three believers, one male and two females; the interesting service was attended to at Coggershall, brother Collis kindly lending his place for the occasion, and engaged in the devotional parts thereof. Many found it good to be there.

#### ESTABLISHMENT OF THE LONDON GOSPEL MISSION SOCIETY.

ON Monday evening, Nov. 3rd, a large meeting was convened in the Surrey Tabernacle, Borough Road, for the purpose of submitting the proceedings of the several conferences of ministers and deacons held during September and October, and for publicly organizing the Society.

The meeting was composed of the pastors and members of a large number of the Particular Baptist Churches in and around London, the spacious chapel being well filled throughout.

Mr. John Thwaites presided by appointment.

The meeting commenced with singing that noble hymn 'All hail the power of Jesus' name,' and prayer, offered by Mr. Garritt, of Stoke Newington.

The Chairman then, in a very full manner, traced the origin and progress of the Society, and laid down the several objects contemplated, viz :—

1st. Preaching, out-doors and in-doors in destitute neighbourhoods).

2nd. Reading and expounding the Scriptures in families and places of concourse.

3rd. Holding prayer meetings at convenient places.

4th. Distributing tracts.

Mr. Williamson, of Notting Hill, moved the first resolution, which was seconded by Mr. C. W. Banks, of Crosby Row, supported by Mr. Coles, of Brentford, and carried unanimously, viz :—'That this meeting having heard the report, from the chair, of the proceedings of the conference of the London Gospel Mission Society, most cordially approves of the same, recognising the solemn necessity for such a society.'

Mr. James Wells, of the Borough Road, moved the second resolution, which, having been seconded by Mr. Felton of Deptford, and supported by Mr. Thomas Jones of Chatham, was carried without a dissentient voice, viz :—'This meeting is of opinion, that, to secure the faithful preaching of the gospel amongst the poor and destitute in and around the Metropolis, it is absolutely necessary, that the officers and agents of the London Gospel Mission Society be persons holding, and experimentally acquainted with, the great distinguishing and discriminating doctrines of grace, and also holding and practising believers' baptism and strict communion.'

Mr. Samuel K. Bland moved, and Mr. Wm. Allen of Stepney seconded the third resolution, which was carried *nem. con.*, viz :—'That the Society shall be composed of all the members of those churches within and around London, whose principles and practice are in conformity with the constitution thereof, who, adhering to the purposes of the Mission, shall unite themselves therewith by giving it their regular support, either through annual collections or otherwise, and being represented in the executive by their delegates.

'That every member of the connected churches (whether an individual subscriber or not), shall be a member of the Society; and that any member of an unconnected church adhering to and practising the authority of the New Testament, as declared

in the constitution of the Society, shall, by an annual subscription, become a member of the same.

'That the executive shall be composed of a president, treasurer, and twelve committee-men, to be elected by the members of the Society at their annual general meeting, together with the pastor and representatives of each of the subscribing churches, viz :—Churches having less than 100 members, to be entitled to send one delegate to serve on the executive; those exceeding that number and under 250, two delegates; those exceeding 250 and under 400, three delegates; and those exceeding that number, four delegates.

'That the executive shall have power to fill up vacancies occurring during the year amongst the committee-men and officers, and that each member be eligible for re-election at the annual general meeting.'

Mr. Garwood, of Ramsgate, moved, and Mr. Sindall, of Rotherhithe seconded, 'That Mr. John Thwaites be the president of the Society.'

Mr. Edward Mote moved, and Mr. Tanner, of Farnboro', seconded, 'That Mr. William Olding be the treasurer of the Society.'

Mr. Garritt, of Stoke Newington, moved, and Mr. Blackshaw, of Hackney, seconded, 'That Mr. Thomas Jones and Mr. Samuel King Bland be the joint secretaries of the Society.'

Mr. C. Slim, of Maidstone, moved, and Mr. Pepper, of Kingsland, seconded, 'That Messrs. Austin, J. Blake, Haslop, Holmes, Minton, Mote, Sindall, and Whittaker be the committee for the ensuing year, with power to fill up vacancies; together with the pastors and delegates of the connected churches.'

The meeting was of a most animated and cheering character. It closed at a late hour, by singing, and prayer offered by brother Wells. The attendance of pastors and ministers was numerous; and several unable to attend, sent messages of cordial union with the movement, amongst whom may be mentioned Mr. John Foreman and Mr. R. Alldis.

May the Lord of Hosts direct, succeed, and crown this movement so evidently in accordance with his word and the call of the times.

LEE, KENT.

Some friends of gospel truth, living at Blackheath, have opened a small place in the adjoining hamlet of Lee, and have preaching twice on the Sabbath, and once in the week. God has encouraged them by blessing

his word to their souls, and by quickening some who, till lately, were dead in trespasses and sins. Acting in the fear of God, they have thought it right to recognise the Saviour's ordinances and government in the spirit and formalities thereof, and on Thursday evening, November 20th, five who had witnessed a good confession, were baptized in the presence of a large congregation, at Zion Chapel, Deptford: Mr. Felton, minister of the place, preached a very appropriate sermon from Romans iv, 22: 'Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. Mr. Jones, of Chatham, baptized, after a brief address to the unconverted; to believers who are living in the neglect of Christ's commands in this particular; to baptized Christians; and lastly, to the candidates standing beside the pool. A quiet, hallowed feeling prevailed throughout the evening. On Sunday following, in the afternoon, the recently baptized, and ten others formerly baptized, were united in Church fellowship, and partook of the Lord's supper, administered by Mr. Jones, who, in the morning, described the plan of a gospel church, and in the evening, preached from 2 Cor. xiii, 11. Several Christian friends were present from London, Deptford, and other places, who expressed kind wishes for the infant cause; and all said it was a day which the Lord had blessed, and they rejoiced and were glad in it. A hymn composed for the occasion was sung by the members of the little church (in the afternoon), after answering a few questions, declarative of their mutual faith, and their trust in God for continued unity, peace and fruitfulness. May the work of their hands be established!

## Death.

MR. WILLIAM CULLINGFORD.

It is our painful duty to record the sudden death of our esteemed brother, Mr. William Cullingford, deacon of the Baptist church, Halesworth, Suffolk.

On the 7th of November last he took a short journey, Mrs. Cullingford accompanying him; and on returning, just before he reached the town, expressed his thanks that they had returned again in safety, was suddenly seized, and died in his gig. Mr. Cullingford's age was upwards of 59 years. He was a steady friend to the cause, and very kind to the ministers of Christ. He has left a widow and one daughter to mourn his loss. May the God of heaven kindly support them! A memoir will appear in our January number.

## Monthly Retrospect.

**ANTI-STATE-CHURCH SOIREE.**—On Monday, October 27th, the autumnal Soirée of the Anti-State-Church Association took place. A report from the executive committee was read, in which the various plans adopted by them for enlightening the public mind upon this great question, were detailed. These consist in circulating tracts, and issuing other valuable publications from the press; sending deputations into various towns in the country, and holding periodical meetings in London. The meeting was then addressed by the Revs. J. Burnet, Price of Gravesend, Rose of Bermondsey, Messrs. Kingsley, Miall, etc. Some of the speakers alluded in forcible terms to recent incidents in the Establishment, as affording special proof of the growth of public opinion upon the evils arising from the connection between the Church and State.

**PUBLICATIONS.**—We have before alluded to the publication scheme of the above Association, and we do so again to bring before the notice of our readers some very excellent works recently issued under the general title of the 'Library for the Times.' 'The Church of England, under the Tudor and Stuart Dynasties;' 'John Milton, a Biography'—'The Test of Experience, or the Voluntary principle in the United States'—'The footsteps of our Forefathers,' a beautifully illustrated volume, describing localities and persons most conspicuous in the struggles for religious liberty—'Buried Treasures,' viz., 'Locke on Toleration,' and 'Milton on Hirelings' in the Church. We can confidently recommend these works as being of a superior character, both in style and matter, while their price is very reasonable. For book societies, Sunday School rewards, &c. they are very suitable.

**GREAT EXHIBITION.**—A very large meeting was held at Exeter Hall, November 6th, to render a public and solemn acknowledgment to Almighty God for the auspicious manner in which the Great Exhibition had been begun, carried on, and ended, and also for the success of the special Sabbath services held in Exeter Hall during its continuance. S. Morley, Esq., occupied the chair, and appropriate and characteristic addresses were livered, by Dr. Hamilton, Messrs. Brock, Baldwin, Brown, etc. It appears that, for five months, the great room at Exeter Hall was densely filled in the morning and evening of

every Sunday, so that the gospel was preached in that one place to 150,000 persons. Doubtless curiosity attracted very many of the hearers; and doubtless, much that one could not recognize as truth was uttered by the preachers; but we do and must rejoice at every effort like this, to bring the sound of salvation within the hearing of our fellow-men. Much has been said about the cause of human progress, as attested and aided by the recent Great Exhibition—may we not see in it also the indication of *Divine* progress for the promotion of peace and good-will among men, and the advancement of the Redeemer's kingdom.

**WESLEYAN SECEDERS.**—In addition to the many regular Wesleyan ministers who have seceded from the Conference, two more have been recently added, viz.: Mr. Manly, Missionary in Jamaica, and Mr. Allison, nineteen years Missionary in Port Natal. In both cases, the cause of the secession appears to have been the oppressive proceedings of the Wesleyan Missionary Committee at home; and it is stated that it is not unlikely that several other missionaries will follow their example. The address issued by Mr. Manly is a fine, calm, telling protest against the unjust and arbitrary course pursued by the Conference body.

**STATISTICS OF DISSENT.**—Mr. E. Baines, editor of the *Leeds Mercury*, who was one of the witnesses examined before the recent Committee of the House of Commons upon Church rates, gave the following as the relative proportion of places of worship belonging to Dissenters in the United Kingdom, gathered from careful research, and an extensive collection of returns from the leading individuals connected with each body. The three leading denominations stand as follows:—*Wesleyans*: 4,450 chapels, and 1,101 preaching stations. *Independents*: 2,572 chapels, and 1,000 preaching stations. *Baptists*: 1,943 chapels, and 1,384 preaching stations. The total number of all denominations were 14,340 chapels, and 7,427 preaching stations; from which it appears that the Dissenters of this country (including all denominations,) have built and maintain a number of places of worship as great or greater than those of the Establishment. A striking proof of the power of the Voluntary Principle.

# INDEX.

## ESSAYS.

|                                                                      | PAGE         |                                                                      | PAGE |
|----------------------------------------------------------------------|--------------|----------------------------------------------------------------------|------|
| A Page of Providence - - -                                           | 36           | Popish Activity, Blasphemy, and Swindling - - -                      | 170  |
| A few Lines to one who signs himself                                 |              | Remember the Sabbath Day to Keep it Holy - - -                       | 154  |
| A Young Suckling - - -                                               | 207          | Religious Bodies in America - - -                                    | 269  |
| A Hint by the Way—The love of Christ to his people - - -             | 248          | Reply to a Young Suckling - - -                                      | 228  |
| A Letter to Mr. M——, Minister of H.                                  | 273          | Select Sentences from the Fathers - - -                              | 272  |
| Behold the Man; John, xix. 5 - - -                                   | 76           | Spiritual Reviewing - - -                                            | 53   |
| Christian Men keeping Public-houses - - -                            | 125          | The Witnesses - - -                                                  | 8    |
| Comfort for the Tried Saint - - -                                    | 176          | The Power of the Feeble - - -                                        | 11   |
| Conversational Observations 224, 249, 271                            |              | The Kingdom of Christ, its External Defences - - -                   | 49   |
| Christ the End and Advocate of the Law                               | 251          | The prevailing practice of Open Communion examined - - -             | 52   |
| Encouragement - - -                                                  | 105          | The Kingdom of Christ, its External Resources - - -                  | 73   |
| English Travellers and Foreign Churches                              | 254          | The True Jew - - -                                                   | 121  |
| Flowers and Promises - - -                                           | 151          | The Lord's Knowledge of his People                                   | 128  |
| How shall we Escape, &c. - - -                                       | 193          | The Kingdom of Christ, its Aggressive Character - - -                | 145  |
| How God takes His People Home - - -                                  | 241          | Thoughts addressed to Sleeping Professors - - -                      | 152  |
| Hints to Church Members on their attendance at Church Meetings - - - | 253          | To a Bereaved Sister - - -                                           | 155  |
| If, therefore, ye seek me, let these go their way - - -              | 97           | The real Christian distinguished from a mere nominal Professor - - - | 169  |
| Jesus Christ the same yesterday, to-day, and for ever - - -          | 3            | The Portrait of a Christian - - -                                    | 177  |
| Knowest thou not, that I have power, &c.                             | 193          | The Exhibition - - -                                                 | 180  |
| Love to Jesus - - -                                                  | 250          | The Mercy of God towards his afflicted People - - -                  | 183  |
| On Controversy - - -                                                 | 55           | The Precious Blood of Christ - - -                                   | 202  |
| Objections to the Doctrine of Imputed Righteousness refuted - - -    | 200          | The Righteousness of Christ - - -                                    | 265  |
| On Church and State Connexion - - -                                  | 223          | The Scripture Doctrine of Reconciliation                             | 217  |
| On the Love of Jesus. By Wickliff                                    | 225          | The Human Harp - - -                                                 | 221  |
| Original Letter to a Daughter in Hungary                             | 227          | Thou Tellest my Wanderings, &c. - - -                                | 231  |
| Of the Causes of Declension in the Power of Religion - - -           | 275          | The Good Shepherd and the Believing Sheep - - -                      | 253  |
| Pray without Ceasing - - -                                           | 25           | Will a Man Rob God - - -                                             | 204  |
| Popish Pretensions and Protestant Errors - - -                       | 29, 102, 148 |                                                                      |      |
| Prayer presented to Jesus - - -                                      | 173          |                                                                      |      |
| Praise for Deliverance - - -                                         | 206          |                                                                      |      |

## EXPOSITIONS.

|                                                      |     |                                                    |     |
|------------------------------------------------------|-----|----------------------------------------------------|-----|
| A Humble Reply to one Ready to Halt                  | 37  | He shall Come and Save you; Isaiah, xxxiv. 4 - - - | 80  |
| A Reply to a Young Reader of the GOSPEL HERALD - - - | 58  | Spiritual Joy - - -                                | 156 |
| I have Loved Thee - - -                              | 157 | When thou passest through the Waters               | 109 |

## 'THE EXCELLENT OF THE EARTH.'

|                                     |            |
|-------------------------------------|------------|
| Dr. Thomas Goodwin - - -            | 130        |
| John Keeble - - -                   | 13, 41, 65 |
| Mr. Joseph Swain, of Walworth - - - | 233, 255   |

## ORIGINAL LETTERS.

|                                                  |    |
|--------------------------------------------------|----|
| Letter by the late Mr. Samuel Eyles Pierce - - - | 67 |
| Letter by the late Mr. John Stevens - - -        | 87 |

## NOTES FROM A SHEPHERD'S REMEMBRANCES.

|                                             | PAGE  |                                              | PAGE  |
|---------------------------------------------|-------|----------------------------------------------|-------|
| A Visit to the Bank of England              | - 283 | The Village Pastor's Funeral                 | - 62  |
| The Address at the Village Pastor's Funeral | - 85  | The Feeblest Fearful One more than Conqueror | - 159 |

## EXTRACTS.

|                                                                       |      |
|-----------------------------------------------------------------------|------|
| Extracts from Sermons preached by Mr. John Stevens, from 1843 to 1847 | - 17 |
|-----------------------------------------------------------------------|------|

## REVIEWS AND CRITICISMS.

|                                                                                            |       |                                                                        |        |
|--------------------------------------------------------------------------------------------|-------|------------------------------------------------------------------------|--------|
| A Catholic Catechism                                                                       | - 138 | Peace Lyrics                                                           | - 70   |
| A Brief Memoir of Mr. Eacott                                                               | - 45  | Protestantism or Churchism, as by Law Established                      | - 89   |
| A Second Issue of a Series of Pastoral Letters                                             | - 90  | Papa and Mamma's Easy Lessons in Geography                             | - 91   |
| Anti-Popery                                                                                | - 90  | Pleasant Pages for Young People                                        | - 189  |
| A Gracious God and a Glorious Gospel                                                       | 91    | Take Advice                                                            | - 91   |
| Alfred's Tracts                                                                            | - 286 | The Glory of the Church in the Latter Day                              | - 162  |
| A Treatise on Various Subjects                                                             | - 162 | The Bull taken by the Horns                                            | - 137  |
| A Manual for the Lord's Poor                                                               | - 258 | The Journal of Health                                                  | - 137  |
| A Basket of Fragments and Crumbs                                                           | 163   | The Poetic Companion                                                   | - 137  |
| A Treatise on Various Subjects                                                             | - 185 | The Glorious Liberty of the Children of God                            | - 138  |
| An Appeal to Protestants respecting the Nation's true defence against the Papal Aggression | - 138 | The Preservation of the Body as a Living Sacrifice in the House of God | - 138  |
| Band of Hope Review                                                                        | - 189 | The Public Good                                                        | - 138  |
| Baptists' Almanac for 1852                                                                 | - 286 | The Anabaptists of Knollysford Dean,                                   | 44, 89 |
| Biographical Memoirs of Deceased Baptist Ministers                                         | - 137 | The Old Infidel's Progress to Christianity                             | - 42   |
| Believers Kept by the Power of God                                                         | 163   | The Signs of the Times                                                 | - 45   |
| Comprehensive Edition of a Selection of Hymns                                              | - 188 | The Bull Taken by the Horns                                            | - 70   |
| Cottage Tracts                                                                             | - 286 | The Watchman's Answer to the Question, What of the Night?              | - 70   |
| False Teachers                                                                             | - 259 | The Use of Faith, if Popery should return upon us                      | - 71   |
| Five hundred Psalms and Hymns and Spiritual Songs                                          | - 189 | The Grand Avowal                                                       | - 286  |
| Four Question's Answered                                                                   | - 285 | The Holiness of Christ maintained                                      | - 92   |
| Grove Pulpit—Sermons by J. Irons                                                           | 19    | The Scripture Guide to Baptism                                         | - 188  |
| Gleaning among Golden Sheaves in the Field of Boaz                                         | - 187 | The Appeal                                                             | - 188  |
| History of Greece                                                                          | - 91  | The Silent Preacher                                                    | - 258  |
| Light thrown upon the Four Gospels                                                         | 187   | The Doctrine of the Atonement                                          | - 259  |
| One Taken and the Other Left                                                               | - 44  | The Christian World Unmasked                                           | - 259  |
| Oliver Cromwell                                                                            | - 260 | The Fifteenth Annual Letter                                            | - 261  |
| Plain Words to the Household of Faith in Perilous Times                                    | - 138 | What of the Night?                                                     | - 91   |
| Portrait of Mr. John Foreman                                                               | - 261 | Zion under a Cloud. By Jos. Irons                                      | 20     |

## EXTRACTS AND FRAGMENTS.

|                                             |       |                                    |       |
|---------------------------------------------|-------|------------------------------------|-------|
| Antiquity                                   | - 235 | Meditation                         | - 236 |
| Characteristic Letter by William Huntington | - 235 | Napoleon's Opinion of Christianity | - 138 |
| Choice Sayings by Romaine                   | - 287 | Particular Providence              | - 236 |
| Conditional Decree of Election              | - 139 | The Gospel its own Evidence        | - 236 |
| Faith                                       | - 236 | The Religion of the Scriptures     | - 236 |
| Faith and the Assurance of Faith            | - 237 | The Intercession of Christ         | - 237 |
| Human Nature                                | - 236 | The Trinity                        | - 237 |
| Human Authority                             | - 235 | The Street of the City             | - 237 |
| Invisible Agency                            | - 139 | The Headship                       | - 237 |
| Mercy and Misery                            | - 236 | The Jews                           | - 237 |

# BIOGRAPHICAL SKETCHES.

|                                    | PAGE |                      | PAGE |
|------------------------------------|------|----------------------|------|
| A Brief Memoir of Mr. Thomas Eason | 112  | Mary Elizabeth Irish | 209  |
| Jane Neeve                         | 281  | Wilmer Thornley      | 134  |
| Memoir of William                  | 141  |                      |      |

## POETRY.

|                                               |     |                           |     |
|-----------------------------------------------|-----|---------------------------|-----|
| He shall sit a Refiner and Purifier of Silver | 140 | The Convert's Resolve     | 288 |
| Imputed Righteousness                         | 288 | The Eve of the Lord's Day | 139 |
| On the Redeemed entering Heaven               | 238 | The Violet                | 140 |
|                                               |     | The Lord Jesus            | 164 |

## BAPTISMS, RECOGNITIONS, ETC.

|                                                                                                  |     |                                                       |     |
|--------------------------------------------------------------------------------------------------|-----|-------------------------------------------------------|-----|
| At Mount Zion Chapel, Hill-street                                                                | 21  | Formation of a Gospel Church at Isling-               |     |
| At Colnbrook, Bucks                                                                              | 21  | ton                                                   | 23  |
| At Blackmore                                                                                     | 45  | Glensford, Suffolk                                    | 190 |
| At Sutton, Suffolk                                                                               | 45  | Horsham, Sussex                                       | 239 |
| A short Account of the Rise and Progress of the Particular Baptist Church, Tunbridge Wells, Kent | 46  | Horham, Suffolk                                       | 165 |
| At Redbourn, Herts                                                                               | 72  | Jireh Meeting, Brick-lane                             | 238 |
| At Knarborough                                                                                   | 92  | Lamberhurst, Sussex                                   | 93  |
| Alie Street, London                                                                              | 93  | Linley Field                                          | 118 |
| Aldringham, Suffolk                                                                              | 142 | Limpley Stoke, near Bath                              | 190 |
| American Slavery                                                                                 | 239 | Mount Zion Chapel, Hill-street                        | 141 |
| Baptist Home Missionary Society for the counties of Suffolk, Norfolk, Cam-bridge, and Huntingdon | 23  | North Adelaide, Australia                             | 287 |
| Beulah Chapel, Somers Town, London                                                               | 46  | Notting Hill                                          | 239 |
| Baptist Chapel, New End, Hampstead                                                               | 72  | Oundle, Northamptonshire                              | 93  |
| Bury St. Edmunds                                                                                 | 92  | Ordination of Mr. Flack, Sutton, Isle of Ely          | 22  |
| Baptist Chapel, Saxlingham                                                                       | 118 | Oldham-street, Manchester                             | 142 |
| Bethel Chapel, Union-street, Maidstone                                                           | 118 | Ordination of Mr. William Alderson                    | 166 |
| Beulah Chapel, Somers Town                                                                       | 118 | Opening of a new Baptist Chapel, Bun-gay, Suffolk     | 215 |
| Bethel Chapel, Cheltenham                                                                        | 119 | Providence Chapel, Maidstone                          | 117 |
| Baptist Home Missionary Meeting                                                                  | 140 | Removal of Mr. Carpenter                              | 93  |
| Brief Account of the Present State of the various Religious Denominations in South Australia     | 140 | Removal of Mr. Austin                                 | 72  |
| Baptist Chapel, New End, Hampstead                                                               | 142 | Rishangles, Suffolk                                   | 92  |
| Bethel Chapel, Trowbridge                                                                        | 142 | Recognition of Mr. J. Baldwin, at Sutton, Isle of Ely | 212 |
| Bungay, Suffolk                                                                                  | 166 | Stowmarket                                            | 213 |
| Cheering Intelligence.—Union Chapel, Cumberland street, Shoreditch, London                       | 48  | Soho Chapel                                           | 239 |
| Crausford, Suffolk                                                                               | 92  | Southwick, near Trowbridge                            | 239 |
| Cottenham                                                                                        | 93  | Crausford                                             | 215 |
| Crigglesworth, Yorkshire                                                                         | 95  | Salhouse, Norfolk                                     | 142 |
| Doman's Land                                                                                     | 94  | Suffolk and Norfolk Association                       | 167 |
| Dorman's-land, Lingfield, Surrey                                                                 | 118 | The Baptists at Adelaide, South Australia             | 238 |
| Establishment of the London Gospel Mission Society                                               | 290 | Turley, near Bradford, Wilts                          | 239 |
| Ebenezer Chapel, Brighton                                                                        | 166 | Union Chapel, Shoreditch                              | 118 |
| Ebenezer Chapel, Colchester                                                                      | 212 | Union Chapel, Cumberland-street                       | 213 |
| Freston, Suffolk                                                                                 | 141 | Willingham                                            | 93  |
|                                                                                                  |     | Willingham, Cambridgeshire                            | 213 |
|                                                                                                  |     | Willingham Ordination—Mr. Cooper's Charge             | 214 |
|                                                                                                  |     | Wymondham, Norfolk                                    | 215 |
|                                                                                                  |     | Zion Chapel, Chatteris                                | 191 |

## DEATHS.

|                                          |    |                         |     |
|------------------------------------------|----|-------------------------|-----|
| Mrs. Hephzibah Gladwell                  | 24 | Mr. William Cullingford | 291 |
| Mr. Page, Baptist Minister, Tring, Herts | 48 | Mr. J. Rowell           | 72  |
| Mr. A. M. Denham                         | 48 | Mr. Thomas Eason        | 96  |
| Mr. P. Cross                             | 48 | Mr. W. Whitteridge      | 96  |

|                         | PAGE  |                  | PAGE  |
|-------------------------|-------|------------------|-------|
| Mr. Pope                | - 96  | Mr. Peter Graves | - 141 |
| Mrs. Elizabeth Browning | - 143 | Mary Irish       | - 193 |
| Mrs. Smith              | - 143 | Selina Abbott    | - 72  |
| Mrs. Martha Baker       | - 143 |                  |       |

## MONTHLY RETROSPECT.

|                               |            |                                          |            |
|-------------------------------|------------|------------------------------------------|------------|
| Anti-State Church Association | - 120, 144 | Religious Liberty on the Continent       | - 120      |
| Anti-Slavery Society          | - 192      | Regium Donum                             | - 216      |
| Bible Society                 | - 144      | Religious Liberty on the Continent       | - 216      |
| Church Rates                  | - 120      | Secession of the Duke of Norfolk         | - 240      |
| Church Reform                 | - 168      | Suppression of Religious Liberty in Ger- | - 240      |
| Church Rates                  | - 264      | many                                     | - 240      |
| Death of Mr. Freeman          | - 240      | Soiree of the Anti-State Church Associa- | - 292      |
| Ecclesiastical Titles Bill    | - 216      | tion                                     | - 292      |
| Evangelical Alliance          | - 216      | Statistics of Dissent                    | - 292      |
| Education                     | - 240      | Taxes on Knowledge                       | - 120      |
| Foreign Protestant Ministers  | - 168      | The Metropolitan Dissenting Disputes     | - 120      |
| Great Anti-Papal League       | - 120      | The Wesleyan Body                        | - 168      |
| Kaffir War                    | - 240      | The Census                               | - 168      |
| Methodism                     | - 144      | The Church of England                    | - 191      |
| National Secular Education    | - 168      | The Educational Controversy              | - 191      |
| Nunneries                     | - 144      | The Protestant Alliance                  | - 192      |
| New College, London           | - 264      | The Jews                                 | - 192      |
| Progress of Romanism          | - 119      | The Peace Congress                       | - 192      |
| Parliamentary Titles Bill     | - 144      | The Great Exhibition                     | - 144, 292 |
| Peace Congress                | - 144      | Voluntary Education                      | - 264      |
| Publications                  | - 292      | Wesleyan Conference                      | - 216      |
| Romish Priestcraft            | - 119      | Wesleyan Dissent                         | - 292      |

## INDEX TO SIGNATURES.

|                          |                    |                                              |                     |
|--------------------------|--------------------|----------------------------------------------|---------------------|
| A Shepherd on the Plains | - 64, 87, 162      | Kevan, Nathaniel                             | - 48, 118           |
| Andrew                   | - 83               | Lex                                          | - 36, 51            |
| Abbott, W.               | - 153              | M. A.                                        | - 255               |
| Bloomfield, J. G.        | - 154              | Norris, J.                                   | - 128               |
| Barnes, Robert           | - 208, 250         | Pierce, Samuel Eyles                         | - 70                |
| C——I, W.                 | - 130              | Palmer, W.                                   | - 83, 177, 185, 289 |
| Cole, William            | - 179              | Purfusst, W.                                 | - 85                |
| D. C.                    | - 24               | Player, John D.                              | - 156               |
| Dickerson, Philip        | - 67, 134, 258     | Row, Thomas 11, 109, 140, 176, 206, 253, 262 | - 114               |
| D'Aubigne                | - 224              | Reynolds, W.                                 | - 58, 112, 114      |
| E. W. L.                 | - 8, 79, 124, 197  | Reed, A. T.                                  | - 155               |
| Edouard                  | - 29, 102, 200     | R. H.                                        | - 157               |
| E. C.                    | - 45               | R. B.                                        | - 224               |
| Frater in Fide           | - 140, 253         | Stevens, John                                | - 88                |
| Flack, W.                | - 231              | Slim, Cornelius                              | - 118               |
| G. P.                    | - 55, 76, 148, 220 | Susanna                                      | - 238               |
| G. W.                    | - 254              | Vinet                                        | - 13                |
| Hall, W. A.              | - 157              | W. H.                                        | - 21                |
| Hill, T.                 | - 240              | W. A.                                        | - 37, 48            |
| J. D.                    | - 17               | William                                      | - 81, 153, 228      |
| John, of Mary-le-bone    | - 41, 62           | Wyard, George                                | - 137               |
| Jones, J. A.             | - 114              | W. P. B.                                     | - 183, 225, 248     |
| J. B.                    | - 119              | W. A. jun.                                   | - 204               |
| J. H.                    | - 190              | W. S.                                        | - 223               |
| J. M.                    | - 207, 233, 249    | Woodward, James                              | - 264               |

THE

# Gospel Herald;

OR,

POOR CHRISTIAN'S MAGAZINE.

---

**VOL. XX.**

---

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

~~~~~

LONDON:

HOULSTON AND STONEMAN, 65, PATERNOSTER ROW.

MDCCCLII.

IPSWICH :
PRINTED BY J. M. BURTON AND CO.

PREFACE.

ON a review of the labours of the past year in relation to our little Magazine, it is hoped that the numbers composing the present volume will not be deemed inferior to those of the immediately preceding years.

The Editor, therefore, on behalf of his readers, as well as on his own account, begs to thank those of his Brethren in the ministry, and others, who amidst their diversified engagements, have kindly yielded their assistance, by their contributions in these pages. They have thereby conduced to the acceptance and usefulness of a work which is intended to exhibit the great principles of distinguishing grace, in connexion with their practical influence, in the real, progressive, and entire sanctification of the vessels of mercy.

In furtherance of this design, it is hoped that the insertion of the LETTERS ON THE ATONEMENT by the late Mr. Job Hupton, have not been in vain. The controversial feature of those epistles may not, probably, have been just to the taste of some of our readers; but others, we are assured, have perused, with deep interest, that series of papers, wherein the great Atonement of the Son of God is illustrated and defended, in a manner which exposes the fallacies so generally entertained on this subject, and presents the glorious theme in that scriptural light which exalts the Redeemer, and encourages the feeblest of his wandering flock in the wilderness.

If some of our beloved correspondents have entered the lists of controversy during the year, it is not that they wish to

promote and perpetuate polemical strife; but, by a friendly discussion of subjects confessedly of interest and importance to the church of God, to elicit the 'truth as it is in Jesus,' and to confirm the household of faith in the doctrine and practice of the Apostles of our Lord. Conducted in the spirit of the Gospel, controversy is frequently attended with beneficial results; and such, we trust, have followed the contributions of our friends during the past year.

In maintaining the *distinctive* principles of our section of the Denomination, the Editor will be glad to receive the aid and encouragement of the correspondents and friends of the work. While, in certain quarters, questions are being mooted in relation to the alleged antiquated errors and stereotyped usages of the Nonconformist body; and while *Pædobaptists* are venturing to assail and demolish *unscriptural* practices in Dissenting Churches, imperatively demanding 'By what authority doest thou these things?' surely it is required of *us* more decidedly than ever to assert, vindicate, and contend for the ORDINANCES OF THE CHURCH, and to *test the sincerity* of those professed adherents of Scripture authority, by demanding of them to show 'by what authority' they establish the practice of Infant Baptism!

Relying on the continued and kind assistance of his correspondents, the Editor again expresses his hope that the future numbers of this work may prove acceptable to his readers. Acknowledging his responsibility, he engages, if his life and health be preserved, to renew his efforts to render the work increasingly useful; while it is earnestly solicited of the Pastor and Deacons of the Churches, to use their influence to extend its circulation.

November 27th, 1852.

THE
G O S P E L H E R A L D ;

OR,

POOR CHRISTIAN'S MAGAZINE.

'HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.'—1 TIM. iii, 9.

'ONE LORD, ONE FAITH, ONE BAPTISM.'—EPH. iv, 5.

'ART THOU THE KING OF THE JEWS?'—MATT. xxvii. 11.

THE kingly character of Christ is a theme much dilated upon in the Scriptures of God. He is not only King of Saints, and King of Glory, but he is Governor of the world. This truth, if thought upon more repeatedly by the saints and the world, would have a very salutary result—a very important effect upon the lives of both: the saint would become more humble in the sight of God, and the sinner (considered simply as such) would reverence Jesus as the King and Lord of all creation. The first would evince greater thankfulness—would be found more frequently in closet-communion with his God; and the latter would have a reasonable check, and a wholesome restraint, upon the apparently unbridled opposition to his Maker;—the saint's voice would be heard much oftener

in praise, and the sinner's lips would be oftener sealed from utterances dishonouring to God and man;—and both saint and sinner would be led to think more highly of their mercies. The best of men are thoughtless, at the best; year after year adds myriads of mercies to the past, still the gratitude of the human breast increases not by the same ratio. Is this true? If true, should it be so? Surely accumulated mercies, blessings, and gracious providences, should instil in the bosom thankfulness, gratitude, and praise. All that is good, we have as a gift; and all good gifts come from above. What have we that we have not received? If so, a humbleness of mind should be engendered, and we should willingly yield allegiance and obedience to our King. The Psalmist says:—'The

Lord reigneth.' Christian, let your memory recall the acts of mercy passed—think how he reigned in the year for ever lost in the ocean of eternity. Think again of it in the year just springing into existence. In the year that is gone, our life, condition, and circumstances, have been at his disposal; and can there be one sigh of discontent—one symptom of ingratitude? What God doeth, is done for his children's welfare, and what he will do, will be found to be most for our good and his honour. How cheerful should the Christian be; what comfort should he draw from the fact, that our God and Saviour reigns. Every indication on the dial of time of a passing year, should invite to prayer, thankfulness, and praise. He that watcheth God's hand, will never have to wait for occasions to praise. Restlessness under God's reign robs the soul of much spiritual support and delight; and God, to soften the troubled breast, often sends a severe and poignant stroke. Prayer is the best antidote for such a frame of mind—it produces patience, and perseverance, which result in praise.

The greatest men are at fault sometimes; for even the great Luther had to be reminded by Melancthon, that God was the Rector or Governor of the world.

May we acknowledge God in all things, and say, in the New Year, that God reigns over all! (1 Chron. xxix, 12.)

The past year has had its sorrows, its sacrifices, its pains, and its pleasures, and so will this year. Life is mixed; but God's mercies have preponderated. Every mercy in the past year is a display of God's gracious intentions in the present one; every favour in the past is a promise for the future; and every display of goodness, is a demonstration of Christ's reign on earth on behalf of his saints. He has all power to rule and control. This he expressly said after his resurrection:—'All power is given unto me, both in heaven and on earth.' All that has breath, and all that has not breath—all intelligences and everything inanimate—are subject to Christ's control and reigning influence. The raging devil, the rising lust, the roaming heart and eye, and the opposing world, are alike dependent upon his reigning power.

Acts of disobedience are the want of true allegiance to the government of our King. Varied are the acts of rejection and unbelief in this life—many are the inducements which surround us, and tempt us to rebellion—but God is faithful, and he should be acknowledged in all our ways. God should

be exalted and honoured in every state and condition ; and happy should we be if we always thought as David did. (1 Chron. xxix, 10, &c.)

There is no true plenty, peace, and prosperity, with individuals, or in a nation, unless God's reign is acknowledged ; the language of the world is, that they will not have this man to reign over us, and the actions of saints would often appear to lead to the same conclusion. Righteousness exalteth a nation, as it does an individual ; without it anarchy, confusion, and death reign. That nation and that individual prospers best, when God is acknowledged. Christ is to reign over all, till all his enemies are subdued under him. (1 Cor. xv. 24, 25.)

Christ is King ; and the saint may tread the untrodden future, with confidence and sure hope ; dark afflictions and providences may overtake us, but they are all under the sceptre of King Jesus, and he has said he will not leave us comfortless. But God will be enquired after ; he has wisely ordained that the weakness of prayer shall be the means for the display of his great power and reigning influence.

There is much to delight the saint when perusing the narrative of the life and death of our Lord, especially when viewed as the King of the whole earth—King of saints

and King of glory ; Governor of all worlds, whether Satanic, angelic, or human. He whose heart hath been touched by the sceptre of Zion's King, will readily appreciate the Psalmist's declaration, when he said, 'My heart is inditing a good matter touching the King.' There never was a king so worthy, and yet so maligned ; so good, and yet so accused of evil ; and even when his reigning influence and power were exerted in casting out devils, he was accused of doing so through the power of the prince of the devils ; when he was carrying out the deep purposes of God in forming a kingdom, a spiritual kingdom, he was accused as being a seditious character ; and even Pilate was accused, when the Jews thought he was desirous of releasing Jesus, that he was not Cæsar's friend.

The words 'thou sayest,' are doubtless an affirmation of the truth of the enquiry of Pilate ; for when Judas enquired of our Lord, 'Is it I?' Christ answered him, 'Thou hast said,' (Matt. xxvi, 25 ;) and so, when the high priest asked our Lord whether he was the Christ, he answered, 'Thou hast said,' (Matt. xxvi, 64.) And it is still more clear, from the account of our Lord's reply, (John xviii, 37,) 'Thou sayest that I am a King ; for this end was I born, and for this purpose came I into the world ;' but

Christ, at the same time, clearly says, that his kingdom was not of this world. His kingdom is a spiritual one ; he reigns not over men as so many heads of people, but he reigns in the heart, over the minds, affections, and sympathies. Such a kingdom as this, was wholly unintelligible to the Jews, who lived in forms and ceremonies, and wholly inexplicable to the heathen Roman governor, whose gods were made by hands.

Earthly kings can only exact outward obedience. Christ's subjects are inwardly obedient, they obey from the heart. Earthly kings cannot reign over their subjects after death—death dissolves all such relationship ; but death, with the Christian, only amplifies the relationship and privileges of the kingdom. Here we worship with but partial purity, but hereafter with perfection of holiness.

Earthly kings have their laws, and so has the King in Zion ; his statute book applies to both the

Camden Town.

thoughts and the actions. If Christians thought more of this, they would be more wary, they would take more heed to their ways.

There is one incident relating to the tragic event of our Lord's death, which is very peculiar and astounding ; it is that inscription which was placed over the head of Jesus, 'This is the King of the Jews.' The Jews wished Pilate to state, that he said he was King of the Jews. 'What I have written I have written,' was the extraordinary reply. Pilate was the penman, but he wrote under the power and purpose of God ; he was the hand by which God, in his inscrutable Providence, wrote ; and it is the more singular, when we remember that Pilate was most anxious to conciliate the Jews ; and, may be, this inscription which Pilate wrote, and which he positively refused to alter, was made the ground (with others), of his accusation at Cæsar's bar, when he was disgraced. Saint, think well of your King. Amen.

E. W. L.

CHRIST JESUS ;

OR, A GRACIOUS TITLE AND A GREAT NAME.

GRACE and greatness, in their highest degree, are combined in the illustrious person of the Son of God. As 'Christ,' he is full of grace ; as 'Jesus,' he is characterized by greatness. The grace was *given* to him, that the greatness might be *acquired* by him ; and the savour of 'Christ,' with the splendour of 'Jesus,' is blended in

every title that denotes his dignity and dominion. By the Holy Ghost he was graciously qualified for those high functions, by the performance of which, he practically became, and permanently continues 'Jesus ;' and, as 'Christ Jesus,' he is the Saviour-friend, and 'merciful and faithful High Priest,' of all those guilty sons

of Adam who have received his spirit, and who rest on his mediatorial accomplishments.

'Christ' is the *official* title, 'Jesus' the *proper name* of Jehovah's manifested Son. He was 'Christ' before he became 'Jesus;' but on becoming 'Jesus,' did not cease to be 'Christ.' 'God hath made that same Jesus, whom ye crucified, both *Lord* and *Christ*.' The title and the name are intimations of the 'good pleasure' of the divine will concerning the redemption and recovery of a fallen people; they indicate the grace employed in the transaction; and are in close alliance with the moral perfections and merciful disposition of the 'God of salvation.'

The title—Christ, denotes the appointed, anointed, consecrated, devoted ONE; the promised and looked-for Messiah; the first production of the Almighty; the Word that was with God; who is *one in God*, and therefore claims, by native right, all the uncreated glories of the Most High. In his mysterious complexity the unction of the Spirit rested upon him—the fulness of grace was made resident in him: by the former he was fitted to *become* the Saviour of his church; by the latter he was constituted an unfailing source of supply, to his needy members, in all the distresses and depressions of their mortal life. 'It pleased the Father that in him should all fulness dwell.' As 'Christ' *only*, he does not save sinners; but descends to be 'Jesus,' in order to save them, and by effectually saving countless myriads of miserable offenders, procures to himself all the sublime honours that belong to the name. He was not the first who bore the name of 'Jesus,' but shall be the last; and he is the first and last and only 'Christ;' and, as 'Christ Jesus,' the suffering Saviour, the firm, fast friend of sinful slaves, he is raised above all exaltation, and enthroned in the highest heavens.

We adore him, therefore, as the 'Lord of glory.'

The name Jesus bears a special relation to the incarnation of the Son of God, and its gracious design. 'Thou shalt call his name Jesus,' said the angel to Joseph, and gives as the reason: 'He shall save his people from their sins.' Divine justice required the working Saviour to appear in the form of a servant, and in the fashion of a man, for the suffering of death, and the full and faithful discharge of all the debts of the heaven-destined family of the 'God of all grace;' ineffable love ordained the existence of 'Jesus' on the platform of our world, and the power of the highest brought him into being. Born into the world, and 'made under the law,' by his own consent, he 'fills up the precept' by his devoted life, and 'endures the penalty' of the broken covenant in his death, justly and generously putting away the sins of his people, and saving them from their dreadful consequences; and becoming the medium of mercy to their broken hearts. What extremes meet in 'Jesus'—heaven and earth unite there! the Creator and the creature are conjoined in him! How *plain* the expression of infinite love, to the law-condemned delinquent, given by the birth of 'Jesus,' who was born to die, who died to live, and lives no more to die—for death hath no more dominion over him.' By becoming 'Jesus,' he has identified himself with our bodies, put an unfading honour on our nature, and, being exalted as 'Christ Jesus' to be 'Lord of all,' secured the uprising to heaven of every weeping and way-worn, sorrow-stricken and sin-pained pilgrim. Surely, his title is gracious, and his name great.

Great blessings and great honours are associated with his name. In our thoughts of things in the world of nature, their properties are associated with their names. We call a

certain flower a 'rose,' in our ideas of that object we connect the qualities of beauty and fragrance; we name the 'lily,' and think of purity and elegance; we speak of the solar orb, and are reminded of light and heat. We articulate the name of 'Jesus,' and blend with that short word the sacred blessings of pardon and peace, sanctification and salvation, glorious liberty and life evermore. The names of Alexander, and Cæsar, and Napoleon, and Wellington, are associated with martial greatness, and mighty conquests. The name of 'Jesus' is identified with the destruction of sin and Satan, and connected with the triumphs of mercy over abounding misery. We mention the name of a monarch, and think of regal honours. The name of 'Jesus' is inseparably

connected with the dignity of the mediatorial throne.

As 'Christ,' he is the anointed of God; as 'Jesus,' the sympathizing brother; as 'Christ Jesus,' the accredited, accepted, advanced Saviour of all those who believe in his name. From him, as 'Christ,' we receive supplies of grace, and derive our distinctive title; to him, as 'Jesus,' we draw near, and receive expressions of compassion and kindness. In his title and name are contained the fulness of grace, the fountain of peace, and the steady, stable, everlasting salvation of God. His name shall endure for ever, in the honour and happiness, in the splendour and songs, of his redeemed and glorified people.

'Great is the Lord, and greatly to be praised.'

GEORGE ISAAC.

WELCOME THE NEW YEAR.

TIME has its momentary and yearly changes. We are now arrived at the greater change, and stand looking forth upon the opening days of the new year, as deeply interested, yet 'not knowing what may befall us,' but taking hold of this great and pleasing fact—'the Lord reigneth.'

We are born into time, and are passing on into eternity; we are walking swiftly through this brief world, and expect soon to arrive at that one whose name is Ever. As Christians, renewed and led by the Spirit, we cherish the lively hope of a happy eternity; this unspeakably sweetens the present, and brightens the prospect of the future.

Welcome the new year with appropriate sentiments. Such sentiments are taught by the Spirit of God. He that enlightens the mind, and renews the heart, can inspire us with thoughts, touching coming days, alike honourable to God and salutary to our minds. Thoughts are laws governing minds; they have more

power than we may at first imagine; such being their influence, how desirable that their character should be formed by the Spirit of holiness.

It may be asked, What thoughts should engage our minds on the opening of the year? We will mention two—That 'our Father' gives; that he also manages the year. These will lead us to think on his benevolent character and government; or, on the wisdom and kindness of his providences.

God gives the year. To the wise and affectionate child the father's gifts are ever welcome and greatly prized, regarded as tokens of his love. Time is a common mercy, but of immense worth, and bears an inseparable connexion with eternity. Moments are mercies, and are the messengers of mercies; moments form channels in which mercies stream to us. 'The Lord's mercies are new every morning.' Thus moments and mercies make the year—make the happy year.

In time God develops the purposes of his grace; regenerates, disciplines, and meetens his family for heaven. We welcome the new year, as we hope it will be the birth year of many precious souls, born of the Spirit, born in Zion, born for God; born to move in circles of usefulness on earth, and to fill mansions of glory in heaven. The Father's counsel and promises relate to the present, as well as to past years; and his presence will not be withdrawn, nor his mercies withheld. We therefore welcome the new year, as it may furnish seasons of proving the Father's love and faithfulness; seasons in which we may find his promises precious, grace powerful, mercy soothing, kindness smiling, wisdom directing, and his love assuring—'I will never leave thee, nor forsake thee.'

God manages the year. The whole affair rests with him. He has his servants, but he is the Supreme Ruler; angels are ministering spirits, but he is the Governor of spirits. He operates the good, he permits the evil; he might prevent the evil, and allow only the good; this he does in heaven, but not on earth; heaven is a world of unmixed good, hell of unmixed evil, but on earth there is a mixture of good and evil; and God will ultimately show the consistency of the latter with his wisdom, goodness, and holiness; for the evil he permits he overrules for good.

God manages all. Moments as well as months; trifles as well as kingdoms, sparrows as well as angels. Nothing is too great for his power to rule, or too little for his eye to notice. Concerning this God, this Father and Friend, the Christian says: 'My times are in thy hand.' The year will have its chequered scenes—its mixed cup, its dangers and deliverances, its joys and sorrows, its fears and hopes—yet as the Father sees to all, all will be well.

'Tis well when on the mount
We feast on dying love;
And 'tis as well, in God's account,
When we the furnace prove.'

Welcome the new year with suitable emotions. Right views of God's character and ways will produce these feelings, as, led by the Spirit, we shall review the past with thankfulness, and anticipate the future with hope. We want to be more under the influence of the Spirit of adoption, that cries Abba, Father, and to realise more the peculiar power and sweetness of that name; so shall we go from strength to strength in our pilgrimage, exercising the trust this name encourages, and also participating its joys. This name is love, and is connected with all the purposes and promises of love; as the Father will ever wear this name, and as his dealings will ever correspond with it, so we may safely, habitually, and perpetually trust and rejoice therein. With such a Father, we may welcome both the sorrows and joys of the year.

'I welcome all thy sovereign will,
For all that will is love;
And when I know not what thou dost,
I'll wait the light above.'

Hope has much to do with unchanging love; it is the foundation on which it rests, the spirit that gives it liveliness, the certainty that brightens its expectation. Let us go forth with this good and glorious hope which love gives, preserves, and satisfies; in sunshine, in storms, in darkness; when sin burdens, Satan tempts, God hides his face, and trials abound. For then, as well as in seasons of happy communion and unspeakable joy, the voice of love in the promises says: 'Hope thou in God.' It may be said, It is hard to do this. True: but the Father's sympathising and immutable love lays the foundation for it, and the Comforter gives the power; so under a sense of our

weakness, we shall find our all-sufficiency in the power of the Spirit.

The Father's heart is in all his mercies, and his hand in all his providences; his heart is ever set on us, although his hand may not always seem to favour us. Whilst therefore we watch his hand, let us ever think of his heart, for that is everlasting love, and a sense of this will ever inspire us with joyous hope. So whilst his rod shall make us smart, his smiles shall make us glad.

Welcome the new year with becoming resolves. Good resolves require great grace to carry them out, God has promised grace, 'He giveth more grace,' and those who come to him through Jesus the Advocate, shall 'find grace to help in time of need.'

Let us live nearer the Lord. He that by his love first drew us nigh to himself through the blood of Christ,

Rattlesden.

delights to have us habitually drawing nigh in the Spirit of adoption. In nearness to God is our spiritual health and strength—our safety and happiness. 'In his favour is life,' 'They that wait on the Lord shall renew their strength; shall be strong in the grace that is in Christ Jesus.'

Let us live more for the Lord. In the former we find our joys, in the latter our usefulness; in the first we taste his grace, in the last we glorify that grace. To an unreserved and perpetual consecration of heart and life, all the principles of the gospel tend; and thus living, we practically commend these principles, and glorify their Divine Author, while we share their strong consolation, and indulge the hope of a glorious immortality.

'Let the sweet hope that thon art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.'

W. ABBOTT.

SANGUINARY PERSECUTION IN MADAGASCAR.

WITH the exception of the religious public, and those who are accustomed to read our denominational magazines, but few persons are aware of the persecution now raging in the island of Madagascar. By means of the agents of the London Missionary Society, favoured by a former monarch, the principles of the Christian religion struck deep root in the minds of a large proportion of the inhabitants; and although, by the present bigoted Queen, these native converts have been subjected to unheard-of barbarities, yet the heroism with which they have persisted in maintaining their sentiments, have won for them the profoundest admiration of all who have studied their history and their sufferings. In the *Missionary Magazine* for the present month, will be found an interesting narrative, full of details relative to this painful subject. The narrative

consists of extracts from the journal of a native Malagasy, and has been translated into the English language, by one of the most esteemed of the Society's missionaries. From this it will be seen, that the determination of the idolatrous Queen to uproot 'the new religion,' is of the most unmoveable character. Rich and poor, bond and free, the officers of the army and the princes of the blood royal, are alike the victims of the royal displeasure, and are made to suffer its consequences. Yet, in spite of all, the prohibited religion spreads. Prudence dictates concealment; but when discovered, then love and truth impel to the most fearless and self-sacrificing confessions. There is, therefore, no fear that Christianity itself will be exterminated. As it was in the times of Roman Paganism, so it is in the present era of Madagascar history;

for every Christian martyred, two Heathens are probably made Christians, by the resistless moral spectacle of such voluntary self-surrender. But we are bound none the less to sympathize with the accumulated anguish of thousands of individuals, whose goods are seized, whose property is confiscated, whose wives and children are sold into perpetual slavery, whose very lives are sacrificed to the demon of idolatrous tyranny. Madagascar is beyond the pale of civilized nations, and no diplomacy intervenes to abate the furious rigour of her children's fate. Yet let the facts be known, that in the last outburst of this protracted persecution, four persons have been burnt alive; fourteen precipitated

from a high rock and crushed to death; a hundred and seventeen persons condemned to work in chains as long as they live; twenty persons cruelly flogged with rods; besides 1,748 other persons mulcted in heavy penalties, reduced into slavery, and compelled to buy themselves back, or deprived of their wives and families. Persons of rank have been degraded, and sent as forced labourers to carry stone for twelve months together to build houses; and, in an endless variety of other ways have the maddened passions of one wicked woman been permitted, now for years past, to plunge a large, populous, and beautiful country into misery and ruin.—*Bradford Observer*.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

TRICTURES ON THE SUPPOSED UNIVERSAL SUFFICIENCY OF THE ATONEMENT AND GENERAL REDEMPTION.

MUCH ESTEEMED BROTHER—The time is come in which there are many who will not endure sound doctrine, but raise their standard, and lift up their voices against the truth as it is in Jesus. Shall men lie for God without rebuke? or mutilate, mask, or in any way distort his truth, under a plausible, but delusive, pretence of honouring him, and rendering his truth more agreeable to the carnal mind. And shall we hold our peace? Has not the Lord committed unto us a dispensation of the gospel of his Son? Are we not stewards of the mystery of God? And is it not required of stewards to be found faithful? Let us, my dear Sir, lift up our hearts, as we can, unto Him who is full of grace and truth, whose is all power in heaven and on earth: who openeth so that none can shut, whose we are, and whom we serve: he will not fail us

nor forsake us. He has promised, Ezek. xxix, 21, to give the opening of the mouth: his promise cannot fail; he cannot deny himself. In him are hid all the treasures of wisdom as well as of power; and out of his fulness we shall surely receive whatever supplies he sees needful for us in our work: he has not sent us to our warfare at our own expense.

With the Bible in our hands, and assuming, as a first principle, the plenary inspiration of its contents, let us ask, What is divine truth? Let us ask, not with reference to theological subjects in general, but to one, only *one*, in which all others that are genuine, meet and unite, as lines in a centre—the *death of Christ*. This is a subject of the first magnitude, and highest importance. There is not another to be found which bears like this, upon the character and honour of God, and the eternal

destinies of men. No subject in which the Sovereign of the universe, and Judge of all the earth, has so immutably combined his own eternal glory with the certain salvation, and endless felicity, of a countless multitude of self-ruined, helpless, and hell-deserving sinners. Here mercy and truth meet together, righteousness and peace embrace each other; and here we read the eternal, immutable name, the 'Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will by no means clear.' It is here that the Almighty has pledged his sovereign grace, his inviolable truth, and the transcendent honour of his eternal name, to fulfil his sovereign, irrevocable design, to raise his many chosen and adopted sons to glory. As it is written 'It became him, by whom are all things, and for whom are all things, in raising many sons unto glory, to make the Captain of their salvation perfect through suffering.' 'And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.'

It is my design, in the name and presence of my heart-searching Judge (though not immediately), to pursue this most important enquiry, *what is divine truth*, with direct respect to the causes, the nature, the design, the sufficiency, and the certain final issue of the death of Christ. This I shall do, with scrupulous and conscientious regard to the assumed first principle, the plenary inspiration of the Scriptures, and the account which the God of infinite wisdom and truth has, in his infallible oracles, given of himself, his attributes, the counsels of his will, and the sovereign acts of his stupendous grace. It is my design to bring, as I proceed, my own thoughts and those of others, on this important

subject, to the above infallible test, observing the apostolic maxim:— 'Prove all things, hold fast that which is good.' I am the more anxious and determinate in my enquiry after divine truth, because my correct knowledge of it involves my true belief of it, as I can neither believe that which I do not know to be true, nor disbelieve that of the truth of which I am quite sure; and as my true knowledge of divine truth involves my true belief of it, so my true belief of it, involves, or is divinely connected with, all that is to me pre-eminently important, with regard to both time and eternity. 'Ye shall know the truth, and the truth shall make you free,' is the declaration of Him who died, 'the just for the unjust.' (John viii, 32.) 'God has, from the beginning, chosen you to salvation, through sanctification of the Spirit, and the belief of the truth.' (2 Thess. ii, 13.) 'He that believeth receiveth remission of sins;' 'he that believeth is justified from all things;' 'being justified by faith, we have peace with God.' By means of the true knowledge of divine truth, that truth, by divine appointment, makes us free, both from all those legal liabilities, to which we, as sinners, were subject, and from the dominion of sin and Satan, in the present state; and through the true belief of it, we shall have, by the same sovereign, gracious appointment, the full possession and everlasting enjoyment of salvation in all its fulness, in the future; for 'he that believeth hath everlasting life.'

If we mistake error for truth, and believe a lie, the consequences must be tremendously awful. 'For this cause God shall send them strong delusions, that they shall believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness.' (2 Thes. ii, 11, 12.) This, it may be said, is to be understood as spoken with reference to anti-Christ. True; and

who is anti-Christ? The man—whether we find him in the Vatican, at the feet of his Holiness the Pope, or in the Protestant Church, upon the Episcopal bench, or on a stool in the hut of some peasant; the man who loves not the truth as it is in Jesus, who believes not that truth, but has pleasure in unrighteousness, that very worst of unrighteousness, the denial or concealment of the truth, to avoid giving offence.

It is now very generally held that Christ died alike for all; that the efficacy of his blood is sufficient to save all; that his death has made the salvation of all possible. It is expedient to examine these popular sentiments. I would not be captious, but would ask whether all are saved? They *are*, or they are *not*. If they are, where is the verity of those Scriptures which assert the perdition of multitudes. If they are not, is there not a cause? 'Christ died for all; and his blood is sufficiently efficacious to save all;' yet all are not saved! There must be, notwithstanding all the *verbal* sufficiency of which we hear so much, a real deficiency somewhere, some impediment, sufficient to render that, which is affirmed to be quite *sufficient* to save *all* men, quite insufficient to save the major part of them. I have somewhere read of a philosopher who, when expatiating upon the mechanical power of the lever, said, 'Give us but a fulcrum, and we can raise the world.' Alas! for the advocates of this hypothesis! though they have found a lever, which they profess to believe, is quite sufficient to raise the whole world out of the frightful abyss into which it sank when Adam fell, and lift it up to the heaven of heavens; they want that very essential accompaniment, the fulcrum, and they know not where to find it. If they search for it in the will and power of man, it is not there; or if they seek it in the will of the Almighty, it is not there; for he has

declared that he will in no wise clear, nor, by any means, acquit all.

In 'Christ crucified,' all the parts of salvation concentrate, and are, by the wisdom of God, so consolidated, as to constitute one entire, indissoluble whole; infinitely surpassing in glory and importance, both to God and man, every other work, human, angelic, or even divine. It is here, that grace reigns through righteousness unto eternal life, to the glory of the self-existent Three in covenant, who concur in bringing, by their distinct and joint operations, 'many sons unto glory;' and, it is here, that all the blessings and promises, given by eternal love to the remnant, according to the election of grace, are fully confirmed.

It was his superior knowledge, belief, and love of this most interesting truth, that excited in the breast of the apostle Paul, the laudable resolution, to know nothing where-ever he went, 'but Jesus Christ and him crucified;' and induced him to exclaim, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'

Christ, it is said, with an air of assurance, died alike for all the human race, and suffered as much for one, as for another, of mankind. But if Christ died *alike* for *all*, then it unavoidably follows, that he by his death, did as much for one as for another. Did he, in his death, bear *all* the sins of *all* for whom he died? He did, or he did not. If he did not, the Scriptures, which affirm that he did bear their sins, and bear them so as to put them away by the sacrifice of himself, are false: and, consequently, all must perish eternally, because, every one must bear his own burden, both of sin, and its reward; there being no other sacrifice for sin, and without shedding of blood, there can be no remission. If he did—as the Holy Ghost affirms he did—

'bear our sins in his own body on the tree,' where the sorrows of death, compassed him about, and its most poignant horrors took hold of him, and filled his immaculate soul with those agonizing throes, which forced from his quivering lips, that most pathetic cry, 'My God! my God! why hast thou forsaken me!'—then, he either bore the whole, or a part only, of them: if a part only, who then can be saved? Can another substitute be found to take, and bear what he did not bear? Verily, there can be salvation in no other, there is no other means by which we must be saved. If he did bear them all—and who will prove that he did not—did he, or did he not, by his death, give plenary satisfaction to the injured law, and to the dishonoured justice of the Supreme Lawgiver, and moral ruler of the world, who says, 'Vengeance is mine, and I will repay;' so that he would be just to himself, and the justifier of the ungodly? If he did, and died alike for all, and suffered as much for one, as for another, of the human race, it is totally impossible, that any should be lost: both law and justice require, that all must be saved; and the honour of the Lawgiver, who cannot deny himself, renders it impossible that he should not be the justifier of the whole ungodly world that lies in the wicked one. And the advocates of the above sentiment, to which we object, must, to be consistent with themselves, declare in favour of universal salvation.

Here I might dismiss this subject and proceed; but I anticipate an objection, which I must meet with a just reply. It may be said by some, 'We should always speak of the incomprehensible Eternal, with the utmost diffidence. We should not affirm, because we cannot know what he *will*, or what he *will not do*, what he *can*, or *cannot do*; and we

should never dare, even to whisper what he *must do*.

Although secret things belong to God, what is revealed belongs to us. Whatever he has, in his wisdom and verity said of himself, by his chosen, inspired servants, we may safely believe, make the subject of our daily and nightly contemplations, and freely rehearse to each other, for our mutual edification and comfort.

When any part of divine truth is, by the Holy Ghost, ingrafted in the heart, and made plain to the understanding, we cannot but speak the things which we have seen and heard. The heart, in that case, becomes as a well-spring of life, and the mouth like a flowing brook.

We may safely assert, that God can neither change, nor be changed. He is of one mind, and who can turn him? 'With him is no variableness, nor shadow of turning.'—That he cannot deny himself. (2 Tim. ii, 13.) He cannot speak, he cannot act, in opposition to his nature, his will, or the character he has given of himself in the Scripture; and that he cannot lie. (Tit. i, 2.)

With regard to what he can do, we may say, and we ought to say, that he can do whatever he will; all that is pleasing to his wise and holy mind—every thing holy, just, and good—all by which he can show forth the glory of his being, attributes, and names; and all that is essential to the present good, and the future perfection and beatitude of his elect and redeemed, he both can, and he will do, to their joy, and his own eternal praise. Amen.

Jehovah, the Father, will especially glorify himself, by displaying the designs of his love, in the fulfilment of his promises to Messiah, the Redeemer. He promised when, with an oath, he ordained him to be a priest and, of course, to die a sacrifice for sin, that his people should be willing in the day of his power. (Psa. cx, 3.) Willing to be, or to do,

what? Doubtless, to be his seed, to serve him. And who were they? who were to be his willing people? They, without doubt, and they only; for whom he was made a priest and ordained to die an atoning sacrifice. Another positive, and prophetic promise, given to the dying Messiah, is recorded in Psalm xxii, 30, 'A seed shall serve him, it shall be counted for a generation;' Isa. liii, 10, 11, 12. 'When thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.' 'He shall see of the travail of his soul, and shall be satisfied.' 'I will divide him a portion with the great; he shall divide the spoil with the strong, because he has poured out his soul unto death.'

In these and other portions of the divine oracles, bearing immediately, or mediately, upon the atonement and redemption divinely ordained to be effected by the vicarious sufferings and death of the Son of God, *restriction* is not merely perceptible, but quite prominent. We see a peculiar people appropriated to the Messiah, by various discriminating appellations.

When he was consecrated, by the oath of the ever-blessed Trinity, in covenant to the royal priesthood, and was made king and priest unto Jehovah, his Father, who is represented as saying unto him, 'Sit thou at my right hand, until I make thy enemies thy footstool;' 'Jehovah shall send the rod of thy strength out of Zion;' 'Rule thou in the midst of thine enemies.' 'Thy people shall be willing in the day of thy power.' 'In the beauties of holiness, etc.' (Psalm cx; Heb. vii, 21, 22.)

Surely, in the inauguration of a person so august, to an office of such magnitude, in which are involved the highest glory of God, and the deepest interests of men, something more must be designed than a mere

undetermined, provisional atonement for sin, but for whom unknown; and a vague, undefined redemption of a promiscuous multitude.

That our adorable Lord Christ has a people, who are *his* in a manner in which no other people are, ever were, or ever will be his—a people who are positively and immutably ordained to be affected by divine love and power, as no other people are, ever were, or ever will be affected—the Scriptures to which I have referred above, most fully evince; and that they are the people for whom he died, and for whom he suffered alike, will, I hope, appear in the sequel.

These distinguished persons were chosen in him, given unto him, constituted one with him, and blessed in him with all spiritual blessings by his Father, before the creation of the world. He speaks of them as the peculiar object of his love and care—the very, the only ones, to whom he was commissioned to give eternal life. Eph. i, 3, 4; John xvii, 1—3. He acknowledges them as the gift of his heavenly Father's love; and by a peculiar and undefinable reaction of love, recommends them to his Father's peculiar care—'Thine they were, and thou gavest them me.' 'Holy Father, keep, through thine own name those whom thou hast given me, that they may be one, as we are one. They are not of the world, even as I am not of the world.'

What awful, yet what delightful discrimination is here? 'Sanctify them through thy truth: thy word is truth.' He really seems here to be reminding his Father of his promise, 'Thy people shall be willing in the day of thy power.' 'For their sakes I sanctify myself, that they also might be sanctified through the truth;' 'I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine.'

I really feel, that in order to believe that he endured the death of the cross, with all its horrors, for those for whom he would not pray, I must divest myself even of my small grain of common sense.

In addition to the promise, 'Thy people shall be willing in the day of thy power,' and in perfect correspondence with it, Jehovah the Father has said of his beloved Son, when his soul would be made an offering for sin, 'He shall see his seed;' he shall see all the chosen, whom the Father gave unto him, called, made willing, and faithful, and drawn unto himself by the power of eternal love; gladly yielding up themselves, as helpless, destitute sinners, in faith and love unfeigned, under the impulsive energy of the Holy Ghost; and being raised from the dead, and seated at his Father's right hand, in full possession of the glory and the joy which were set before him when he endured the cross, nobly despising the shame; beholds, in the assembling of his redeemed before him, even all of them of every rank, and from every quarter, to present themselves at his feet, as his indigent dependents, the pleasure of the Lord, prospering in his hands. He now sees with complacency, his willing and devoted people, numerous and beauteous as the dewy birth of the glowing morn.

There is a class of Scriptures which appear, at least to me, to give the lie direct to the pleasing idle tale, that Christ died alike for all, and suffered as much for one, as he did for another; and, in fact, to overwhelm the whole system of universal redemption. The Scriptures to which I refer, are those in which the Holy Ghost has shewn the redemption which is in Christ Jesus, in connexion with its pre-ordained and unfrustrable effects, in such a manner as to make it most evident that they must be co-existent, or not be at all. It is, to my mind, clear as the noon-

day sun, that if the redemption be universal, the effects must be the same; and if the effects are limited, the cause also must be, to the same extent, limited.

How striking, and how very appropriate, are the words of the apostle to the Ephesians, chap. i, 17, 'In whom we have redemption through his blood, the forgiveness of sins.' Whether we regard forgiveness as an effect of redemption, or as a concomitant, it cannot be by any means divided from it; they must stand or fall together. Whoever is redeemed, is, according to this divine testimony, forgiven; if all are redeemed, all are forgiven; but all are not forgiven, therefore all are not redeemed.

Quite to the same purposes are the following declarations:—'Being justified freely by his grace, through the redemption that is in Christ Jesus.' 'Being now justified by his blood, we shall be saved from wrath through him.' (Rom. iii, 21; v, 9.) Here redemption by the blood of Jesus, and justification, are connected, and what God has joined, none may, none can, in reality, sever. They were connected in the divine mind, when it conceived that wondrous covenant which is ordered in all things, and sure; they are connected in the person of the divine Redeemer, in the true Gospel, and in the same individuals. If all were redeemed by the blood of Christ, then all must be justified by it, or the Scriptures be falsehood. Are all justified? They are not; they never will be. There are, and ever will be, the unrighteous, who cannot be admitted into the kingdom of Christ and of God; therefore, his blood did not obtain redemption for all, nor did he die alike for all.

Direct in our way lie those ever-memorable words, which have relieved from bondage, and charmed their thousands, (Galatians iv, 4, 5,) 'When the fulness of the time was come, God sent forth his Son, made of

a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons.' Here it is clear, that the divine design of the Father, in the incarnation of the Son, and in placing him under the law, was twofold; that he should redeem certain persons from under its curse, as it is expressed elsewhere, 'being made a curse for them, that they might receive the adoption of sons;' and that being redeemed, they should receive the adoption of sons. Now, if this design be fulfilled, each redeemed individual must receive the adoption of a son; and if Christ died *alike* for all, and his blood has redeemed the

whole human race, all must receive the adoption, and be the children of God. But is this the fact? Are *all* the children of God? Are there none in the present age, none within our knowledge, none in our immediate and beloved connexions, who have not received the adoption of souls? none who, most evidently live, and die, in ignorance, and in the virulence of unbelief and enmity against God, without ever exhibiting the least sign of filial regard for their Maker? Here sinners affirm, with both their living and dying breath, that universal redemption is a fiction.

(To be continued.)

Readings from Select Authors.

PRINCIPLES INVOLVED IN THE OBSERVANCE OF THE LORD'S DAY.—BY DR. OWEN.

GOD hath appointed the Sabbath day primarily to teach us, that as he rested therein, so we should seek after rest in him here, and regard the day as a pledge of rest *with* him hereafter. Now our rest in God in general consists:—

1. In our approbation of the decrees and works of God. What God himself rests in, he requires that, through it, we should seek for our rest in him. 2. In an actual solemn compliance with his will, expressed in his works, law, and covenant. This is a day of rest, but we cannot rest in a day, or anything that a day can afford, only as it is a help and a means of bringing us to rest in God. Without this design, all our observance of a Sabbath is of no use or advantage. And this they may do well to consider, who plead for the observance of the seventh day precisely. For they do profess thereby that they seek for rest in God, according to the tenor of the first covenant. We must remember that we have lost our original rest in God by

reason of sin. God made us upright, in his own image, and meet to take our rest and satisfaction in himself, according to the tenor of the law of our creation, and the covenant of works established thereon. Hereof the seventh day was a token and pledge. All this we must consider that we have lost by sin. Hence we may know that it is in vain for us to lay hold of the seventh day again, which is but to attempt to return to the garden, after we are shut out, and kept out by a flaming sword.

But the rest in and with God, which we now seek after, enter into, and celebrate the pledge of, is a rest by a recovery, by a reparation in Christ Jesus. There is now a new rest of God, and a new rest for us in God. God now rests and is refreshed in Christ, in his person, in his work, and in the covenant of grace in him; in all these things is his soul well pleased. He is 'the express image of his person,' making a far more glorious representation of him than did the works of creation of

old, which yet he had left such impressions of his power, wisdom, and goodness upon, as that he rested in them, and appointed a day for man to rest in his approbation of them, and giving glory to him for them. How much more is it so with him, with regard to this glorious image of the invisible God. The way also of bringing those to himself through Christ, who, through sin, had come short of his glory, is that which he approveth of, and resteth in, giving us a pledge thereof in this day of rest. Herein lies our principal duty in observing this day: namely, to admire this retrieval of a rest with God, and a rest for God in us. This, I say, belongs to the sanctification of this day, and ought to be our chief design in it: namely, to give glory to God for the wonderful recovery of a rest for us with himself, and to endeavour, by faith and obedience, to enter into it. And for *these* ends and purposes are we to make use of the sacred ordinances of worship, whereby the day is sanctified unto the Lord.

Moreover, in the observance of the Lord's day, which is the first day of the week, we subject our consciences immediately to the authority of Jesus Christ, the Mediator, whose day of rest originally it was, and for that reason is made ours. Of old there was nothing appeared in the day, while the seventh day was in force, but the rest of God the Creator, and his sovereign authority for the observing of a holy rest to him, according to the tenor of the first covenant. But now the immediate foundation of our rest on the Lord's day, is the Lord's rest, the rest of Christ, when upon his resurrection 'he ceased from his own works, as God did from his.' When faith is exercised in bringing the soul into an actual subjection to the authority of Christ in an observance of the day, and in directing our thoughts to a contemplation of the rest that

he entered into after his works, we do more towards a true sanctification of this day, than all outward duties can do, performed with a legal spirit.

We are also to remember, that this day is a pledge of our eternal rest with God. This is that whereunto these things do tend. We do at best in this world, but *enter* into the rest of God; the full enjoyment of it is reserved for eternity. Hence that is usually called our everlasting Sabbath, as that state wherein we shall always rest in God, and give glory to him. And this day is a pledge hereof, inasmuch as God therein calls us, as it were, aside, out of the world, to an immediate converse with himself. Here we have an earnest of that rest above, when he shall call us off from all relations, all occasions of life, all our interests and concerns in this world, and eternally set us apart to himself. Both agree in this, that they imply a separation and secession from all other things unto God; and if men have not a principle like to that in the Lord's day, neither would they like it in heaven, should they come there. So in respect of the *duties* of the day, it is a pledge of the rest in heaven. All duties proper to this day are duties of communion with God, and everlasting, uninterrupted communion with God, is heaven. This is that which believers aim at, and this we are principally to seek after in the celebration of the ordinances of God's house. If we are not thus in the Spirit, and carried out into spiritual communion with God in the services of the day, it will avail us nothing. Without this, and whatever there may be in the service itself performed, or in the manner of its performance, or the duration of it, which diverts, or takes off the mind from being intent hereon, it tends to the profanation, rather than the sanctification, of this day.

Exposition.

'HE IS ALTOGETHER LOVELY.'—SOL. SONG v, 16.

THERE can be no question as to who is here intended, for the whole of the chapter is so full of the saint's experience; when in a cold, sleepy condition, ready to make any excuse for indolence, or neglecting the ordinances of God's house; but when stirred to activity by the teachings of the Holy Ghost, with a sweet manifestation of the Saviour's love, that precious pledge of their own adoption, interest, and consequent right to all the blessings of salvation, that the soul exclaims, 'He is altogether lovely;' and no title is then too dear, or view too exalted, that the child of God would not rejoice in applying to the only object of his best and purest affections.

We will endeavour to trace his loveliness in a few particulars.

1. He is altogether lovely in his person, if looked upon as the eternal God, ruling all worlds, sustaining all nature, caring for the minutest object in all creation; his wisdom is infinite, his power boundless, his love unparalleled, and his majesty incomprehensible. If viewed still farther as the God-Man, Deity united with humanity, assuming the form of a servant, and learning obedience through suffering, what a glorious complex person we have! so lovely that angels admire him, while they bow with reference at his feet, and Jehovah, the Father, bears his testimony, 'This is my beloved Son, in whom I am well pleased,' (Matt. iii, 17); and every individual that is taught of God, whose eyes have been opened, discovers, in his person, one before whom all earthly objects appear as nothing, and feels that if all the loveliness there is in angels and men were concentrated in one person, still our precious Christ would remain as the Sun amongst

the stars, eclipsing their glory, and before whose light their own would vanish.

2. He is lovely in his name. Jesus is a sweet name: how suited to meet the wants of a poor sinner under a feeling sense of guilt, when sin presses sore upon his conscience. If trying the law, that only condemns, good works and prayers cannot satisfy; and like the prodigal, would, if he could, feed on the husks, or fill his appetite with fleshly religion. But these all prove abortive, they cannot satisfy a living soul; but this precious name—Jesus—Saviour, when presented to his view, causes a beating of the heart, and a throbbing of the bosom, while the sinner exclaims, 'Why, this is a name that suits my case; this Saviour is just such an one as I want.—O, may I hope that he died for me? May I claim an interest in his blood? Will he save me?'—And thus the poor thing reasons with himself till the Spirit darts a ray of hope in his mind, and the soul feels that if he stays away he *must* perish, and if he sues his mercy, he can but be denied; so that, at all hazards, he resolves to try. And then, O what surprise, what meltings of heart, the sweetness, preciousness, fulness, and suitability of such a Saviour, bearing such a name, is applied to the soul, who bursts out with holy rapture, 'Yea, he is altogether lovely.'

We might also look at his name, as Shepherd, Husband, Friend, Brother, and Surety, and in all these trace much of his loveliness. How suited, as a Shepherd, to guide our wandering feet; how tender, as an affectionate Husband, to be with us in our afflictions, sustain us when fainting, and give us fresh assurances of his unabating affection;—as a

brother what wisdom to counsel the younger brethren, who are unacquainted with the enemy's snares, and though falling again and again into sin, and allured by temptation, he never grows tired of succouring our souls, and sympathizing with us in our difficulties; as a friend how faithful he cautions us when danger is near, and puts himself in our place when likely to be hurt.

3. He is lovely in his offices: as a prophet, he gives us every instruction that we need; and though so slow to learn, how unwearied in the pains *he* takes; he bears with our stubborn wills; while we are learning what sin is, in its nature and consequences, he tenderly shows us, little by little, how sin is like the blood running through our veins, defiling our prayers, and contaminating our every thought and action, and then sweetly teaches us the efficacy of his own atoning blood, its power to cleanse from *all* sin; and reveals to our astonished view, our *complete* and *eternal* standing in him.

He is lovely as a priest; he presents our names—pleads his own merit as ours, and never yet lost a case that he undertook; it matters not how bad or desperate the crimes may be, or however guilty the rebel, our Jesus stood our surety—in *our* law-room and place—and, by his obedience, wrought out a perfect righteousness in which the church stands complete for ever. My dear reader, has it ever been your mercy to commit your cause into his hands? Have you ever been taught the plague and deceitfulness of your heart, and been *glad* to find a refuge in him? If so, *you* can bear testimony to his loveliness in this gracious character.

Again. In his office as king, how full his grace, how large his treasures, what infinite wisdom, and how wholesome his laws. He has conquered sin for us, and (if one of his subjects) has overcome sin in us;

thus ruling our affections, governing our wills, controlling our desires, and himself attending to our necessities, while *He* sways the sceptre over all the powers of the mind: never were subjects blest with a better King, and though we are as rebellious as sin and unbelief can make us, he still holds the throne, and 'brings into captivity every thought to the obedience of Christ' (2 Cor. x; 5); and then, at the end of our pilgrimage, puts every subject in his proper place, and employs every one of them in singing his praises, and exalting his excellence.

4th. He is altogether lovely in his worth. Here is a subject so deep, that my puny mind and finite ideas cannot set it forth as I would. Moses valued him so much, that when contrasting all the riches of Egypt, and the pomp of Pharaoh's court, with the *reproaches* for Christ, the former sank into insignificance, while he rather chose the reproaches, with all their consequences, to any pleasure that wealth or honour could procure, (Heb. xi, 26.) David knew so much of his worth, and esteemed him so highly, that he says, 'Whom have I in heaven but thee' (Psa. lxxiii, 25); as though heaven itself would be nothing without the main object of his heart's affections; and in another place tells us, that he shall be *satisfied* (and not till then) when he awoke in his likeness. Solomon compares him to rubies, and values *him* far above the most fine gold. Yea, all the gold of California, added to the vast treasures of the East, would be lighter than vanity when compared to a precious Christ; for he is indeed, 'the chiefest among ten thousand.' Paul also speaks so highly of *his* superiority, that all Paul's attainments, worldly prosperity, or ease, are estimated as dung and dross, while he can cheerfully part with all, so that he may 'win Christ and be found in him.' As it was with all the Scripture saints, so it is

now with every spiritually taught soul: they would gladly tell out all his worth; but an experimental knowledge of Him is the only thing whereby we can at all get an accurate view of his real value. He is the source of every saint's real happiness—the fulness from which they receive all grace—the centre of their warmest affections—and at the mention of whose name, every nerve and pulse beats with holy rapture.

In conclusion, may I ask the reader, what he knows of this precious Jesus? Is *he* the delight of your heart? Is *he* the only one desired in your devotions? Has *his* truth been applied to your soul? Have *his* promises been made more

44, *Milton Street.*

precious than bank-notes in your experience? And does your *conduct* prove that *He* is indeed and in truth your Alpha and Omega—your all and in all? If so, you are blest in reality, and have an evidence that the 1 John iii. 2, belongs to you. 'Beloved *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.' But if, on the contrary, you can do without Jesus here, rest assured that he will do very well without you in a better world. May this precious Christ be our 'altogether lovely' in his person, name, offices, and worth, is the prayer of,

W. THOMSETT.

'The Excellent of the Earth.'

ABRAHAM BOOTH.

It is a just remark which has been made by an accurate writer, 'that there are no characters, however eminent among men, whose biography is so instructive, or in which we feel more interested, than those who exhibit to our view, persevering efforts, surmounting formidable obstacles, and these arise out of obscurity and depression into eminence and usefulness.' Indeed, seldom do we see the children of affluence, attain a superiority so solid and durable, as that which has been acquired by such a process, and under such circumstances.

Just such a man we discover in the character of this sketch.

Abraham Booth was born at Blackwell, in Derbyshire, on the 20th of May, 1734. In the first year of his life, his parents removed from Blackwell to Annesley, Nottinghamshire, where they occupied a farm under the Duke of Portland.

Abraham was the oldest of a numerous family; and as soon as he was able, began to work upon the farm, at which employment he continued till he was nearly *sixteen years of age*; during this period, he never spent six months at school; his father, however, taught him to read, and

made it a general practice to hear him his lesson every day after dinner. The energy of our friend's mind, however, soon began to manifest itself, by his applying himself to writing and arithmetic; and so devoted did he become to his studies, that the hours allotted for recreation and pleasure were devoted to the acquirement of knowledge; and frequently, when the other branches of the family retired to rest, he withdrew to cultivate his mind.

His parents were professed members of the Established Church, and trained up their son in a customary reverence for the Church of England. But when he was about ten years of age, his attention was drawn towards the Dissenters, by the preaching of some plain men, who belonged to the General Baptists, who occasionally visited the neighbourhood where he resided. To the preaching of these good men, the attention of the family was drawn; and under their discourses, our friend was first awakened to concern about the salvation of his soul. These convictions were permanent, and increased with his years; although, it is very evident, from his own account, that it was a long time before he arrived at

any just and clear views of the grace of God, or clearly perceived the ground of a sinner's acceptance with God. He, however, applied to this society for communion, and was baptized, upon a profession of his faith, by a Mr. Francis Smith, at Boston, in 1755, when he was about twenty-one years of age.

Some years previously to this, he had quitted the farming employment, and applied himself to the business of a stock-in-maker, by which he supported himself till he was twenty-four years of age. At this time, he entered into the marriage state with Miss Elizabeth Bowman, the daughter of a neighbouring farmer, with whom he enjoyed much domestic happiness for more than forty years.

Being now settled in life, and having the prospect of a family, and having, by this time, obtained a good degree of useful knowledge, he resolved upon becoming a schoolmaster, and, therefore commenced in that line at Sutton Ashfield, about two miles from Kirby. Mrs. Booth also took female pupils, and instructed them in the useful branches of needle-work, for which she was eminently qualified. They also purposed to take a few boarders, but this part of their plan met with but little success, for the number seldom exceeded two or three.

The church with which Mr. Booth now stood connected, perceiving he had abilities to preach the gospel, called him to exercise his gifts, and soon he became their leading local preacher; and frequently was he called to travel many miles to preach the glad tidings of salvation to his fellow sinners, according to the views which he then had of Divine truth. In the year 1760, several of the branches which had been raised in connexion with the Church at Boston, were formed into separate societies, and Mr. Booth was called to superintend the church at Kirby Woodhouse; there he continued for several years, although it does not appear, for some reason or other, that he was ever ordained over them to the pastoral office. Yet we find his ministry was acceptable, and his character so much respected, that he delivered a charge at the ordination of two ministers at Melbourne, from Acts xx. 28, 'Take heed unto yourselves, and to all the flock of God.'

Soon after this, however, a memorable change took place in the religious senti-

ments of Mr. Booth. He had, heretofore, held the Arminian doctrine of Universal Redemption and Free-will, and had written a poem on 'Absolute Predestination'; in which he had reviled the glorious doctrine of Election and Particular Redemption, in language as reproachful as is to be found in the writings of Wesley and Fletcher. The remembrance of this, in after life, no doubt gave him much pain; as in the preface to his *Reign of Grace*, he thus records his own judgment of it:—'A poem, if considered in a critical light, it is *despicable*; if in a theological view, *detestable*; as it is an impotent attack on the honour of Divine grace, in respect to its glorious freeness; and a bold opposition to the sovereignty of God; and as such, I RENOUNCE IT.'

This change in Mr. Booth's mind was the fruit of deep conviction; it occasioned him many strugglings and prayers; but he saw and felt the doctrine of Divine Sovereignty to be clearly a Bible truth, and a dictate of the unerring Spirit.

The alteration in his sentiments was soon perceived by his friends, and occasioned uneasiness in their minds; they respected his character, and approved his ministry. Meetings were held for the purpose of investigating the differences which subsisted between them; but after the best arguments which could be urged on both sides—and neither succeeding in convincing the other—they mutually agreed to part.

This separation, occasioned a short suspension of Mr. Booth's ministry; but in a little time, a place was procured for him at Sutton Ashfield. Here, he gathered a little church of the Particular Baptists, and here, he composed his invaluable treatise, the *Reign of Grace*. The substance of this work was originally delivered in a course of sermons at Sutton Ashfield, and afterwards at Nottingham and Chesterfield; at both of which towns he, for several years, preached on alternate Sabbaths. At this time, his exertions were truly astonishing; he had to labour through the week to support his family, every year increasing, and which had then become numerous. He had frequently to travel twelve, or fifteen miles on the Lord's day, and preach three times, for which the only remuneration he received was, the expense of horse-hire, which at no time exceeded ten pounds a-

year. While thus working, we find him tracing the grace of God in all its rich abounding: as reigning in our election, effectual calling, pardon, justification, adoption, sanctification, perseverance, and at length crowning the redeemed sinner with eternal glory. Thus, our friend gave evidence of the power of that truth, which many others have felt—that when the heart is under the sweet influence of Divine grace, it delights to dwell upon so transporting a theme, and the tongue to speak also of it with transporting pleasure.

When our author had completed his

Reign of Grace, it was mentioned by some friend who had seen the manuscript, to the pious Mr. Venn of Huddersfield, who desired a sight of it; when he had read it, he was so delighted, that he went over to Sutton Ashfield to have an interview with the writer. This circumstance laid the foundation for an intimacy which, notwithstanding the difference of their sentiments upon church government, lasted, with unabated ardour through life. The *Reign of Grace* was first published in April, 1768, and soon attracted pretty general attention.

(To be continued.)

Reviews and Criticism.

LYDIA AND PHILIP; or the Visit to Kiffenford. A Narrative for the Times, Founded on Facts. Wherein are set forth the True Church, its Profession and Fellowship: by WILLIAM HAWKINS. Third Edition. London: Houlston and Stoneman, Paternoster Row, 1851.

WE are glad a third edition of this useful narrative has been called for. It is presented to the public in a neat and improved form, with a frontispiece, representing a public baptism—a river-scene illustration of the primitive administration of the ordinance, and corresponding with the principles advocated in the work.

The design of the narrative is not only to vindicate the ordinance of believer's baptism, but also to expose the persecuting spirit engendered and cherished in national religious establishments, and which is essential to Popery under every modification and form. In his preface the author has inserted some truthful remarks from the pen of a Clergyman of the Establishment, on the conflict the people of God now have with the enemies of the truth. 'In this conflict,' he says, 'the true church and servants of the Lord, have infidelity and Popery as their bitter, unrelenting adversaries, together with many auxiliaries from all classes of formalists and worldly men. But Popery—that enemy of all righteousness—that ever-persecuting child of the devil—takes

the lead. By Popery, I mean not only as it exists at Rome and elsewhere, under its own name and form, but Popery as it has been revived at Oxford, and which is now passing through the kingdoms under the name of *Puseyism*; and I also mean those *ultra high church principles and doctrines*, held by many of the national clergy, who will not acknowledge themselves to be of Popish principles, though they cherish most of the feelings and doctrines of the Oxford school. *These are the three armies of aliens that threaten to corrupt the whole world.* These are the men, and theirs the measures, which I would point out as the enemies of our God and his Christ—as enemies to the truth as it is in Jesus—as those who ever have hated that liberty wherewith the Lord Jesus makes his people free.' 'This,' says Mr. Hawkins, 'is pretty well for a Clergyman; and its truth is exemplified in this narrative, which is now presented at the throne of grace, and thence to the service of the true church.'

THE SET TIME. *Epistles from Boaz to Ruth.* London: Aylott and Jones, Paternoster Row.

THIS little work consists of letters to the unconverted; not, however, by way of appeal or exhortation, but apparently with the view of illustrating and enforcing the fact of the utter helplessness of unregenerate sinners, and the freeness and

sovereignty of the grace which quickens them, and brings them to God.

Upon this subject some just and forcible remarks are made, calculated to arrest the attention of the class of persons addressed; while, on the other hand, there is a looseness and strangeness in many of the statements, tending to mislead rather than inform. The writer evidently possesses good natural powers, while yet, upon some points, he is singularly weak and bigotted; as, for instance, where he regards it as an instance of God's inexplicable sovereignty, that the visitation of the Cholera (which he thinks was sent as a punishment for the attempt made to admit Jews to the House of Commons), did not fall upon

the members of that body, but upon the nation at large!

AN OLD INFIDEL'S REASONS FOR RENOUNCING INFIDELITY. Tract, 16 pp. We approve his views of Bible religion, the plain, connected manner, and Gospel-spirit in which he writes. We think the tract calculated for usefulness, and wish it a wide circulation. We give one extract:—'The term infidelity generally pre-supposes a rejection of Christianity; but can that be rejected that was never possessed? Many, who have called themselves Christians, have imbibed the principles of infidels; but I have yet to learn, that, even in one instance, a Christian, born of the Spirit, became a decided infidel.'

Intelligence.

Baptisms, Recognitions, etc.

CLAPHAM.

A small place of worship was opened (in the Baptist denomination) on Lord's-day, Dec. 14th, 1851. Brother Alldis of Somer's Town, preaching in the morning; Brother Wyard, of Soho, in the afternoon; and Brother Ball, of Wandsworth, in the evening. It was found to be a good day, and taken as a pledge of many yet to come. The place is called 'Garner Chapel,' and is situated in Prescott Place, Cross street, Manor street, Clapham.

COTTENHAM.

(To the Editor.)

DEAR BROTHER,—The GOSPEL HERALD Society held its half-yearly meeting at the usual place, on Monday, the 8th of December. Tea was provided on the occasion; after which a subscription was made for the distribution of this useful periodical amongst the poor friends in the neighbourhood. Several friends addressed the meeting on subjects selected for that purpose; touching the merits and usefulness of the HERALD, and its claim among the churches to a generous support. The meeting closed, in its usual way, by prayers and singing,
Your's truly, W. WARD.

HORHAM.

As I feel confident that you, Mr. Editor, and many of the readers of your HERALD, rejoice to hear of the increase of Christ's visible

kingdom, I wish to inform them that this part of his vineyard was visited by an increase of three (one brother and two sisters), whom our beloved pastor baptized on Sabbath morning, November 23rd 1851, as seals to his ministry.

J. M.

BEULAH CHAPEL, SOMER'S TOWN.

(To the Editor.)

DEAR BROTHER,—As all circumstances connected with the prosperity of Zion, should not be withheld from the view of sister churches of like precious faith with us assembling at Beulah; for it might be said, with propriety, in the language of Isaiah, 'She shall be no more desolate, for she shall be called Hephzibah, and her land Beulah: for the Lord shall rejoice over her.' Such was the manifestation at the annual meeting of the Sick, Visiting, and Benevolent Society in connection with the above place. After that a number of friends had taken tea, a public meeting was held, at which our esteemed pastor, Mr. Robert Alldis, presided, accompanied by his ministerial brethren, Mr. Wyard, Mr. Owen Clarke, Mr. Box, Mr. Ball, and other friends, who addressed the meeting upon the nature and advantages of such an institution, in connection with the Church of Christ. The several addresses evidently showed that the Lord was speaking through them, by the effect it had upon the audience; for every heart seemed filled with gladness, and every countenance beamed with joy; and the benevolence manifested at the collection, proved that the love 'which hopeth all things, and endureth all things,' was still

in operation, and that unity and peace prevailed amongst us. Our beloved pastor, in the course of his address, stated that this was not the only medium through which the poor of the Lord's family were helped, in temporal things; for the collections at the ordinance, which amounted, during the past year, to nearly £13, with an annual collection, and with what this Society has done, amounts to about £24, which is entirely devoted to the benefit of the poor. This we consider to be an evidence that we must not despise the day of small things, when we consider the various difficulties which the church has had to contend with, but which she now has every prospect, with God's help and blessing, of surmounting; and this is not all, for the Lord is still adding to our number, through the instrumentality of our pastor, who will, God willing, receive, at the commencement of the next year, eight persons into church fellowship with us, which will make the number of fifty that have been received during the present pastorate. These are evidently signs that the Lord is with us, and we humbly hope the earnest of an abundant harvest in the future. By inserting this article in your valuable and widely spread periodical, the GOSPEL HERALD, you will greatly oblige, your's in the fellowship of the Gospel. J. G.

TRINITY CHAPEL, BOROUGH.

The settlement of Mr. Blake, as co-pastor with Mr. B. Lewis over the Church of Christ baptized on a profession of their faith, meeting for the worship of God in Trinity Chapel, Borough, London, took place on December 8th, 1851.

Brother Dickenson commenced the service by reading and prayer. Brother Betts delivered the introductory address, stating the nature of a gospel church. Brother Blake, of Shouldham Street, asked the usual questions. Brother Lewis, the pastor of the Church, delivered a very affectionate and solemn charge.

In the evening, after singing and prayer, Mr. Cox delivered a very appropriate and affectionate address to the church.

Brethren Ball, Wyard, Walters, Ward, Whittemore, and Oliver, took part in the devotional services of the day.

MOUNT ZION CHAPEL.

On Lord's day, November the 30th, 1851, brother Foreman baptized five persons, (one brother, and four sisters,) who had declared, before those that fear God, what he in mercy had done for their souls. Our pastor took his text, for this occasion, from John viii. 12. Observing, amongst other introductory matter, that the Scribes and Pharisees were

enemies to Christ, though they were the religious of that day. And so it is now. There are three things noticeable in this text:—the character expressed—the characters appealed to—the assurance conveyed. The light of the world, Christ. No light for heaven but is derived from him, though many assume to be lights, as the Scribes and Pharisees did. In his light the truths of God are read for eternity, believed in, and published abroad; and thus, light, carried by the feeblest servant of Christ, is owned and blest by him. The Jews had a notion, that the temple was the only light, and for that nation only; but Christ was the light of the Gentiles, as foretold. Christ, as Mediator, is the light of God to man. Truth is only known as Christ is known, and he is known as the light of salvation; and so known, that the pardoned sinner can say—'This is my beloved.' He is the light of life, that rose in the bright east of sinless humanity, and set in the red west of his own sin-atoning, bloody sacrifice. Christ is the light of highest authority, of the Bible, of example, of conformity to himself, vital and practical; a light to all who, by the Spirit, are made humble, meek and lowly, made praying ones, whose meat and drink it is to do his will, who love righteousness, and hate iniquity; who say with him, 'Not my will, but thine be done;' and who, copying his example, are baptized. Were Christ himself to come again baptizing, he would be sneered at by many who profess his name. He is the light of God, that will alone lead to God. His followers are the characters appealed to; he is their leader; they do not go before, but follow him in all things. They follow in his ordinances, and thus walk in baptism, though it be a cross to take up. He was baptized: we walk in this ordinance, to show allegiance to his authority, obedience to his command, and a following of his example. The assurance is doubly positive: they *shall not* walk in darkness, nor error, nor danger; but *shall have* the light of life.

One of these baptized ones is daughter to a member of Mr. Irons's. When asked how she came to offer herself for baptism, she replied—'It was Mr. Irons's opposition to baptism, that first led me to search the Scriptures for light on that subject, and I became convinced that he, on that point, is in error, and the Baptists right.'

DEATH OF MR. STEVENS.

On Lord's day, November the 24th, 1851, it pleased the Lord to remove by death Mr. Ebenezer Stevens, of Long Ashton, near Bristol, in the 31st year of his age, leaving a widow and four children to mourn his loss.

Monthly Retrospect.

PROTESTANT ALLIANCE.—A large and influential meeting of this body, was held at Exeter hall, November 28th, Lord Shaftesbury in the chair. The association confines itself, for the present, to two objects, viz. the extension of sympathy, as far as possible, with Foreign Protestants, borne down by Papal oppression, and the Repeal of the Maynooth Endowment Act. The resolutions and speeches were, therefore, confined to these two topics. Many new facts relative to the situation of Protestants on the Continent, were detailed, showing that their position was every day becoming more critical. This arises from the increased severity of the despotic governments, and the aid they invariably afford to the priestly power, in repressing religious liberty. While such is the case, we cannot help thinking there is a call for an alliance of Protestants in this country, which shall combine and express our united feeling in reference to the *political* encroachments of the papal power. The tone of the meeting in question, was more calm and liberal than is usual, when Popery is attacked. Persecution and endowment were the two subjects of animadversion, and many just and noble sentiments were uttered; but it was curious to observe, that most of the speakers appeared wilfully to overlook the fact that, any such evils existed *at home*, in connection with the Established Church. Nor was it once hinted, that persecution and endowment were as much evils in Protestantism, as in Romanism. The Repeal of the Maynooth Endowment Act, is greatly to be desired, and ought to be strenuously contended for; but we would rather have seen this done upon broader principles, and more consistent ground, than that taken up by the clergymen at this meeting. Mr. Colquhoun; Dr. Tidman, Secretary to the London Missionary Society; Rev. W. Burgess, Rector of Chelsea; Sir C. Eardley; and Mr. Prest, Wesleyan minister, severally spoke upon the above subjects, to a large and enthusiastic audience.

PROPOSED NONCONFORMIST CLUB.—For some time past, a project has been set on foot, for the formation of a company, and the erection of a building in

London, to serve as a centre of union, and of action, for Evangelical Nonconformists. The plan comprises: 1. A hall for public meetings, anniversaries, &c. 2. A clubhouse for the union and intercourse of Dissenters, comprising a library, reading rooms, coffee and dining rooms, etc. 3. Chambers for the various denominational societies. The scheme is proposed to be carried out, by the establishment of a public company, and by creating shares, so as to give it all the security of a commercial undertaking. A meeting to promote this object, was held, December 7th, at Radley's Hotel, Blackfriars, when Mr. Bateman gave the details of the proposed scheme. Resolutions of approval, accompanied with practical suggestions, were moved by Messrs Morley, A. Pellatt, E. Miall, Dr. Foster and Dr. Lancaster; and were unanimously carried. Ultimately a committee was formed, comprising men of eminence and earnestness, on all general Nonconformist movements, for the purpose of maturing the scheme, and reporting to a future meeting.

TRACTARIANISM AND DISSENT.—The 'London Union on Church Matters,' a Tractarian organization, has just issued a manifesto or circular, which is by far the most important document that has yet been issued by that party. In regard to Dissenters, the following significant passage occurs:—'It is not difficult to see that a modification of the law of church-rate will have to be made, and that the powers and operations of the Ecclesiastical Courts will have to be re-considered. All compulsory power over Dissenters, and such as may declare themselves no longer members of the church, must be abolished; as well as the power of enforcing censures, or punishing contumacy with imprisonment; and means must be found to diminish the costs in such courts.' This is singular enough, seeing that it emanates from a party remarkable for the arrogance of its Ecclesiastical claims. Its care for the interests of Dissenters we cannot help thinking to be a mask, intended to be worn only as long as they themselves are seeking for independence of the State Control.

Glimpses of Jesus.

A GLIMPSE OF JESUS.

As is the glory of an object, the worth of an object, the rarity of an object, the usefulness of an object, its possession must be important, and a glimpse of it much to be desired. Now Christ embodies all these things in himself, and infinitely more; and therefore, to possess him, to perceive him, catch a glimpse of him, must be a favour indeed. True it is myriads possess him not, perceive him not, seek him not, love him not; but this makes him all the more precious to those who do perceive, love, and possess him. Christ is a rare jewel, but men know not his value—a sun which ever shines, but men perceive not his brightness, nor walk in his light. He is a garden full of sweets, an hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes. No mind can fully grasp his glory; his beauty, his worth, his importance, no tongue can fully declare. He is the source of all good, the fountain of every excellency, the mirror of perfection, the light of heaven, the

wonder of earth, time's masterpiece and eternity's glory; the sun of bliss, the way of life, and life's fair way; he is altogether lovely says the saint, a morning without clouds, a day without night, a rose without a thorn; his lip's drop like the honeycomb, his eyes beam tenderness, his heart gushes love. The Christian is fed by his hands, carried in his heart, supported by his arm, nursed in his bosom, guided by his eye, instructed by his lips, warmed by his love—his wounds are his life, his body his bread, his smile the light of his path, the health of his soul, his rest and heaven below.

All this I grant, says the saint; all this he is, I know, to *his own*, but how can I get such a glimpse? Jesus is seen in the light which he brings, the glory he emits. Men cannot lift the sun into the heavens, neither can they lift Christ into the soul, or carry a vivid glimpse of him to the heart; but as light from the sun brings the image of the sun, and imprints its glory upon the face of nature, so light from Jesus gives a glimpse of Jesus, brings the image of Jesus, the glory of Jesus, into the soul; this we cannot command, but

may humbly ask for: 'Ask and ye shall receive.'

But how may I know when I am so favoured? By the effects which follow. How do you know a rose is near, but by the fragrance it emits; that honey is upon the palate, but by the sweetness you taste? When the sun rises upon nature after a storm, and when nature looks upon the sun, the tender blade shoots forth, the drooping flowers again lift up their heads, their sweet and volatile oils leap forth, and fragrance floats upon the breeze; and so, when the soul catches a glimpse of Jesus, the sensibly barren mind—the mind which seemed like a sterile heath—is made to rejoice and blossom as the rose; the sweet graces of the Spirit spring forth, their activity steeped in sweet influence, the hard heart is made soft, tears of joy fill the eyes, while the love of Jesus, the merit of Jesus, like some strange, unearthly sweetness, fill the soul; while the lips exclaim—

And is it Jesus I behold,
That marred and much-loved face?
And will incarnate love thus stoop,
To smile on one so base?

O, dearest Lord, no more depart,
With me for ever stay;
While I by faith weep 'neath the flood,
Which bore my sins away.

The knees now for a time cease to tremble, the voice to falter with fear, guilt ceases to press so heavily, while the desponding mind is lifted up above its foes.

These are some of the effects which arise out of a glimpse of Jesus. O the wonders it will accomplish; it wipes guilt from the conscience—rolls the world out of the heart, darkness from the mind; it will brighten the darkest scene, smooth the most rugged path, and lift the most despairing mind; it will put honey into the bitterest cup, and health into the most diseased soul. It will put money into the pocket, bread into the cupboard, and clothes upon the back. It will give hope to the heart, health to the face, oil to the head, light to the eye, strength to the hand, and swiftness to the foot. It will make life pleasant, labour sweet, and death triumphant. It gives faith to the fearful, courage to the timid, and strength to the weak. It robs the grave of its terrors, and death of its sting. It subdues sin, severs from self, makes faith strong, love active, hope lively, and zeal invincible. It gives sonship for slavery, robes for rags, makes the cross light, and reproach pleasant; it will transform a dungeon into a palace, and make the fires of martyrdom as refreshing as the cool breeze of summer. It snaps legal bonds, loosens the soul, clarifies the mind, purifies the affection, and oft lifts the saint to the very gates of heaven. No man can deserve it; money cannot buy it, or good deeds procure it; grace reigns here. Hast

thou had a glimpse of Jesus, reader? remember, he must be seen here by faith, e'er heaven is possessed. Is something of Jesu's beauty seen, while yet thy choice lingers between him and the world? listen to him. 'Hearken, O daughter, consider and incline thy ear, forget also thy own people and thy father's house; so

shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him.' Art thou waiting upon him, praying to see more, feel more, do more? He speaks kindly to thee, 'Wait on the Lord, and be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord.'

Hammersmith.

W. P. B.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

II.—THE CAUSES OF THE ATONEMENT.

DEAR BROTHER.—As the doctrine of the Trinity is not denied, a defence of it here is not requisite; I therefore, take it as granted, and assume it as a first principle. It is, in fact, the first principle of all true Christianity — the ever-living fountain, whence flow all its streams; the sun, whose beams at once, and ever, cover the entire of Christianity, filling every part with light and heat, life and vigour, beauty and glory; by means of which, it fails not to inspire true believers with joy and praise. Take a specimen or two out of many:—'Sing aloud unto God, our strength; make a joyful noise unto the God of Jacob' (Psa. lxxxix, 1); 'I will greatly rejoice in the Lord; my soul shall be joyful in my God' (Isa. lxi, 10); 'Yet will I rejoice in the Lord, I will joy in the God of my salvation' (Heb. iii, 18). In all the above places, the word God represents ALEIM, the name of the Divine Trinity in covenant, upon oath to save from all sin and its effects; all whom they, in sovereign love, chose to eternal life, true faith, and vital godliness, to the praise of the glory of their grace, in which they have abounded towards them, in all wisdom and prudence.

The glory of this *sovereignty* displayed in human salvation, must not be despised; but the Arminian, Fullerian, and Baxterian schemes, whatever are their shades of difference, mutually conspire to expel it from the church of God and ministry of his word.

I shall now, in the name and fear of the Lord, fulfil the promise which I made in my former letter—pursue the enquiry, *What is Divine truth?* with reference to the causes, prime and subordinate; the nature, the design, the sufficiency, and the certain issue of the death of Christ.

The primary cause is love. Not the love of man to God, but the love of God to himself, and to man; God is love, in his nature and all his persons, jointly, and distinctly, *love*; the Father is love, the Son is love, and the Holy Ghost is love. Our triune God is a triune love.

It is with this three-fold cord, never to be broken, that the arm Omnipotent draws all the elect and redeemed sinners of mankind to Jesus, and draws them up to heaven, the seat of love, where all is love, and glory, and felicity. Jehovah loves himself. Self-love in *man* may be criminal: it often is so; but it

cannot be so in God. He loves his nature, and each perfection of his nature is his delight. He loves his glory, and will not suffer it to be dishonoured with impunity. The Divine persons love each other; and in their mutual and reciprocal love—and in their joint complacency in their own uncreated and infinite excellencies—consists their transcendent delight.

Blessed and felicitous in the ineffable enjoyment of their own excellencies, they resolved to create multitudes of intellectual beings; angels and men, *in* whom, and *before* whom, they would show the glory of their sovereignty and love, wisdom and power, holiness, justice, and truth, in time and in eternity. In the sovereign decree to create them, stood all the decreed human creatures before him; known unto whom, from the beginning, are all his works; who sees the end from the beginning, and calls those things that are not, as though they were. Hence, the discriminating choice, at which devils rage, and men blaspheme. O! election! first-born of eternal love, prolific root of salvation, and parent of all true honour and felicity, how offensive have thy lovely features always been to the jealous pride of human nature. How deplorable it is, that in the ministry of the word, thy most Godlike face should be concealed from the view of souls, who long to know, not salvation *only*, but the reason of it also; and, by others, treated with scorn, and loaded with opprobrium!

Amidst all that is both said and done, by art or malice, to render the gospel report of thee repulsive, by representing thee as injurious, I do most cordially welcome thee to my heart, not only as uninjurious, but as most beneficial to me, and my apostate species. But for thee, not a single ray of celestial light would ever have dawned upon the mind of rebellious man, involved in the

blackness of the deepest darkness; nor would even a spark of vital godliness have been kindled in souls teeming with ungodliness; never should we have heard that, 'To them that sat in darkness, and the region of the shadow of death, light had sprung up;' nor 'You hath he quickened, who were dead in trespasses and sins;' nor that 'God hath called us not unto uncleanness, but unto holiness.'

That divine person in Jehovah, the essence existing, who, in the subsequent revelation of himself to mankind, in his true character of *Father*, chose a peculiar individual of human nature, 'Out of the people,' (Psa. lxxxix, 19) to be created, to be exalted to the transcendent dignity of personal union with that divine person, who, in the same revelation, bears the title of *Son*, and in the fulness of time, to be so identified with him, as for the twain, though preserved distinct, to be but one individual. As the justly revered Romaine was often heard to say, 'God and man, one Christ.'

In the person of Christ, thus constituted in the Divine mind, the Father choose a definite, but to us a countless number, to be ever one with him, *his body*—the fulness of him who filleth all in all. He and they, were registered as one in the Book of Life, called the Book of Life of the Lamb. The members were all sanctified in the Head, to be to the Lord a people for ever, holy and beloved, 'Holy, and without blame before him in love.' All were to be preserved in him, to be called in time. All grace was given to them, and they were blessed in him with all spiritual blessings, according as they were chosen in him. It pleased the Father that all fulness should dwell in him, on their account, and to give them an inalienable interest in him, and an indefeasible right to all the riches of the fulness of grace and glory, and all eternal blessedness.

Constituted one by the Father, not only as head and body, but as husband and wife, they were, in their conjugal union, the object of his paternal love. This very important truth Jesus, when on earth, declared in terms too plain to be mistaken, in his address to his Father, and theirs. On their account, he said, 'Thou hast loved them as thou hast loved me;' and 'Thou lovedst me before the foundation of the world.'

With the fall and apostasy of his chosen and beloved people, before his infinite understanding, Jehovah, the Father, resting in his love, devised means both to save them from sin and ruin, and raise them to glory, as the objects of his love, and of his choice. With all their countless crimes; with all the dishonour done by them to his law, his justice, and to himself, as Legislator and Judge; together with the triumph of Satan over them, *all*, before his omniscient eyes, he, in the plenitude of his wisdom, made provision, for the honour of himself, his law, and his justice; in the complete salvation of his chosen; and the eternal overthrow of Satan, by the mediation of his Incarnate Son; by the gift and mission of whom, to redeem the church, with his own blood, he opened, before angels and men, the whole volume of his eternal, sovereign love. See Rom. v, 8: 'God commendeth his love towards us, in that while we were yet sinners, Christ died for us.' 1 John iv. 10: 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'

I think it expedient, before I conclude this part of my subject, to observe, that the Father's love to the person of his Son, must not pass unobserved, as it is a very high figure, in our account, of this prime cause of the sufferings of that adorable object of our confidence and

delight, Jesus of Nazareth, whose own explicit testimony upon this subject, will, I presume, be admitted as decisive. 'The Father loveth the Son, and hath given all things into his hands.' Surely our redemption by his blood was the greatest of the *all things* delivered to him by the Father, in paternal love to his person.

The Son being one essence with the Father, he is one with him in love; it was therefore the very same immanent impetus which moved them both—the Father to give the Son, and the Son to give himself, to die for those whom the Father chose, and gave unto him, with the command to lose no part of them, but to raise them all up at the last day.

In contemplating this highly important subject, our minds are forcibly struck with the responsiveness of the love of the Son to that of the Father. Does the Father, in love to the Son, say: 'Go, die for my chosen, whom I give in charge to thee; atone for their deadly crimes; ransom them from death, with thy life, and by thy blood redeem them unto me!' the Son, in love to him, cheerfully responds: 'Lo, I come; I delight to do thy will, O my God, thy law is within my heart.' And he delighted to show to the world his love to the Father, by giving his love for the people. It was, doubtless, with direct reference to that ever-memorable event, that he said, with apparent exultation, to his disciples: 'But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence,' (Psa. xl. 7, 8; John xiv. 31.)

How grateful to the heart that feels its native bitterness, that knows the freeness and the power of divine sovereign grace, and is one with Jesus in faith and love, to read in the divinely inspired page the following language, relative to the love

of Jesus, as the primary reason of his death for the sins of his people: 'As Christ also hath loved us, and hath given himself for us, an offering and a sacrifice unto God, for a sweet smelling savour.' 'Christ loved the church, and gave himself for it.' 'The life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' 'Unto him that loved us, and washed us from our sins in his own blood.' (Eph. v, 2; Gal. ii, 20.)

I cannot allow myself to proceed without submitting a brief observation or two, upon the Holy Spirit's concern in this momentous transaction, to which we see appended the certain salvation of the church of the first-born, enfolded in the glory of the Eternal Three.

The Holy Spirit, in the Old Testament, frequently designates himself by the name Jehovah—the peculiar name of the self-existing Essence. This places his divinity above suspicion. This *fact* is our full warrant to believe in him, and to speak of him as one with the Father and the Son, in essence, in covenant, and in design; and also to regard him as one with them in love, in their pre-ordination of the cross of Christ, with all its attendant honours, and the glory which would follow. Love is attributed to him, as to the Father, and the Son, by his inspired servant, St. Paul, who speaks of the 'love of the Spirit,' and calls him 'the Spirit of love.' (Rom. xiii, 30; 2 Tit. i, 17.)

His love to the Father and the Son, and the people of their choice, with his own personal concern in that sovereign design of their love, to raise them to glory, by means of the death of Christ, is, I think, very conspicuous in the Scriptures. Who sees not the interest which he took, in the person, work, and sufferings of that devoted One? Is it not conspicuous in all his predictions of the birth, life, death, and resurrection, of our great Immanuel, and his glorifi-

cation at the Father's right hand—in his overshadowing the Holy Virgin, to produce, by a miraculous act of his power, 'that holy thing,' which was to be called the Son of God, and which was ordained to die for our sins—in his visible descent upon him at his baptism, and his abode upon him ever after, in all his temptations—his ministry, his miraculous works, and in his death, when that ever blessed, sanctified One, to save his people from their sins, did, *through the Eternal Spirit*, offer himself a sacrifice, without spot, to God? Does not this interest of the Holy Spirit, in the person, work, suffering, and glory of the Prince of Life, clearly show his coincidence with the Father and the Son, and the identity of his love with theirs, in this primary cause of the death of Jesus? And does not all this denote something more than a vague design of the slaughter of the Lamb of God without any determinate effect?—or if any, nothing more, than to use the theological dogma of the present day, render possible the salvation of all men?

Distinct from this prime cause, but inseparably connected with it in the divine economy, stands a decreative cause of the Saviour's death. To substantiate this, first, let us call a few witnesses. With reference to this decree, the Apostle John affirms that 'He was the Lamb slain from the foundation of the world.' Peter: 'That we are redeemed with the precious blood of Christ, as of a Lamb without blemish, and without spot, who was, verily fore-ordained, before the foundation of the world.' The company of disciples at Jerusalem, lifted up their voices to God with one accord, and said, 'For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel

determined before to be done. Peter, in addition to his former testimony, says: 'Him being delivered by the determined counsel, and foreknowledge of God, ye have taken, and by

wicked hands have crucified and slain:' and Jesus said, 'Truly the Son of man goeth as it was determined.' (Rev. xviii. 8; 1 Pet. i, 21; Acts ii, 23.)

(To be continued.)

Readings from Select Authors.

DIVINE SOVEREIGNTY IN THE WORK OF REDEMPTION.— BY CHARNOCK.

THE sovereignty of God appears first in appointing Christ to this work of redemption. To this may refer that expression (Prov. viii. 22) of his being 'possessed by God in the beginning of his way.' Possession is the dominion of a thing vested in the possessor: he was possessed indeed as a Son by eternal generation: he was possessed also in the beginning of his way or works of creation as a Mediator by special constitution. He was a Son by nature, but a Mediator by divine will; in regard to which he is often called God's servant, which is a relation to God as a Lord, God being the Lord of all things, the dominion of all things inferior to him is inseparable from him; and, in this respect, the whole of what Christ was to do, and did actually do, was acted by him according to the will of God, and is so expressed by himself in the prophecy (Psa. xl. 7), 'Lo I come, to do thy will, O God.' The designing of Christ to this work was an act of mercy, but founded on his sovereignty. His compassion might have pitied us without being sovereign, but without it, could not have relieved us. As God was at liberty to create or not to create, so he was at liberty to redeem or not to redeem, to appoint Christ to this work, or not to call him out to it. In giving this order to his Son, his sovereignty was exercised in a higher manner than in all the orders and instructions he hath given out to men or angels, and all

the employments he ever sent them upon. Christ hath names that signify an authority over him, as an angel, a messenger, an apostle, declaring thereby that God hath as much authority over him as over the angels sent upon his messages, or over the apostles commissioned by his authority, being considered in the quality of Mediator.

The sovereignty of God also appears in *transferring our sins to Christ*. The supreme power in a nation can alone appoint or allow of a commutation of punishment; it is a part of sovereignty to transfer the penalty due to the crime of one to another, and to substitute a sufferer, with the sufferer's own consent, in the place of a criminal whom he had a mind to deliver from deserved punishment. He hath made him to be sin for us; he was made so by sovereign appointment; a punishment for sin, as most understand it, which could not be righteously inflicted, had not sin been first righteously imputed by the consent of Christ, and the order of the Judge of the world. This imputation could be the immediate act of none but God, because he was the sole creditor. A creditor is not bound to accept of another's suretyship, but is at his liberty whether he will or no; and when he doth accept of him, he may challenge the debt of him, as if he were the principal debtor himself. Christ made himself sin for us by a voluntary submission; and God made him

sin for us, by a full and sovereign imputation. Without this act of sovereignty in God, we had for ever perished, for if we could suppose Christ laying down his life for us without the pleasure and order of God, he could not have been said to have borne our punishment. What could he have undergone in his humanity but a temporal death? But more than this was due to us, even the wrath of God. The soul being principal in the crime, was to be principal in the punishment. The wrath of God could not have dropped upon his soul, and rendered it so full of agonies, without the hand and will of God; and the justice of God could not have made him a sufferer, if it had not first considered him as a sinner, either by imputation, or by the commission of crime in his own person. The latter was far from Christ. He must then be considered in the other state of imputation, which could not be without a sovereign appointment, or at least concession of God; for without it he could have no more authority to lay down his life for us, than Abraham could have had to sacrifice his son, or any man to expose himself to death without a call. And though the death of so great a person as Christ had been meritorious in itself, it had not been meritorious *for us*, or accepted for us. Christ was 'delivered up' by God to all that he was and suffered. It was an act of divine sovereignty to account him that was righteous, a sinner in our stead, and to account us who were sinners, righteous upon the merit of his death.

The work of Christ was done *by the command of God*. By God as a lawgiver, having the supreme legislative and preceptive authority, in which respect the whole work of Christ is said to be an answer to a law, not one given to him, but put into his heart, as the law of nature was in the heart of man at first. 'Thy law is within my heart.' (Psa.

xl, 7, 8.) This law was not the moral law, though that was in the heart of Christ; but the command of doing those things necessary for our salvation, and not a command so much of doing, as of dying. The moral law in the heart of Christ would have done us no good without the mediatory law; we had been where we were by the observance of the precept simply, without the suffering of the penalty. It was his obedience 'to death,' that was principally accepted and esteemed (Phil. ii, 8); and it was the special command received from the Father, that he should die (ver. 10.) It is not so clearly manifested when this command was given, whether after his incarnation, or at the point of his constitution as Mediator, upon the transaction concerning the affair of redemption, between the Father and the Son. The *promise* was given 'before the world began,' (Tit. i, 2.) Might not the *precept* be given before the world began, to Christ, considered in the quality of Mediator and Redeemer? Precepts and promises usually attend one another; every covenant is made up of both. Christ, considered here as the Son of God, in the divine nature, was not capable of command or promise; but considered in the relation of Mediator between God and man, he was capable of both. Promises of assistance were made before his actual incarnation, of which the prophets are full; why not also precepts for his obedience, since long before his incarnation, this was his speech in the prophet, 'Thy law is within my heart?' However, a command it was, which is a fruit of divine sovereignty, that as the sovereignty of God was impeached and violated by the disobedience of Adam, it might be owned and vindicated by the obedience of Christ; that as we fell by disloyalty to it, we might rise by the highest submission to it in another head, infi-

nitely superior in his person to Adam, by whom we fell.

The sovereignty of God appears, *in exalting Christ to such a sovereign dignity as our Redeemer.* Some, indeed, say that this sovereignty of Christ's human nature was natural, and the right of it resulted from its union with the divine. But to waive this, the Scripture placeth the conferring of such an authority wholly upon the pleasure and will of God. As Christ was a gift of God's sovereign will to us, this was a gift of his sovereign will to Christ. He gave him to be 'head over all things,'

and therefore the throne he sits upon is called 'the throne of his Father.'

This is an act of the highest sovereignty of God, to obscure his own authority, in a sense, and take into association with him, or vicarious authority to him, the human nature of Christ, as allied to the divine; not only lifting it above the heads of all the angels, but giving that person in our nature an empire over them, whose nature was more excellent than ours. *The sovereignty of God is paramount in all that Christ hath done as a Priest, or shall do as a King.*

Exposition.

A FEEBLE ATTEMPT TO REPLY TO THE QUERY OF 'A FEEBLE ONE,'

On 1 Cor. iii, 12—15. (See GOSPEL HERALD, June, 1851.)

BELOVED 'FEEBLE ONE,'—Perhaps you have expected to hear from me before this time; and in heart and soul I was willing that it should have been so. But you must remember I am but a servant, and that while performing the service of a running footman, and staying in no one place but just long enough to deliver my message, eat my morsel, and often having but a short night for sleep, I could not stop to think and write on critical queries, however willing; and this same is my apology for my many delays with my pen.

Touching the question in hand, the one only and entire subject of the *apostle's* arguments, remarks, and reflections in the first fifteen verses of this chapter, is that of the public ministry of the gospel, pure, or compounded with other things, as the case with ministering men might be. And the whole of this reasoning of the *apostles* on such a subject, was occasioned by the carnal divisions among the Corinthians, in regard to ministers who had preached the

word of life to them; as though, among the many opinions, each one almost made an idol of the man they liked best, and dirt only, to be trod under their feet, of the others: without stopping duly to consider whether the latter were less than the ministers of God, or the former more than the servants of Christ; they were 'puffed up for one against another,' (chap. iv, 6.) They made their *liking* and *disliking* the sole rule of judgment, whereby they almost idolized on the one side, and condemned to utter exclusion on the other; and in both, the *apostle* declared them *carnal*; and that instead of considering them to be the fine-minded and clear-discerning men they presumed to be, in setting up their feelings of approval or disapproval as a judgment seat unto life or death, the apostle declared them to be but *babes*! as such forward individuals in judging others to utter exclusion generally are, and that he could not speak to them but as unto *babes*! (ver. i, 2.) This was sorely mortifying, but their carnal

vanity required it; and if the apostle were now upon the earth, he would find plenty of occasion to inflict the like chastisement.

The apostle did not desire that the Corinthians should receive anything and everything for the truth and gospel of God, nor any and every sort of characters, with their wild notions and fundamental errors, as the sent ministers of God; but he laboured to put them into a more spiritual and less carnal, a more humble and less vain, a more godly and less fleshly, way of thinking of and estimating the ministers of truth, as in their different gifts and capacities; as they *all* are but *measured* men, and that no one can in truth go beyond the measure of the gift of Christ bestowed on him, (Eph. iv, 7.) He thought it a *small* thing for himself to be judged to exclusion by some (chap. iv, 3), while he desired others not to account of him and his companions in labour, more than as of the ministers of Christ and stewards of the mysteries of God; (chap. iv, 1,) saying, 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave, in ability, grace, and success, to every man?' (ver. 5.) The apostle considers and accounts for all the variety of manner and order of gifts there may be even among the true ministers of divine commission, saying, 'I have planted, and Apollos watered.' All are not planters, neither are all waterers; 'but every man hath his proper gift of God, one after this manner, and another after that,' (1 Cor. vii, 7.) But whether a man be the one or the other, all power to saving good effect 'belongeth unto God;' and none are any further useful than as 'God giveth testimony to the word of his grace,' as the apostle adds, 'God gave the increase,' (ver. 6, 7.)

Notwithstanding the variety of manner and gifts there may be

among God's own made and sent ministers of truth, there is a harmony of main principles, motive and aim, and these also are in harmony with the will of God, in his grand design by the gospel ministry, 'For we are labourers together with God: ye are God's husbandry, ye are God's building.' There are two distinct departments of building set forth in this chapter; the one is the building up of principles of truth by the ministers in their public ministrations, and the other is that of souls, which the Lord, by means of his truth, gathers into the hope of the gospel, and builds up in the faith of the promise of eternal life; Christ being the one only and sure foundation on which both are founded. And as the apostle was the first honoured minister of God sent to preach the gospel with great success in and about Corinth (Acts xviii), he says, 'According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon, (ver. 10.) And then he goes on to caution all ministerial builders to be careful how they build upon this foundation, saying, 'But let every man take heed how he buildeth thereupon; for other foundation can no man lay than that is laid, which is Jesus Christ,' God's only foundation of salvation, ministration of the gospel of his grace, and of all true and vital godliness, (ver. 10, 11.)

At the 12th verse, and down to verse 15th, the apostle goes on to *suppose* a certain case, among the ministerial builders upon this only sure foundation, and upon such a supposition as possible, he further goes on to show the consequences of such a case, saying, 'Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble.' Observe in this case, 1st. That *Christ*, the true and only foundation, is built upon. 2nd. That the

builder does and is considered as building first and foremost, gold, silver, and precious stones, upon this foundation, meaning hereby, the grand and fundamental truths of God; the gospel of his grace, in doctrine, promise, and precept, compared to gold, silver, precious stones, for use, value, beauty, and indestructible durability; for 'the word of the Lord endureth for ever.' Now all this is right and good, and the builder is thus far approved; but the apostle supposes this *same* ministerial builder, in addition to the above noble principles of truth, to build upon this foundation, through some ensnaring false and bewitching influence, *wood, hay, and stubble*! what then is to be done, considered and concluded, even in such a case as this? is such an one to be at once judged, condemned, wholly cast out, and consigned to endless perdition, because of his *hay, wood, and stubble*? the evident intention of the apostle is to say *no*! in direct opposition to the too harsh and ignorant forwardness of the Corinthians in so judging and condemning for much *less* occasions than a case like this, and which spirit of proud, ignorant, false-conceited vanity in them, the apostle laboured to confound and overthrow.

What the apostle really intends, however, by this *wood*, this *hay*, and this *stubble*, must be duly considered. Perishable things, and things of no spiritual profit, of course are intended, and so not the truth of God. But we may safely conclude, from the apostle's epistle to the Galatians, when they were persuaded to receive circumcision into the gospel system, that no fundamental errors denying any of the main principles or truths of the gospel, or anything that any way declaratively destroyeth the one sure foundation, are intended; for the apostle would that such preachers to the Galatians were even cut off, (Gal. v, 11, 12); but not so of the

character or preaching builder here intended, because the apostle saith, 'He shall be saved.' We therefore conclude, that by the *wood*, the *hay*, and the *stubble*, here intended, is meant certain *forms, ceremonies, customs, and observances*, in the shape of ordinances and institutions, which the word of God knows nothing of, either in letter or spirit; and yet, which being pleasing and engaging to flesh and blood, are considered as necessary to the promotion of greater or more general piety. And these, through the weakness, imperfection, and mistaken zeal even of God's own ministers, if they are not divinely kept from them, are picked up from habits of association, modes and prejudices of education, growing customs of the times, and the inventive whims and fancies of the human mind; and are then considered, held, and advanced, in connection with the great truths of the gospel, as of some really religious importance, while they are but fleshly pleasing, no way spiritually profiting, perishing things; and these are what I consider the apostle intends here by *wood, hay, and stubble*. But the apostle all along makes a distinction between such a man and his work, and holds forth a better opinion of such a man than of the wood, hay, and stubble part of his work, concluding that the latter will be *burnt* up while he will be *saved*.

The apostle next goes on to show the consequences of the above supposed case, saying, 'Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is, (ver. 13.) Observe 1st. This *work*; the apostle is not here speaking of the blind and ignorant work of those who go about to establish their righteousness, and think of getting to heaven by pleasing God with their own doings,

without God's salvation all of grace. Nor does the apostle mean the life and conduct work of private Christians, as to whether rightly directed in all things, or in some things misguided. But the apostle is speaking purely and exclusively of the ministerial work of the public ministers, who labour professedly in the name of the Lord and in the gospel of his grace: this, and this only, is the *work* the apostle is here speaking of and intends. 2nd. The *fire*, here intended. I do not for myself think that this intends the fire that shall destroy this world, nor the fire of wrath that will engulf the ungodly at the final of the last judgment; but the fire of *tribulation*, (Rev. xi, 9, 10, 22,)—*fiery trials*, sent to try, reveal, lay open, and make manifest the truth or untruth of the materials both of things ministered and professed; and the Lord for this, and many other purposes, 'hath his fire in Zion, and his furnace in Jerusalem,' (Isa. xxxi, 9,) and he will purge 'by the spirit of judgment, and by the spirit of burning,' (Isa. iv, 4; 1 Pet. iv, 12. 3rd. The intended effect of this fire. It shall try, and reveal the work, as to 'what sort it is;' both as to the *material* and the professed *issues*, as nothing but *truth*, in either, will stand God's fire according to God's word. 4th. The nature of this *trial* of this *work*, is not a test of the soul for eternal life or eternal death, as the issue may be, but the test of a minister's ministrations, as to what is the pure truth of God, and has his blessing upon it, and what is not his truth, has not his support, but is rejected of him, and in the dispensations of his hand, with the events of time destroyed, as with the breath of his mouth, and thus 'the day' of time and events 'shall declare it.' 5th, This *fire* shall try, and this *day* shall declare, the work in its *issues*, showing up those who have not been converted to God vitally by his

power in the simplicity of the truth, but merely captivated by, and to, the fascinating forms, ceremonies, and fleshly accompaniments of wood, hay, and stubble, as in the above supposed case; and which cannot stand fire, but must be burnt up; for nothing and none can stand God's fire, nor his *sieve*, but God's truth, and those that have the ever-abiding life of his truth in them; all else will be as our Lord describes the *stony* and *thorny* ground hearers of the gospel, (Matt. xiii, 20, 21, 22.) It appears to be the will of God, generally speaking at least, that as a man's ministerial work is in materials, so shall it be in effects; that as and what a man *sows*, so and that shall he *reap*, either to his disappointment and mortification, or to his joy and grateful satisfaction. So that wood, hay, and stubble materials in unscriptural forms, ceremonies, and institutions, though combined with the main truths of the gospel, shall make wood, hay, and stubble professors of religion, that will not, and cannot stand fire for truth sake. And when the fire of some strong temptation or severe trial for the truth sake is applied, the work is consumed, and the wood, hay, and stubble fruits of such wood, hay, and stubble materials in labour, are burnt up together, in more ways than one, to the great disappointment and mortification of such a builder, who had better kept more entirely to the plain truth exclusively, and combined less of the fascinating forms and fleshly inventions of perishable wood, hay, and stubble.

'If a man's work shall abide which he hath built thereupon, he shall receive a reward,' (ver. 14.) The materials being truth only, in the unbending and unvarnished simplicity of Christ's own example; and as the truth of salvation is in him alone, the fruits, by the blessing of God being *vital*, and evidently

abiding unto eternal life, he, that is such a ministerial builder, 'shall receive a reward,' not of debt, but of grace; and, that, first, in a good conscience in all things, both meditative and reflective under the testimony and smiling approbation of the holy and gladdening Spirit of God. And next, in solemn pleasure, and personal soul-profit, by means of the well-standing, vital, and truly godly fruits and effects of his labours, by the abundant blessing of God thereon, and in the wise conduct of God with him many ways by means thereof, as a kind of returning harvest into his own bosom, from the good seed sown; as the Apostle himself in this ministerial sense, saith: 'For now we live, if ye stand fast in the Lord,' (1 Thess. iii, 8.) For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,' (1 Thess. iii, 9.) 'For our rejoicing is this, the testimony of a good conscience, that in simplicity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward.' (2 Cor. i, 12.) 'For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy,' (1 Thess. xi, 19, 20.) This then, is the work that abideth; and this is, in my humble opinion, the reward intended in our text.

'If a man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire,' (ver. 15.) The apostle considers such a minister as that so regards the only true foundation, as to build thereon the great grand and fundamental truths and principles of the gospel, to be a man of God, and one that shall be saved; although he combines with those principles what the apostle calls *wood*, *hay*, and *stubble*, and that such work shall be burnt up; and that he shall suffer

loss, as to a good conscience, by the testimony of the Holy Ghost, as to the fruits of his labours; and as to his standing in society, and the church of God, as more like one unhoused and burnt out, than one made prosperous, and honoured like a thrifty growing tree, fair and spreading. And such a builder of wood, hay, and stubble, shall suffer loss also, more especially, as many have done when years, afflictions, crosses, and trials, in various forms, are made to strip him quite bare, and bring him down to the personal necessity of the simple, naked truth as it is in Christ; and all else, of additions, are but vanity and vexation of spirit to him, and is burnt up as wood, hay, and stubble, as by a consuming fire, as above observed, and when he, as one made naked and destitute of the above-noticed comforts, is obliged anew to make his escape direct to Christ, only as the abiding fountain, when all the streams are cut off. And so, as to eternity, he shall in soul be saved, 'yet so as by fire;' or as one escaping out of the fire; like a man whose house is on fire, and he, nakedly escaping with his life, leaving his books and accounts behind, consumed in the fire. I have, no doubt, but many a ministering man of God has proved the painful truth of these things, and of the apostle's meaning in his statements in these verses. And this teaches us how solemnly important it is to be plainly honest in the ministration of God's word; and of the apostles impressive caution and advice, saying, 'But let every man take heed how he buildeth thereupon,' (ver. 10.)

I have thus plainly and affectionately, dear 'little one,' given you my thoughts on the subject of your request; and may the good Lord approve, smile upon, and bless this feeble attempt to explain his word, for his name sake, and his people's good, is the humble prayer,

with Christian love, to a 'little one,' readers and correspondents of the
beloved Mr. Editor, and all Christian GOSPEL HERALD, of

JOHN of *Marylebone*.

COPY OF A LETTER TO MR. BABING, CAMBRIDGE.

DEAR SIR,—I trust you will pardon the liberty I take in troubling you with this scrawl. I feel bound in conscience to drop you a line in a friendly, yet honest way; it is the first, and probably it will be the last time I may ever write to you. I hope, therefore, you will pardon the liberty I take, overlook the blunders I may make, and exercise patience to read through my few remarks, intended in real friendship, though written in a rustic style.

You will doubtless remember that both you and myself were present at the meeting of the Sunday School Union, held at Swavesey, in July last. I entered the chapel while you was reading your Essay, and heard but a small part of it. I was delighted then, and am delighted now, with the easy, accurate, and elegant flow of language with which you make known your ideas; but I did think, from some few words that I heard towards the close of the essay, that you placed so much stress on teaching properly, as to greatly eclipse the work of the Spirit, who alone can plant real religion in the hearts of the children. My thoughts I communicated to two ministers who were present, after the afternoon meeting closed, but they assured me that I was mistaken, and that if I had heard the whole, I should have thought it differently. Knowing how possible it is to mistake the real meaning of an author, or a speaker, if the whole drift of what is advanced be not seen, I was willing to think that I might be under a mistake.

When the evening meeting commenced, I was requested to move that the report be printed and circulated, to which I agreed. A little

before rising to address the meeting, a slip of paper was put into my hand, with a request to join this with the former resolution. This was, that the writers of the essays be requested to allow them to be printed and circulated with the report. You will remember, sir, that when I moved for this, I gave two reasons why I wished them to be printed. One was, that having heard but a part of your essay, and having an idea from what I had heard, that there were some points with which I did not agree, I wished myself to see it in print, that I might know whether I had formed a correct opinion; and if I had, that I might test it by the sacred Scriptures, that I might see whether the writer or myself were best supported thereby: this reason I gave in the simplicity of my heart, really wishing to see the essay. Well, sir, I have seen it, and I confess I was mistaken respecting it as on the whole, but not in the way my friends suggested. I had only supposed that the teacher was made too prominent, and the Holy Spirit treated too slightly; but, to my astonishment, I find more than this. Why, my dear sir, you have left little or no room for the Spirit in Sabbath schools. I really shudder at the idea of a Sunday school teacher being told, not only that he ought to point out religion before the scholar, but that he has power to train him up a religious character; to hear him told, that this is not only possible, but that if the teacher do his duty, it is certain; to hear him told that the teacher is everything in the Sunday School. These, and similar ideas run through the essay; and I had almost said, they are the dead flies in the pot that

destroy the savour of the ointment. Why, sir, if the Scriptures stand, salvation is of the Lord in every case; and every soul saved, must be born again, whether in childhood, youth, or old age. Where, then, is that inherent religious tendency you speak of in the child? and where the potency of the best Sunday School teacher that ever lived? Do you really suppose, that the fallen race of Adam are become radically better since the holy penman declared, 'They go astray from the womb speaking lies.' Did the Holy Ghost overdraw the gloomy picture, when he said, 'There is none that doeth good, no not one.' Was the Most High mistaken in his calculations, when he declared to the world, 'Every imagination of the thoughts of the heart of man is only evil, and that continually.' Surely these passages, and scores more of the same import, ought to have some weight with us; but, if we admit them, the inherent religiousness of man falls, like Dagon, before the ark.

To talk of bending and training the principle aright, might be very well, if the principle was there; but the germ is wanting, and a vital, heavenly principle must be generated, or the individual, whether young or old, must remain unsaved, unblessed, notwithstanding all the teacher can do.

Paul tells us, that 'If any man be in Christ, he is a new creature;' not an old one properly trained. He also says, 'If any man have not the spirit of Christ, he is none of his.' Can the teacher give the Spirit? No, no; Paul ascribes the whole to God: 'You hath he quickened, who were dead in trespasses and sins.' But I need not multiply quotations—you know them; and the mystery to me is, that you should so overlook or

forget them, as to pen sentiments so at war with them. How, my dear sir, can you make the Scriptures accord with the following sentence:—'To impart religious knowledge is the first, but still not the highest purpose of the Sunday School. To awaken the religious spirit—to teach the great purposes of life—to bring out a sense of duty—to guide to the right and the good—to foster the supreme love of God and man—in brief, to take the child immortal to our reverend and saving sympathies, and, by patient and studious labours, to fit and furnish him for his pilgrimage, and to prepare him for his home; this is our task.' Ah! a task indeed, sir. I am thankful that it is not imposed upon us by God.

The paragraph that follows this sentence I need not transcribe; but I must say, that when I first read it, I could hardly believe my own eyes. Truly grieved I am that such a paragraph should appear from such a pen; and you must excuse my saying, that had I been acquainted with the drift of the essay thought at the time, no power on earth should have drawn me to propose its printing and circulation. But perhaps it is as well as it is, as I should most certainly have opposed it, there and then, had I fully understood its drift. I feel no animosity against the writer, but with the sentiments of the essay I have no sympathy; believing, as I do, that it maintains tenets directly subversive of some of the great fundamentals of divine truth.

My earnest prayer, dear sir, is, that the Lord would lead both you and me into all truth, and finally land us on those blessed shores, where we shall know, even as also we are known.

I remain, your's affectionately in our crowned Lord,

J. NORRIS.

Notes from a Shepherd's Remembrances.

MY VISIT TO THE BANK OF ENGLAND.

(Continued from p. 285, Vol. XIX.)

WE were told, that in the *Cancelling Office*, notes in value to £38,000 were cancelled on an average daily. Should any of these, being forged, be presented for payment, they would be immediately detected. Every Branch Bank of England also cancel all they cash, but destroy none. Having torn off its signature, booked it, etc., they send it to this office to be kept its appointed time. At the end of each ten years, three clerks, helped by three workmen, bring the cancelled store to a large furnace surrounded by a strong wire, similar to a large cage, and there they burn them. It takes two days to get rid of them in this manner. They used to be destroyed once in twenty years. All this to me was very instructive; and while I saw, with pleasure, the precision and wisdom in which everything was done, and how important is every arrangement respecting the promissory notes of the great kingdom—I thought, with satisfaction, on the fact, that I have, in an infinitely higher sense, some 'exceedingly great and precious promises, and that they are never cancelled; and that the same note of promise has often been paid, and will be over and over again. Yea, and that thousands of the subjects of that greater kingdom get them cashed at the same time, with the blessing which maketh rich:

And if you have but one small note,
Fear not to bring it in;
Come boldly to this Bank of Grace,
The Banker is within.

We entered the *Treasurers' Department*—a long, gloomy room, strong and centrally placed, said to hold £30,000,000 of money in current coin of the realm, and new notes, all signed and ready for orders to be issued. Here were three venerable gentlemen who had passed honourably other offices of great trust, as is always the case ere any are treasurers here. One of these very politely opened an apartment, and taking a packet of notes, placed them in my hands, asking what amount I considered I held: on my guessing £100,000, he told me to look at them, and I saw they were 1,000 pound

notes—and there were 500 of them. He then added to them a similar packet, and then, at one time, in a humble Shepherd's hands, were to be seen a *million* of money! An iron recess was opened to us containing seventy-two bags of sovereigns, each containing £1,000. Here, too, were pointed to us the head of a secret subterraneous passage, through which the treasures of this office could be conveyed. I am told, all these gentlemen together must be present, each having his own key, at the delivery of any of their stores.

May I again allude to the Treasury of the better, the durable riches? Oh! has not Zion's bank a *Tri-une Treasurer*, whose uprightness is even glorious in holiness? And in their mysterious in-being, union and gracious omnipresence is always at hand at every imparted blessing. And it is all, and always, issued from and through Jesus, whose unsearchable riches they are, and that in a marvellous way of His love and death. Ah! no other way could such treasures reach the wicked and rebellious. But, 'We know the grace of our Lord Jesus Christ, who, though he was rich for our sakes, he became poor, that we, through his poverty, might become rich.' And such is the free grace of our eternal bankers, that 'All things are ours, for we are Christ's, and Christ is God's.' And—

He knows his Bank will never break—
No, it can never fall:
The firm—Three Persons in one God,
Jehovah, Lord of all.

The *Weighing Department* called for our attention and admiration. The same steam engine, whose noble fly wheel swings so majestically below, also moves a beautiful machine, which is constructed to weigh sovereigns and half-sovereigns to the wonderful nicety of an infinitesimal fraction of a grain. By the attention, which appeared to be very slight indeed, of a gentleman and a youth, they weighed daily the average sum of £50,000. When bankers and others send their gold for weighing, or for paper, etc., it is weighed here by being piled up in a tube-like pipe, and all the weighers do is, to keep enough

in the tube, which, as far as the *doing* goes, a child might easily attend to it. From this tube they are taken by an invisible movement, one by one, and weighed and self directed, it tumbles the full weight ones into a right-hand box, and the light-weighted coins into a left-hand box. If the least deficient of the full weight, they tumble to the left, whence they are taken, and by a machine, cut up again for the fire and the die. About 2,000 daily are returned light.

None but the right-hand treasure are current—these are all full weight. How many proved light when weighed by the banker's test! Reader, did you ever ponder on Dan. v, 27? Oh! how blessed and glorious is the manner the people of God are made as becometh the right-hand! (See Rom. iii, 20 to 22.)

In the *Stationary department* there is also much to interest the visitor, but the printing of *dividend warrants* is very wonderful. Of course, as each dividend requires a special warrant, every one is numbered differently. These are printed by steam four at a time on one sheet, to be cut afterwards. If they had to stop the engine to alter the numbers of each four, it would be a sad long job; but as it is, so ingenious is the art of man, though printed and thrown from the press as fast as one can take them four at a time, the press corrects itself, for, beginning with warrants 1, 2, 3, 4, it alters these figures the moment they are printed, and, in an instant, the next four appear all correct in the numbers 5, 6, 7, 8, and so on without any interference to 100,000. Oh! poor infidel, thought I, who made these engines, themselves? Did your formed laws of matter? Your abused laws of cohesion? No; man, the wise, the clever artisan. Aye! and who made the ingeniously thinking, marvellously inventing and improving man? Themselves? Nature's laws? No; the God of nature. As the machines make not themselves but God's highest creature man, so that creature is the work of the Divine Creator, God over all. And how *divinely* ingenious our man! How wonderful the adoption of part to part, only as a machine! How clearly is shown in us the 'Eternal power and Godhead.' But as a thinking, immortal, worshipping creature, man is fearfully and wonderfully made. And to be a 'vessel of mercy afore prepared unto.

Shepherd's Tent.

glory!' O, the depths of the riches, both of the wisdom, knowledge, and mercy of God!

The payment of dividend warrants make busy days at the Bank. Each having procured his proper warrant, applies at the proper office and proper clerk. On dividend days, the clerks have a desk each, ticketed by a letter of our alphabet. Brethren Collins, Cooper, and Curtis, for example, must all apply for their dividends to the clerk at desk C. Brethren Foreman and Felton must present themselves at desk F, and brethren Wyard, Wright, and Wells, must go to W.

No dividend of national stock is paid without a warrant printed in the Bank press. No payment at the bank of heaven but to warrants printed, not with human ink, but in the fleshy tables of the heart, and sealed and signed by the Spirit of God. The mother of harlots, and sons of her firm, blasphemously present their warrants to the heavenly firm, impudently assuming that a few drops of water dropped on the face, prints and signs warrants for the payment of heaven to them, as 'members of Christ, children of God, and heirs of the kingdom of heaven.' But such warrants are from the bank-press of the hellish kingdom, and, at best, but daring forgeries. There are numerous other modes of issuing spurious warrants, but

All forged notes will be refused,
Men's merits are rejected;
There's not a single note will pass
That God has not accepted.

Amongst other noble offices, I noticed 'The Public and Private Banking Department;' 'Issuing Department;' 'Transfer Offices;' 'Long Annuity Office,' etc. But I fear to be too long. Many persons have had to rejoice that, while many things may cause a transference of funded property, the Christian's property is a reserved inheritance, incorruptible, and unfading. And that provision—yea, riches unsearchable—await him in a better world, through the grace of our God, in Christ. One thing impressed me much on reflection, and that was—

The military guard, of thirty soldiers, every night. What would be these treasures unprotected? Yet all must be lost. Death separates them from their owners, governors, clerks,—all, all die. Then, Christian, ye only are rich who are the friends of God.

A SHEPHERD ON THE PLAINS.

STRICTURES ON A LATE SERMON BY MR. WELLS.

To the Editor of the Gospel Herald.

THE following is nearly, perhaps quite, a verbatim copy of a letter which was addressed to the Editor of the *Earthen Vessel* in October last. Finding that it did not appear in its pages in November, I enquired by a line to the Editor whether it was *deferred* or *rejected*, and received for answer, that it was *deferred*. Finding yet in December it was deferred, without any time specified for its appearance, I enquired by another line "*till when?*" and received for answer, "*Circumstances will not allow us to answer PAUPER definitely.*" Esteeming this, Mr. Editor, to be a tacit rejection of the letter, and feeling no disposition to enquire what those "*circumstances*" are which seem to force the Editor of the *Earthen Vessel* to muzzle the mouth of truth, I have ventured to ask you, for the defence of the holy principles of the gospel, to give publicity to the letter through the *HERALD*.—Your's &c.,
PAUPER.

'To the Editor of the Earthen Vessel.

'Having read the "Substance of a Sermon" published in the August number of the *Vessel*, preached by Mr. Wells, at Charles Street Chapel, Camberwell New Road, and feeling some regret, considering it to contain some things of a seriously injurious tendency, I shall feel obliged if you will allow the following observations thereon to obtain publicity through the same medium. When I first saw the objectionable remarks, I hoped either Mr. W. himself would correct them in the next number, or that some one else would; but, as two numbers have now been published without any allusion to the subject, I therefore, for the truth's sake, crave liberty to express an opinion.

'Mr. W. opens his discourse with some pertinent remarks on the sovereignty of God (which, by the way, is the leading feature of the discourse), while others are not only deficient, but false and bad. After quoting the words, "The Lord God omnipotent reigneth," Mr. W. says, "*There is a hell, and some will surely come to it; and there is a heaven, and some will surely come to it.*" Divine sovereignty is evidently made the foundation of these remarks; and, in this respect, the first remark is false and bad. *False*; for any man assuredly going to hell is never attributed to God's sovereignty in his word, but is always considered as the fruit and wages of sin. *Bad*; for it makes God to have lighted up eternal torments in simple sovereignty;

which, to say the least, would be hateful tyranny. It is a dishonourable reflection upon the righteous character of the Most High, all whose attributes harmonize in all his acts, and whose equity never is required to veil to his sovereignty. God's will is sovereign, but his way is nevertheless equal. The pains of hell are penal, punishment is the wages of transgression, and transgression is the willing and wilful act of the creature. The second remark is *deficient*, for no man arrives at heaven because of God's sovereignty merely, nor is salvation a simple act of sovereignty.

'There is another passage equally exceptionable; a passage conveying ideas which it is surprising any well informed and experienced Christian could by any mistake publish. It is this:—"*Some have the notion that the evils of our nature, hardness of heart, darkness and carnality, hinder us from praying as we would, from entering into fellowship with God as we would, and that they not only hinder us, but that they hinder God also.*"

This appears to me to be a supercilious reflection on some persons Mr. W. ought not to treat thus contemptuously; it seems also to be a denial of the whole concurrent testimony of the Scripture, and the experience of all good men in all ages. To my mind, the natural inference to be drawn from these words is false in fact, and pernicious in its tendency. *False in fact*.—If I understand the inference naturally conveyed by the words, it is this, that the evils of our nature etc. do not hinder us from praying as we would, nor from entering into fellowship with God as we would, and that they do not hinder God. Certainly, the Lord's people do meet with hindrances in their praying exercises, and communing privileges; and if these hindrances do not arise from the evils of their nature, etc., from whence are they? If the evils of my nature, etc., do not hinder me from praying as I would, and from having fellowship with God as I would—they appear to me to be *no evils*; or if they are, only *innocent and harmless evils*, which have *no evil effects*. In what sense are the evils of my nature evil, if they are not evil in this respect? The evils of my nature are certainly not innocent, but injurious; but in what sense can they be injurious, if they are harmless in my relation to God? And in what sense can they be injurious to me in my relation to God, if they are harmless in respect to my present commerce with God? If I am invulnerable, and pass scathless here, I must surely be secure everywhere, and the evils of my nature are only so in name. They could not—cannot effect the bonds of my union to God: but they certainly do affect the pleasures of my soul's communion with

God, and are by no means the harmless hobgoblins of a childish fancy and needless alarm.

'I truly have thought, that to be completely free from the moral evil of sin, that is, the evils of my nature, etc., will be no small part; yea, that it will be the consummation of my salvation, and the introduction to perfect and uninterrupted fellowship with God, which now the evils of my nature prevent. But if the evils of my nature, etc., do not now hinder my fellowship with God, I need not, in respect to my fellowship with God, live with so enlarged expectation of a total freedom from the moral evil of sin. Still I am not willing to part with my hope in this matter; for, having joined with Paul in that unfeigned exclamation of wretchedness (Rom. vii, 24), relative to my fellowship with God, I have also had some sympathy with him in the cheerful expectation expressed (in ver. 25); and this has sweetly soled the soul when the evils of my nature have prevented desired fellowship with God.

'Peter is, doubtless, good evidence in this case, if, indeed any can be needed; and we find him in his First Epistle, giving some practical directions to the churches. The evils of our nature I take to be the occasion of those directions; for had not these people been subject to the common evils of our nature, his directions would not have been required; and had not their fellowship with God been endangered thereby, his exhortations would have been superfluous; for he expressly attaches to his exhortations this reason—'*That your prayers be not hindered,*' (1 Pet. iii, 7.) If the reader requires more Scriptural proof of this *objected* notion, he may consult Ezek. ix, 1—7; Job xl, 3—5; Psa. li; Lam. iii, 42—44; Dan. ix, 3—19; 2 Chron. xv, 2; Rom. vii, 14—24; Gal. v, 17; 1 John iii, 21, 22.

'But there is a gradation in this sentence of Mr. W.—"*And that they not only hinder us, but that they hinder God also.*" This is admitted. I have no objection to either the sound, or the sense. God is hindered; not legally, for all legal hindrance is removed by the mediation of Christ; and no man, I think, would ever care to say the contrary, whose word would be worth one moment's regard; and, therefore, this following sentence: "*That minister is serving the devil rather than God, that would set any man's sin above the Saviour's blood.*" This, I say, is but a very lame apology for the objection we are considering. The hindrance, in respect to God, is not the weakness of his arm, nor the ban of his law, but the *economy of his kingdom*. With this view, David said, "If I regard iniquity in my heart, God will not hear me," (Psa. lxi, 18.) Isaiah said, "But your in-

quities have separated between you and your God, and your sins have hid his face from you, that he will not hear," (chap. lix, 2) Mr. W. will probably remember, that the Hebrew word *Sathar* (to hide), is used here in the Hiphil conjugation, which thereby strengthens the notion to which he objects, and which is recognized in the marginal readings: "*Have made him hide.*" "If you endure chastening," said Paul to the Hebrews, "God dealeth with you as with sons;" that is, he discovers a parental displeasure, and deals his fatherly rebukes. Do not these arise from the evils of our nature, etc.? And does not the manifestation of a parental displeasure on God's part, hinder him, during the continuance of such displeasure, from manifesting a parental pleasure? And do not these things mar our filial comforts, and interrupt mutual fellowship between God and his children? Surely, there can be no good man in this world so holy, or so hard, as not to feel that the evils of his nature, etc., do interrupt his prayers, and the spiritual pleasures of communion with his God, or can deliberately say the contrary.

'I think this objection of Mr. W. is *pernicious in its tendency*. Of what consequence are the evils of my nature, etc., if they do not hinder my prayers to, and my fellowship with God? Why need relative obligations to be regarded, and precepts to be observed, as preventions to the outbreaks of the evils of my nature, and as God's divinely ordained method of spiritual communion, if these evils act not as hindrances? To me it appears to loosen obligation, to induce carelessness, to stifle godly jealousy, and to bring into increased demand, by the slothful believer, those blessed soporifics, and precious stupefactive—"I cannot help it;" "I have no power;" "I cannot do anything," etc.—which are the bane of the church. But how different the doctrines of the Scriptures! How different the ministry and testimony of God's servants, recorded in his word. Azariah send to Asa, "The Lord is with you while ye be with him, and if ye seek him he will be found of you; but if ye forsake him, he will forsake you." (2 Chron. xv, 2.) Solomon said to his son, "Keep thine heart with all diligence." (Prov. iv, 23.) Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. iv, 16.) David said, "Let the meditations of my heart be acceptable in thy sight." (Psa. xix, 14.) Amos said, "Seek good, and not evil, that ye may live; and so the Lord, the God of Hosts, shall be with you, as ye have spoken." (Amos v, 14.) Paul, after giving many exhortations to the Romans, said, "For he that in these things

serveth Christ, is acceptable to God, and approved of men." (Rom. xiv, 18.) To the Ephesians he said, "Grieve not the Holy Spirit of God." (Eph. iv, 30.) To the Thessalonians he said, "Quench not the Spirit." (1 Thess. v, 19.) To the Hebrews he said, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin." (Heb. iii, 12, 13.) James said, "Draw nigh to God, and he will draw nigh to you." (James iv, 8.) Jude said, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." (Jude 21.) Passages of this description, which must be understood economically, abound in the Scriptures; but I do not remember one which can, by any torture, be made even to whisper the least implication, that the evils of our nature, etc., do not hinder our fellowship with God.

'There is another passage in Mr. W.'s sermon. Oct. 15th, 1851.

mon, which, to my mind, is far from consistent. Mr. W. says:—"It is said of some, that 'they could not enter in because of unbelief,' and the Lord's solemn oath was, that they *should not enter in.*" I will only remark, that the oath was not sworn in *sovereignty*, but in *retribution*; for "to whom swear he that they should not enter into his rest, but to them that believed not? So we see, that they could not enter in, because of unbelief;" nevertheless for what Mr. W. so rashly says about the oath of God.

'I lament that Mr. W. could so far commit himself, as to publish such things; I lament more, that such things were allowed to find a wider publicity through the means of the *Vessel*; and I lament still more, that such things could be received upon the credit of the publisher, or, however disapproved, silently suffered to pass by so many readers for two months, without one expression of opinion.

'With a conscientious regard for divine truth, I am, Mr. Editor, yours, etc.,

'PAUPER'

Intelligence.

Baptisms, Recognitions, etc.

EAST STREET CHAPEL, WALWORTH.

A SOLEMN service (although mingled with much joy), was held in this place on Thursday, January 22nd. At 11 o'clock the same morning, our beloved pastor, Mr. Moody, was removed from the midst of great bodily suffering up to his eternal rest before the throne of God. He had been wholly unconscious for some time previous of all around; yet the night before, a gleam of the brightness that lighted up his soul shone forth for a moment, it being told him that his daughter 'Mercy,' had come to see him, he exclaimed (not recognizing his daughter), 'Thy mercy my God is the theme of my song, The joy of my heart, and the boast of my tongue.

Thursday Evening had been set apart for baptizing six believers, to unite with others (already baptized), in the formation of a Church at Cheshunt, Herts. Mr. Samuel K. Bland preached on the occasion from the words, 'But that HE should be made manifest to Israel, therefore am I come baptizing with water.' Mr. G. Moyle, of Peckham, afterwards administered the ordinance. The place was full, and many hearts were full too to

overflowing. Numbers being there from considerable distances to sympathize with the bereaved church, and to rejoice with those who followed the Master through the waters of baptism.

SALEM CHAPEL, SOHO.

The Baptized Church of Jesus Christ, meeting in Salem Chapel, Meard's Court, Dean Street, Soho, have (almost unanimously) chosen Mr. John Bloomfield, of Cheltenham, to be their pastor: he having accepted the call of the Church, will commence his stated labours amongst them (God willing), on the first Lord's day in February.

That great man of God, Mr. John Stevens, their former pastor, was taken to heaven October 6th, 1847; for more than four years the people have been waiting and praying for an under shepherd; the Lord has heard and answered, and in sending his servant, may he now send prosperity.

EBENEZER CHAPEL, CHELMSFORD.

On Monday, January 12th, the friends connected with this cause, meeting at Ebenezer Chapel, Cowland's Court, High Street, commemorated the Anniversary of opening this place of worship, by holding

a tea meeting, with a view of affording an opportunity of hearing the venerable pastor of Adullam's Cave, Stepney, and assisting in support of the ministration of the gospel. The weather was very unpropitious, but fifty assembled on the occasion, and at five o'clock a blessing was invoked. The repast being concluded, a hymn, which was written for the occasion, was sung, the tables cleared, and the chapel re-arranged for the reception of the congregation, which soon filled the place. Mr. Allen having missed the afternoon train, did not arrive till seven o'clock, and the joyous announcement dispelled the gloomy apprehensions and fears which had for some time pervaded the minds of the friends. The esteemed servant of God having ascended the pulpit, offered up a soul-stirring, heart-cheering supplication, which was heard and answered. That portion of Scripture to which the mind was directed, was the 128th Psalm, first and second verses. On taking his text, the preacher very aptly alluded to the disappointment he had experienced on his journey, and reminded his hearers that they must not expect to pass through this life without coming in contact with those providential occurrences which are so beneficial in trying their faith and patience; that he felt happy in seeing them, and that he never had an occasion to regret, and hoped he never should, that he came down to Chelmsford that day twelvemonth to open this place of worship; that the cause had been often on his mind, and carried by him to the throne of grace. In pursuing his subject, Mr. A., by a simple illustration, said he was about, by the assistance of the Holy Spirit, to ascertain how far the grace of God had been experienced by any of those he was then addressing; and was most blessedly assisted in showing how those, whose experience corresponded with the characters mentioned in the text, were enabled to walk in the fear and ways of the Lord; how they 'eat the labour of their hands,' and their happiness and well-being, when time with them should be no more. It was truly a refreshing season to the souls of many, for the truths which had been delivered, were powerfully and experimentally felt.

BAPTIST CHAPEL, OUNDLE.

On Lord's day, January 4th, our pastor, Mr. Mountford, administered the ordinance of baptism to two females, both having previously given a very interesting statement of the Lord's work upon their

souls. Our brother had an attentive congregation, embracing many of the Church of England, Independents, and Wesleyans, to whom we hope and pray that the truths advanced on the occasion may be blest, and especially in reference to that ordinance by many so much despised. In the afternoon we met at the table of the Lord, when an affectionate letter from Mr. Foreman was read, containing the dismissal of our brother and his wife from the church at 'Mount Zion,' who, with the two females baptized, were received into our little community. It was felt to be a season to be remembered by us all. Thus auspiciously have we, as a church, commenced the new year, and our united prayer is, that an abundant blessing may rest upon our pastor, and that we, as a people, though small, may be increased with all the increase of God.

PULHAM, ST. MARY THE VIRGIN.

On Lord's day, January 4th, 1852, three persons (one brother and two sisters), were publicly baptized on a profession of their faith, in the presence of a well-attended audience, by Brother Taylor, the highly-esteemed pastor of the Church of God, worshipping in the above place, as seals to his ministry.

WINDSOR, BERKS.

On Lord's day, January 4th, Mr. S. Lilycrop, pastor of the Baptist Church in the above place, baptized five believers, after preaching an excellent sermon from Ephesians iv, 5, 'One baptism;' at the close of which, Mr. William Chappell, of Colchester, (who had, by request, with his dear partner, taken the journey for the express purpose,) addressed a few words to the numerous congregation, and after a most solemn and impressive charge, led his beloved son, his first born, into the same pool, and baptized him in the name of the Father, and of the Son, and of the Holy Ghost. It was indeed a most solemn and truly affecting scene, almost overpowering to both the parents and child, as also very many that were present to witness it. May that Almighty grace, which has arrested the first of a numerous family, bring the other branches to follow him, so far as he has followed Christ.

UNION CHAPEL, CUMBERLAND STREET.

(To the Editor.)

MY DEAR BROTHER.—In this cloudy and dark day, when the aspect of things generally is by no means cheering, and

Anti-christ, in its many forms and modifications, is threatening us from various quarters, it is somewhat relieving to fix our eyes, now and then, on some little humble spots of Zion's hill, and observe the goings of our God and King, in proof of his faithful love and care, prosecuting his great and glorious designs of mercy towards his covenant family, and verifying continuously his truthful attestation, 'That a seed shall serve Him, it shall be accounted to the Lord for a generation;' and while your valued HERALD contains, from time to time, gladdening communications from little green spots in the midst of this desert world, permit us just to say, that our dear Lord continues to visit his dear family at Union Chapel, Cumberland Street, with tokens of his special love; and while the Church, at its crowded Monday evening prayer meetings, is found with heart and voice, exclaiming, 'Let my beloved come into his garden:' the reply is not unfrequently heard, 'I am come into my garden, my sister, my spouse;' 'Eat, O friends, drink abundantly, O beloved.' Our God is giving testimony to the word of his grace, ministered by our beloved pastor, Mr. Charles Smith. On the last Lord's day in the past year, five believers were baptized in the name of a Triune Jehovah; and twenty-five were added to the Church during that year, nineteen of whom were, by baptism. These things, beloved brother, we desire to mention to the praise of the glory of his grace, who loved the Church, and gave *himself* for it; 'Not by night, nor by power, but by my Spirit, saith the Lord.'

JIREH MEETING, BRICK LANE.

On the last Lord's day of the year, in the evening, our beloved pastor immersed seven persons, five sisters and two brothers, who had made a good confession of their faith and hope in the Lord Jesus Christ, as the only way of salvation. The text spoken from on the occasion was, 'What mean you by this service?' Our pastor had much liberty in speaking, and it was a good time to the souls of very many.

BAPTIST CHAPEL, NOTTING HILL, LONDON.

The new Baptist Chapel, erected in Johnson Street, Notting Hill, (for the church and congregation formerly worshipping at Stonmont House,) was opened on Christmas Day. Mr. Wells preached in the morning, Mr. Allen in the afternoon, and Mr. Banks in the evening. The attendance during the day was good. On the following Lord's day, Mr. Wil-

liamson, Mr. Foreman, and Mr. Coles preached; and the opening services were closed on New Year's day, by a tea meeting, after which, Mr. Wyard preached. The building has cost about £907, of which about £110 have been subscribed and collected. Donations or subscriptions will be gratefully received by the pastor of this little church, if any of our friends should wish to contribute a trifle towards defraying the expense of the erection of this house for the worship of God. May the God of Zion bless the attempt to promote his cause in this locality.

TUNBRIDGE WELLS.

On Thursday, January 1st, 1852, Mr. John Austin was publicly recognized as pastor of the Baptist Church at this place.

The service commenced at one o'clock. Brother Slim read and prayed. Brother Garwood of Ramsgate then gave an interesting statement of the Scriptural nature and order of a gospel church; Brother Collins of Grundisburgh asked the questions; The leadings of Providence were read by Mr. Waghorn, one of the deacons; after which, Brother Austin made a deeply interesting and affecting statement of his call by Divine grace, in which he evinced a deep experimental acquaintance with the powerful operations of God's Spirit and truth upon his own heart: also, a very clear and satisfactory proof of God's call of him to work in the vineyard of Christ as a Minister of the everlasting gospel: and then gave a clear and lucid statement of the truths of the everlasting gospel on which he had founded, and still intended to found, his ministrations. Great interest was evinced, and much pleasure enjoyed during the whole of this statement. Brother Foreman of London then offered the ordination prayer in the most solemn, earnest, and affectionate manner, commending Brother Austin and the Church to the care of the great Shepherd of Israel. This concluded the afternoon service. Tea was provided in the Chapel; a large number sat down.

In the evening Brother Jones read and prayed; Brother Collins then delivered a very affectionate and appropriate address to Brother Austin; after which Brother Foreman preached to the church: his counsels were kind, wise, faithful, abounding with beautiful illustrations of Scripture the most appropriate for the occasion.

Brethren Bunyan McCure, Slim, Jones, and others took part in the services of the day.

Our earnest prayer to God is, that our

esteemed and honoured brother may long occupy this post with happiness to himself and profit to his people.

THE LATE MR. W. CULLINGFORD.

Mr. William Cullingford was born at Walpole, in the County of Suffolk, on the 20th January 1792, of humble parentage, his father being a carpenter. He was a moral character from childhood, and his first impressions were a hatred of bad company and vain songs; yet he was like all unregenerate persons, living in ignorance, and a total stranger to vital godliness in the soul. The period of his first call by grace is not exactly known, but it was some time before he joined the Independent Church under Mr. Dennent's ministry, where he, by Divine grace, was enabled to maintain a consistent deportment. He highly esteemed Mr. Dennent for his work's sake, and was regular and attentive to all the ordinances of God's house.

After some time he was especially led to search the Scriptures, and by them to look into believers' baptism by immersion, and earnestly prayed to be directed by God in the matter. On hearing Mr. John Foreman (now of London), preach a sermon after baptising several by immersion at Laxfield, his mind was directed upon this important matter, and he was himself baptised by Mr. Gowen in October, 1831.

Throughout the remaining period of his life, he felt a considerable interest in this ordinance, and it rejoiced his soul when persons were led to see their state in the sight of God, and enabled to walk in his Divine precepts; and he ever assisted in such services with lively interest. He continued, with a short interval, a member of this Church, a zealous, active, and God-fearing man; though some misunderstood the motives and principles under which he often acted.

As a lover of the church, and a steady friend to all God's ministers, (though, to his sorrow, occasionally he had to witness some depart from the work), his house

was open to the servants of God, and he loved all who loved the Lord Jesus in sincerity and truth. He was called to pass through various trials, bereavements, and losses, but, by the grace of God, he was carried through steadily and honestly. He was a Calvinist in principle, and loved the glorious doctrines of free and sovereign grace, the final perseverance of the saints, unconditional salvation, the God-head of Christ, and his manhood also. He fully felt his nothingness, for he well knew that, by the grace of God, he 'was what he was;' and it was that, and that alone, that made him to differ.

On the 17th of September, he was returning from Woodbridge show with a machine; and at Wickham a man ran against him, turned over the cart, and Mr. W. was thrown under the wheel. His leg was bruised and splintered, and it was a miracle of mercies he was not killed on the spot. This confined him to his bed for a fortnight, and to his room for a longer period; but at length he rallied, and was able to get about again.

Since that accident, his mind had been calm and composed, much on God and eternity, and his fervent prayers of late at a throne of grace, had been great for the church, the minister, and his relatives. The morning before his death, he said, he was full of doubts and fears—'Was he his, or was he not?' Yet he added, 'Oh, yes! I know in whom I have believed.' He had a strong refuge, and, by the Spirit's power, he was safe.

On the 7th of November last, he left his home on a journey of business and mercy, a few miles distance. He was accompanied by his wife, and was unusually cheerful. Just as he entered the town, he said, 'By the mercies of the Lord we are thus far on our way, dear!' Having replied to a question put to him, in a moment, as if reaching for the whip, he was taken suddenly ill, and in five minutes was a corpse in his gig. He left a widow and four children to mourn the painful event. The Lord in mercy sanctify it!

Monthly Retrospect.

SECESSION of a Clergyman and his congregation from the Church of England.—On Sunday, December 28th, the Rev. T. Cuffee, minister of the Episcopal chapel, Kennington lane, London, formally seceded with his congregation from the Establishment. In the course of his sermon on the occasion, Mr. Cuffee avowed his reasons

for Dissent, and announced that he had joined Lady Huntingdon's connection. He should continue to use the liturgy of the Church of England, with some alterations and omissions. In celebrating the Lord's Supper, he should use the form set out in the Prayer book, and invited all, whether Churchmen or Dissenters, to join with him

in the solemn rite. The congregation generally express their concurrence with Mr. Cuffee's views, and remain with him in his new capacity of Dissenting minister. In connection with this circumstance, we may state that Mr. Gladstone, minister of Long Acre Episcopal chapel, having recently in a sermon denounced the conduct of the Bishop of London, in regard to the Tractarians, as being vacillating and treacherous, has been suspended from his clerical functions by that prelate.

ROYAL SUPREMACY.—A declaration emanating from 3262 of the clergy of the Church of England, 'in support of the royal supremacy in things ecclesiastical, and the wisdom and authority of the judgment resulting from its recent exercise' in the case of Mr. Gorham, has just been presented to the Archbishops of Canterbury and York. In the reply given by the former, he asserts "that there are many questions in theology upon which Christians may differ without injury, and that from the Reformation to the present time, numbers of the clergy have been found to vary from each other in regard to the effect of Infant Baptism, but that these differences have not prevented their co-operation, or impaired their usefulness." The number of the clergy who signed the above declaration, are considerably *less* than *one-fourth* of the entire number in the Establishment, from which it appears that a large majority are either imbued with Tractarian sentiments, or indifferent to the views and movements of either party, so long as they securely retain their livings.

MR. BENNETT AT FROME.—Mr. Bennett, the Puseyite clergyman, whose doings at St. Barnabas, Pimlico, attracted so much attention some time ago, and led to his compulsory resignation, has been recently appointed to the vicarage of Frome, in Somersetshire. Upon hearing of the appointment, the parishioners ventured on the unusual step of remonstrating with the patroness of the living, the Marchioness of Bath, and cited passages from Mr. Bennett's works, the sentiments of which they justly repudiate. One extract is indeed a strange one, from the pen of the professed Protestant, viz., 'All ideas of the Bible and dispensing the Bible as, in itself, a means of propagating Christianity, are a fiction and an absurdity,' implying, of course, the necessity of the intervention of a *priestly* interpreter *between* the Bible and its reader. Nothing shows more the radical evil of the system, than the determined thrusting of a minister upon a people whose sentiments they repudiate, and

whose preaching they dread. Still we cannot see that the parishioners of Frome, while upholding the system, can *consistently* complain of one of its legitimate consequences. Their efforts were unsuccessful; for the lady-patroness replied that the appointment was made, and could not be revoked. Upon this, they apply to the bishop of the diocese, who tells them he can give them no redress, and comforts them with the assurance, that there is no reason for them to fear that Mr. Bennett is inclined to Romanism. Under such circumstances, it remains to be seen whether the remonstrants will submit to their lot, or whether they will renounce both Mr. Bennett and the Church of England, since they cannot belong to the latter without having the former for their minister.

EDUCATION.—A deputation from the National Public School Association—a scheme for imparting secular education to the people by means of a compulsory School rate—waited on Lord John Russell, January 6th, for the purpose of stating their views. Messrs. Milner Gibbon, W. J. Fox, and J. Bazley, M.P.'s, Dr. Davidson, Dr. Beard, &c., were among the number. In reply, Lord John Russell stated his opinion that it was the general policy and wish of the country to combine *religious* with secular instruction: not that he thought the latter hostile to the former, but rather auxiliary to it than otherwise. He thought, also, that rate-payers, generally, would not be unwilling to be taxed for the promotion of education, but would not pledge himself to any particular course. We firmly believe that a government scheme of compulsory Education would not only injure existing schools and damp voluntary exertions, but would ultimately prove injurious to the freedom of the country. We have seen an abstract of the 'School Bill,' to be introduced into Parliament next Session by these gentlemen. It provides a Central Board of Education, to be paid out of the Consolidated Fund, in whom vests all authority and patronage. The whole of England and Wales is proposed to be divided into 'School Districts,' in each of which a School committee is to be elected by the rate-payers with whom rests the general management of the schools, the payment of the masters, etc. Provision is made for the incorporation of existing schools on certain conditions. This measure, besides being wrong in principle, is, we think, open to grave objections in detail. We shall return to this important subject more at length in a future number.

THE DEATH OF MOSES.

‘I have caused thee to see it with thine eyes, but thou shalt not go over thither.’—DEUT. xxxiv, 4.

THE Fathers, where are they? and the Prophets, do they live for ever? No: experience, observation, and the unerring word of God, concur in teaching *man* the solemn fact: ‘It is appointed unto all once to die.’

The subject is important. Death is daily and hourly opening new fields for the exercise of the serious and contemplative mind, and sweetly allures the heaven-born soul from the toils of the wilderness, to meditate on the glory and blessedness of the saint’s exit. We have a pleasing picture of death presented in Deut. xxxiv. After Moses had delivered God’s ancient people from Egyptian slavery, effected their escape at the Red Sea, led them forty years in the wilderness, recapitulated their history, and told them of the judgments made known and the mercies manifested to their fathers, he was commanded to ascend to the top of Pisgah, and there to die! This must have been an afflictive dispensation to the people of his charge. But the Lord’s ways were not as Israel’s ways, nor his thoughts as their thoughts. Moses must die; but what was the cause thereof? Was it the purpose of God? Had his

appointed time arrived? Had he already surpassed the period ordinarily allotted to man? Doubtless such was the case; but Moses had sinned at the waters of Meribah, (Numb. xx, 12.) It was *this* that precluded his entrance into Canaan, and forbad him the privilege and honour of becoming the leader of Israel’s tribes into the promised rest. How often do sin and unbelief hinder the Christian from entering into the enjoyment and full possession of the gospel Canaan! How often does it preclude the soul’s enjoyment of those covenant blessings which flow through the channel of the Redeemer’s death! How frequently does sin cause the preached word, and the ordinances of God’s house, to become dry breasts of consolation! Yet some have had the effrontery to assert, that our ‘carnality and worldly-mindedness cannot hinder our approaches to a throne of grace, or mar our spiritual enjoyments,’ but many have found by sad experience, that to ‘live after the flesh’ is certain death to their spiritual joys. It is a matter of great rejoicing to the believer in Jesus, that not all the powers of sin and death will ever be able to

destroy his interest in the covenant of life eternal, for his Redeemer ever lives to carry on the work of grace. Therefore, he may sing with Watts—

‘Not all that sin or hell can say,
Can turn *his* heart, his love away.’

He is secure amidst all the storms of life, in the Jordan of death; and, sweet to reflect that, when his spirit shall burst the bars of mortality, and fly to the regions of never-fading joy, his flesh shall rest in hope; nor dares the grand enemy of his salvation attempt to invade the silent house to rob it of its tenant;

‘Devils can’t snatch him from the grave,
Legions of devils can’t confine him there.’

But let us not forget, that we are still in the wilderness, and though sin cannot finally overcome us, yet the foe may rob us of our comforts, impair the strength of our hopes, and blast our blooming joys. Alas! how often has this been experienced.

Although the unbelief of Moses prevented his possession of the promised land, the Lord graciously permitted him to ‘see it with his eyes.’ For this purpose he climbed Pisgah’s top, and there the Lord gave him a clear view of the country which had been promised to Abraham and his seed. This may be a prefiguration of the prospect which the Christian has, by faith, of the blessings and glories of the heavenly

Canaan. Perhaps he has to meet with dangers, trials, doubts, and fears, while journeying to the Canaan above; and often has to exclaim, ‘I shall one day perish.’ Yet, sometimes he is favoured with a glance from the mount; then he views his interest in the everlasting covenant, and rejoices that its blessings and promises are sure. Here he beholds, by faith, the Canaan of rest, which he has been long panting for; and with delightful anticipation looks forward to the day when the messenger Death shall dip his pen in Immanuel’s blood, and sign his dismissal from his prison-house of mortality, to his Father’s house eternal in the heavens. From this elevated spot he views, with calmness and composure of mind, the commotions of the world, and pours contempt on its transitory pleasures. The world is nothing to him; he is a *sojourner* here, he is journeying home. And, although the world, its lusts, vanities, and corruptions are dragging him downwards, the eye of his faith is glancing upwards, and frequently he exclaims, ‘Why tarry the wheels of his chariot?’

It is worthy of remark, that the Christian’s faith-views are generally clearest *at death*. Moses never enjoyed such a prospect before. So it is with God’s saints: they have to walk much by night, surrounded by

clouds and darkness, and are encompassed with enemies, seldom enjoying uninterrupted communion with God. Their love to Christ is faint, their faith weak, their fears strong; they are ready to give up all hope, and almost conclude 'their spot cannot be the spot of his children.' In this state, the poor soul sometimes continues till the day of death approaches; and then, permitted to ascend Pisgah's mount, he bids farewell to all his wilderness doubts and fears, and having a full, unobscured view of the heavenly country, he anticipates the promised inheritance—a possession that will be everlasting, a rest that will never be disturbed by the Amalekites, a land no enemy can enter; but where, freed from Satan, sin, and corruption, he shall ever be with the Lord.

But the death of Moses is not only suggestive of the believer's prospect from the elevation faith sometimes ascends, and of his triumph in the *article* of death, but it also indicates the *meritorious cause* of that triumph. It was absolutely necessary, in order to accomplish the purpose of God, that Moses should die before the Israelites could possess the promised land. And if we view Moses as he appears to have been, the representative and type of the divine law, his death teaches us the impossibility

of an entrance into the gospel rest, or the heavenly Canaan, until the law is *dead to us* as the ministration of condemnation. Not that the law can be actually dead, abolished, or done away, for it is an immutable form of divine truth, and an everlasting standard of true holiness—it is holy, spiritual, and good, and retains its full force against every one who is under it as a covenant of works.

Though Moses had attained the age of 120 years, '*his eyes were not dim, nor his natural force abated.*' His visual organs retained their full lustre, his physical strength was unimpaired, and his intellectual powers were exercised in all their matured vigour and energy. This extraordinary instance of undecayed strength in the ancient founder of the legal dispensation, may be designed to denote the *unalterable* character of the divine law, the *undimmed* lustre of its holiness, the penetrating force of its light and power, and the unabated rigour of its demands in relation to all who remain under it as the ministration of condemnation and death. But in the death of Moses, the man of God, the dawn of the ministration of righteousness and life (as in a figure) opens upon us. Herein was prefigured the *death of the Mediator of the new covenant, the Lord Jesus Christ*, whereby we are 'delivered

from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter,' (Rom. vii. 6.) Hence the law is *dead* to the believer in its old dispensatory form and character, and oh ! how is the glory of the subject enhanced by the fact, that the death of the law arises out of, and springs from, the death of its great Fulfiller and End ! He procured the abrogation of its claims by the restitution of its honours. He abolished its curse by embracing its precepts, and enduring its penalty. He eclipsed the peculiar glory of its ministration in the more refulgent blaze of that glory which, commencing in the darkness of the day of his crucifixion, gradually broke forth and illumined the world with the lustre of that ministration which 'exceeds in glory.' 'O, the depth, both of the riches and the wisdom of God !'

Wattisham.

Let us therefore rejoice in *Him* whose wondrous death (as the anti-type of the ancient lawgiver), is the living, the only way to the Canaan above : 'I am the way,' and there is no other. This is the way in which millions have travelled. This is the way in which all the loved, chosen, and redeemed sons of God shall be brought to glory. What wonders hath the death of Christ wrought ! Herein the designs of Satan are frustrated, God's eternal purposes of grace are accomplished, a dishonoured law is magnified and established, inflexible justice is amply satisfied, guilty sinners are everlastingly justified, the divine perfections shine forth with a transcendent glory, and hell is confounded at the grand result of heaven's mysterious and amazing deeds of wisdom, power, and love.

'On love like this reflect, my soul,
Such heights and depths to view ;
And lengths that stretch from pole to pole,
The gospel mystery through.'

J. COOPER.

THE CHRISTIAN THE PROPERTY OF CHRIST.

WITHOUT controversy, great is the wealth of the Christian, for all things are his ; but they are his *because* he belongs to Christ. The interests of the Saviour and the saved, are *mutual* ; and each possesses the other by an inalienable right. In the right of Christ to the Christian, is founded the right of the Christian to Christ, and to all the treasures of grace resident *in* him, and the riches of glory to be enjoyed *with* him.

And as the Lord will not 'cast away his people,' nor relinquish his 'inheritance in the saints,' neither can the saints, though tempted, tempest-tossed, and tried, be deprived of their gracious portion on earth, nor be denied their great possessions in heaven. The honour of the enthroned Redeemer being inseparably connected with the happiness and elevation of the ransomed sinner, how important in its aspect and re-

lations is the sentence, 'Ye are Christ's!'

In this clause are involved the Father's choice, the Son's purchase, and Spirit's new creation; these all proceed from the individual, and conjoint love of the Three Persons in the adorable JEHOVAH. Love, blood, and power, are concerned and combined in the redemption, sanctification, and salvation of all that belong to Christ. Love ordained its objects to eternal life; blood procured for them a *legal title* to that life, and the gracious power of the Holy Ghost quickens them from death, and gives them the hope, the earnest, and the embryo of eternal life. 'He that believeth on the Son of God, *hath* everlasting life.'

The love of the Father governs the purchase of the Son, and the purchase of the Son rules the power of the Spirit. All the acts, therefore, by which the Christian is made the property of Christ, are traceable to the gratuitous favour of the eternal God. It was love that constituted the head, made choice of the members, and gave them a being they cannot lose; love anticipated the wants and loves of the members, and treasured up a fulness of supply in the head, and appointed them to a home of endless delight in the place to which he has been elevated. The choice, then, is the election of love; the undying existence the gift of love; the laid-up blessings the benedictions of love; and the final residence of the chosen, the habitation of love. 'God hath blessed us with all spiritual blessings in heavenly things in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.' Love luminously shines in every department of mercy's economy, and is ever busy about the welfare of those who form the inheritance of Christ. It watches over all its ob-

jects, and superintends the concerns of every one. It gives them the cup of comfort, or of care; moderates their sorrows, measures their joys, and 'tempers the wind to the shorn lamb.'

'This love divine that made them thine,
Shall keep them thine for ever;'

for thou, O Lord of love, wilt 'guide them by thy counsel, and afterwards receive them to glory.'

The act of divine love which made the church the possession of Christ, is irrevocable. All the deeds of the Holy One are worthy of himself. 'Whatsoever God doeth, shall be for ever.' He does not form gracious connections, and allow them to be fractured by an inferior power; nor make supernatural constitutions to be mangled or mutilated by the measures of men, or the machinations or demons; neither will he permit his first-born Son to be plundered of his patrimony; nor allow any name to be erased from the life-book of heaven. The simplicity of the nature of God, the constitution of the person of Christ, the good-pleasure of JEHOVAH'S will, the immutability of his counsel, the permanency and perpetuity of the covenant of grace, render the revocation of the act of election IMPOSSIBLE. Illustrative of this great fact, are the fixed laws by which the universe is governed, the adjustment and influence of which bring day and night, summer and winter, seed-time and harvest, and cold and heat, with unerring regularity; and will continue to bring them till the mighty angel shall swear that 'time shall be no longer.' How solid, then, the basis of a good man's hope! How sure the participation of supreme satisfaction by all the seed of Christ! And these are interwoven with the very existence and exaltation of the Son of God.

The entrance of moral evil into the world did not rupture the rela-

tionship that had been formed between Christ and his church. But it rendered necessary the 'manifestation of the Son of God;' it gave him occasion to assert his right. He was accordingly 'made a little lower than the angels for the suffering of death,' that he might redeem and recover his impounded and enthralled captives. His life was the price demanded for their ransom; their liberty, the legitimate result of the payment of that price. 'He gave himself a ransom for all.'

In this one act are to be seen, by the sanctified mind, the blended beams of mercy and truth, and righteousness and peace, throwing a brilliant light on the way that leads to happiness and God. The Saviour's interest in the saints is given and acquired; given by his Father, and acquired by his own blood. The former was a gracious grant, the latter a legal transaction. The *honourable* possession of his people, was the 'joy set before him,' and for which he 'endured the cross.' By 'enduring the cross,' he 'redeemed them from the curse of the law,' and established a right to them he will never abandon. Had those people never sinned, redemption would have been unwanted; but, as

they became sinners, both love and law, and favour and equity, conjoin in their deliverance. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'

By the new creating power of the Spirit, the persons chosen and redeemed are made manifest, are distinguished from all others, and marked as the property of Christ. Whom love elected before the world began, grace selects, separates, and sanctifies in the 'fulness of time.' 'If any man be in Christ Jesus, he is a new creature.' His soul is elevated, his affections are sublimated, the desires and dispositions of his mind are changed. Such an one is Christ's servant, and shall be honoured by the Father; is a crown-jewel of Christ, kept in the tower of his omnipotence; is a member of his mystic body, and shall share the sympathy of his heart; is conjugally connected with him, and loved tenderly, cared-for constantly, and interested in all his wealth. What a favour to belong to Christ!

If our readers be partakers of the Spirit of Christ, they choose Christ as their portion; they confide in his blood and care, and find a refuge at his gracious throne.

G. ISAAC.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

II.—THE CAUSES OF THE ATONEMENT.

(Concluded from p. 31.)

THERE is, also, a prophetic cause of the very important event which is the main subject of this letter. To Jesus give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins (Acts x, 43.) This prophetic testimony includes the death of him who is the subject of it; for it is only through his blood

that sinners can have remission of sins. Daniel foretold, that 'Messiah should be cut off, but not for himself;' and that he should finish transgression, make an end of sin, and bring in everlasting righteousness, (Dan. ix, 24, 26.) Isaiah, with his mind fixed at once upon the decrees of God relative to the death of Christ, and their certain fulfilment, speaking

as he was moved by the Holy Ghost, in the past, present, and future tenses, says of our infinitely condescending Lord, 'He is despised and rejected of men, a man of sorrows, and acquainted with grief;' that, 'surely he hath borne our griefs, and carried our sorrows;' that 'the chastisement of our peace was upon him, and with his stripes we are healed;' that 'he was brought as a lamb to the slaughter;' that 'he was cut off out of the land of the living, for the transgression of my people was he stricken;' that 'it pleased the Lord to bruise him—he hath put him to grief;' that 'he was numbered with the transgressors, and bore the sin of many, and made intercession for the transgressors.' David also, prophetically personating our Lord, says:—'My God, my God, why hast thou forsaken me?' 'All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord, that he would deliver him; let him deliver him, seeing he delighted in him;' 'They pierced my hands and my feet;' 'They parted my garments among them, and cast lots upon my vesture;' 'Reproach hath broken my heart, and I am full of heaviness;' 'I looked for some to take pity, but there was none; and for comforters, but I found none;' 'They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.' (Psa. xxii, 1, 7, 8, 16, 18; lxix, 20.)

To this we may add, that all the sacrifices, from that of Abel to the last which was offered prior to the abolition of the Jewish ritual, were prophetic types of the one great Sacrifice divinely ordained to be offered in the fulness of time, at once to supersede them all, and make full atonement for all the sins, not of the whole world, but of the whole Israel of God. Every bleeding victim, from the ox to the turtle dove, re-

presented the holy sufferer on the cross at Golgotha, and in their peculiar typical eloquence, said, 'Behold the Lamb of God!'

Eternal love passing the irrevocable decree of the Saviour's death, made it *secretly* sure, and the verbal and typical predictions of it (those infallible indexes of the divine will concerning it), rendered it *openly* certain to man. They were to him the certain cause of that certain event; for the Scriptures could not be broken. The discourse of Jesus with the two pensive disciples, in the way to Emmaus, fully corroborates this view of the subject:—'Then he said unto them, O fools, and slow of heart, to believe all that the prophets have spoken.' '*Ough!* not Christ to suffer these things, and to enter into his glory.' And, beginning at Moses and the prophets, he expounded unto them, in all the Scriptures, the things concerning himself. 'And he said unto them, These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and in the psalms, concerning me;' and he said unto them, 'Thus it behoved Christ to suffer.' (See Luke xxiv, 25, 26, 27, 44, 46.)

A fourth cause occurs, which must not be passed over without particular notice; it is a legal one. Jesus is, by the Holy Ghost, expressly called, 'the Surety of a better testament, established upon better promises.' Doubtless, in the everlasting covenant of the Holy Trinity, confirmed by oath, the Father appointed the Son, as the head of the church elect, to be their Surety; and the Son pledged himself, that he might be the Saviour of the body, to be responsible for it to the divine law. The Father, according to his gracious and holy purpose, and the Son's engagement, sent him forth, in the fulness of the time, 'made of a

woman, made under the law.' The Father, as the law-giver, charged upon his beloved Son, as the pledged and devoted Surety of his chosen, all their sins from the first to the last; and, 'made him, who knew no sin,' to be sin for them. The curse of the law and death, being the wages of sin; he was made a curse, and the righteous law peremptorily demanded his life, as a sacrifice for all for whom he, in the character of a Surety, represented.

There is, likewise, a judicial cause: justice is a perfection of the divine nature, and the rigorous exercise of it is essential to the divine character. The Most High delights in justice, as he does in mercy; and he cannot show mercy at the expense of justice. He cannot deny himself, or act inconsistently with himself, which would be the case, were he to exercise one attribute in opposition to another. In Christ crucified, he shows mercy in the arms of justice, justice in the arms of mercy, and himself just, and the justifier of the ungodly.

It is the province of divine justice to maintain the rights and honours of both the law and lawgiver. The law passes the sentence of death upon the sinner without reserve; the lawgiver seals it with the broad seal of heaven; justice, with uplifted arm, vows that the sentence should be executed in its full extent.

Jesus, as the surety of his body, the Church, actually charged with all her sins, stands under the sentence of the law. The stern eye of the lawgiver is upon him. He summons his justice to the execution of its office: 'Awake, O sword, against the man that is my fellow, saith the Lord of Hosts, smite the shepherd;' 'It pleased the Lord,' in justice, 'to bruise him; he put him to grief; he was stricken, smitten of God, and afflicted.' Here we behold mercy and justice in full operation! and we gratefully and thankfully adore:

'He was wounded for our transgressions, he was bruised for our iniquities,' (Zech. xiii, 7; Isa. liii, 5, 10.)

There is, moreover, an instrumental cause of the death of our gracious, Almighty Saviour. The malignant rage of devils, combined with the malicious hatred and the wicked hands of men, did, under the special superintendence of that Divine Providence which neither slumbers nor sleeps nor errs, effect that event, which was immutably determined in the divine mind before all worlds; and which had, through all ages from the beginning, been the subject of prophecy.

Inquiry into the divine design in this unparalleled event, will be the subject of a future letter.

Advertence to the history of the closing scenes of the terrene abode of the Son of God, will perhaps afford the best illustration of the above.

In the garden of Gethsemane, the holy law arrested him; divine justice put into his hand the bitter cup; for a moment he seceded, saying, 'O, my father, if it be possible, let this cup pass from me!' Doubtless he was left in that awful moment to feel the weakness of human nature, that he might, ever after, possess a most tender, sympathetic feeling for his people, the members of his body, when suffering from legal terrors; and in all their temptations. So intense was the agony of his holy soul under the legal arrest, that a profuse, preternatural sweat—a sweat of blood, issued from his body, and ran down to the ground. In the intensity of his agony, after fervent entreaty that the cup, if possible, might pass from him, he bowed submissively to his Father's will, saying, 'Not as I will, but as thou wilt.' Rising from prayer, he came to his disciples, and finding them sleeping for sorrow, he gently said unto them, 'Why sleep

ye?' 'Arise and pray, that ye enter not into temptation.' The hour was come—the hour for which he came into this world: the enemies were at hand, with perfidious Judas, the traitor and son of perdition, in front as their guide. As they advanced, with weapons and torches, Jesus, knowing all things that should come upon him, advanced to meet them; and said unto them, 'Whom seek ye?' They answered him, 'Jesus of Nazareth.' Jesus said unto them, 'I am he;' and with his word, laid them flat upon the ground. 'This he did to show them his power, not only to escape from them, but also to crush them, and to sink them to perdition. He suffered them not only to rise, but to readvance and take him, bind him, and lead him away: this he did to demonstrate to men, angels, and devils in all ages, how freely he gave himself to die for the sins of his people. He had said before, 'I lay down my life for the sheep: no man taketh it from me, but I lay it down of myself.' Thus was he delivered, not by Judas only, but also by himself, according to the determined counsel and fore-knowledge of God, into the hands of wicked men, who took him, and did

unto him what the hand and counsel of God had before determined should be done. They arraigned him, they condemned him to die: they crowned him with thorns; they smote him with a reed of staff, and with their hands; they buffeted him; they mocked him, spit upon him, scourged him, treated him with every indignity, and finally nailed him to the cross, where he hung six tedious hours in the utmost agony, amidst an overwhelming storm of insult, and then expired under the tremendous frown of Divine Justice, wrapped in the blackness of darkness, and amidst the terrific convulsions of sympathetic nature, emblems of the darkness and the horrors of his devoted soul, when his Father hid his face from him, and he cried, 'My God, my God, why hast thou forsaken me?'

Such an event, attended with such phenomena, produced by such a series of causes, and superintended by such a Providence, must assuredly be indicative of something far, very far, beyond a mere *possibility* of salvation; a fact which will be both illustrated and demonstrated in its proper place.

(To be continued.)

Exposition.

A FEW THOUGHTS IN REPLY TO THE REQUEST OF 'A LITTLE ONE,'

ON REV. XX, 6. (See GOSPEL HERALD, October, 1851.)

BELOVED 'Little One,'—It is an unspeakable mercy for us, that our salvation does not depend on our perfectly understanding of certain passages in the holy word of God. Our God has a meaning in all parts of his inspired truth, and that meaning he will maintain to the full intent. The subject of your request has long been a matter of very different opinions among good and learned men, and therefore you must

not expect more from me than a very humble opinion, and to hold yourself at perfect liberty to think for yourself when you have read my poor and feeble thoughts.

The great point to be ascertained on the words of your request is, whether the text is to be taken as figurative and spiritual, or strictly literal. Without troubling you with the names of authors, I would say, there has been no lack of arguments

on either one side or the other, and that neither have failed to give some plausible countenance to their reasonings. To take the text literally, at first sight, appears most plain, easy, and self-evident, as to the truth intended. But when I come to look into the connections, I am with *that* view at once plunged into such difficulties, as from which I can find no means to extricate myself; and, therefore, feel more easy, and less perplexed, in taking our text as figurative and spiritual. And I will first state some of the difficulties I meet with in taking the text as literal, and next state my thoughts of it as figurative and spiritual.

First. I cannot understand from any other parts of Scripture, such a state and order of things, as that when the bodies of all the sleeping saints shall be raised, according to 1 Cor. xv, 42—44, and those who sleep not be changed (verses 51—54), and are caught up together to meet the Lord in the air, and the whole completed church, body and soul, be with Christ, that they shall in that state, for any period, dwell on the earth in its present tainted, corruptible state, and before the determined general conflagration. And if this is not to be, and cannot be, then,

Second. I cannot understand anything about Satan's being loosed out of his prison, to go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, when they have all been destroyed, and the earth, too, from its present corruptible and tainted state, by the general conflagration, and the new heavens and the new earth state of things is produced, of which the apostle *Peter* speaks (2 Pet. iii, 10, 12, 13.) I say, for Satan to be about all over this new earth, wherein dwelleth righteousness only, deceiving the nations, and making war, is a subject that I cannot at all under-

stand, by any one point of evidence in all the word of God.

Third. I cannot understand anything about the completed church of Christ, in their raised, immortal, incorrupt, glorious, and *spiritual* bodies, lying or being in *camp*, form, state, or circumstances on the new earth (ver. 9.) 1. Because that is a *military* form, as waiting and being in readiness for conflict with some foe. 2. Because that is an unsettled, moving, and *harmless* position, like Israel in the wilderness, to which allusion seems to be made (Numb. x, 31.) 3. Because the idea of the whole raised church of Christ, consisting of all the redeemed of all nations, kingdoms, and tongues, a number that no man can number, to lie in *camp* on some *spot* of the earth, seems to me to be at variance with every representation, through the whole Scriptures in general, of the state of the perfected church after the resurrection of the bodies of the saints (1 Thess. iv, 17.)

Fourth. To take our text as signifying the literal resurrection of the saints, I am plunged into further difficulty, in finding that *after* the termination of the period of the thousand years, with the addition of the 'little season' that Satan is to loosed (ver. 3), 'The earth and the heaven fled away from the face of him that sat upon the great white throne, and there was found no place for them,' (ver. 11.) This surely cannot mean the new earth, and the new heaven, so fleeing away to be no more; and if not, then to take our text to mean the literal resurrection, the saints must live upwards of a thousand years, in their spiritual and incorrupt bodies, on this natural, carnal, corrupt, and corruptible earth, as it is in its present state; because not till after all this time, 'a new heaven and a new earth, and the holy city, New Jerusalem, coming down from God out of heaven,' are presented to view,

(xxi, 1, 2.) These are some of the difficulties that I cannot surmount, in taking our text to mean the literal resurrection of the bodies of the saints; and therefore I feel obliged to take it as figurative and spiritual; for the sound of a word or two, which may be taken different ways, have not so much command with me as the force of connection, in determining the one general and main point of design.

Fifth. My belief is, that the saints will, in the order of periods, be raised first, and that they will, for a space determined, dwell with Christ before the resurrection of the ungodly; but that at the resurrection of the saints, and the change of those who have not fallen asleep (1 Thess. iv, 15—17), the general conflagration will take place; and that after which, the saints will be assailed by no more enemies, and that Satan will never be allowed to range over the new earth, to deceive, and to make war with the saints, any more than he will the new heavens, and to make war with the unfallen, holy, and elect angels; and that all such work of his is confined to time, and during nature's existence in her present corruptible state, and until the great change by fire; when all the saints will be with Christ complete, happy, and out of his reach; and which leads me to conclude, that the millennium, or thousand years, as in verses 4, 7, and as a part of the subject of our text, is *spiritual*, because after it, Satan will be loosed to go forth to deceive, and to make war with the saints, and which I cannot think he will ever do, after the saints are literally raised and completed with Christ, and the world is destroyed by fire, at the sound of the trump of God.

Sixth. Let us observe, that our text is but a part of a large subject, and of extensive connection. The domination of Antichrist, with all its

cruelties, bloodshed, lying wonders, deceivings, and arrogant presumptions, is measured to a certain duration by the number of forty and two months' (xiii, 5); and thirty days to the month, according to the prophetic style, is 1262 days, meaning a year for a day, as in chap. xi; and which period I expect will, within a few years, be run out, and the downfall of this monstrous power, which, in the name of religion, is the devil incarnate against all rights, both civil and religious, human and divine (xvi, 14), is denounced in chap. xiv, 8; xviii, 2, as *Babylon* that is fallen; saying, 'Thus with violence shall that great city Babylon be thrown down, and shall not be found any more at all,' (xviii, 21.) And the saints are represented as singing the Alleluia anthem for their great deliverance, saying, 'Salvation, and glory, and honour, and power, unto the Lord our God,' (xix, 1, 3, 4, 6.) And carrying on this great and mighty subject of liberty, light, grace, peace, and joy, to a universal spread over the whole earth, to the church and cause of truth, on the downfall of Antichrist, an angel is seen to come down from heaven, 'having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season,' (xx, 1—3.) These great truths, and all the way down to our text inclusive, I think, must be taken in a figurative and spiritual sense, and,

1st. The *angel* here, may signify the dispensationary Spirit of God manifested in merciful power over those times, and also to the saints the exercise of the power of Christ,

who hath the keys of hell and of death, as well as of the house of David, (Rev. i, 18; Isa. xxii, 22.)

2nd. 'The *key* of the bottomless pit.' The rightful authority of Christ asserted, the invincibility of that authority shown, and also the righteous and wise *order* of the divine conduct for and towards his church, even with all his, and her enemies, and with Satan too, the arch foe, not as confused and irregular, but orderly, as with a *key*.

3rd. 'And a great *chain* in his hand,' signifying, not only the power of God to overcome and bind, but that with which he binds; for, as the great promissory truth of God's grace proclaims the freedom of his church; and, applied by the power of the Holy Spirit, gives the heart and conscience freedom of life, and peace, faithful to such promises, and which promises also are as a golden chain of rich adornment about the loved and honoured church's neck (Cant. iv, 9); even so, the threatening truths of God's righteous judgment, when put in force and faithful execution, are as an iron chain about Satan and all his unclean and condemned power; and so great and strong in awful truth and faithfulness is this chain, that Satan cannot break through, nor out of one threatening link of it.

4th. 'And bound him a thousand years,' from going to and fro in the earth, and from walking up and down in it. (Job i, 7.) Not finally destroyed him from the earth, but bound him for a period determined; put down and bound down his power, reign, and rage of wickedness, and especially of cruelty to, and domination over the church of Christ, hindrance to, by forbidding the free circulation of the holy word of God, and ministry of the gospel of Christ, of grace, and of salvation by him. For the binding of Satan from the earth, is the freeing of God's church on the earth, and the spread of

heaven's gracious influence over the earth in truth, righteousness, and peace. And all this is but in exact and faithful accordance with the many promises of what the extent, the light, the truth, the righteousness, power and freedom of, and in the kingdom of our Lord Jesus Christ shall be on the earth, when Antichrist is destroyed, and before the end of time. (See Zech. xiv; Isa. xxiv.)

5th. 'And cast him into the bottomless pit, and shut him up, and set a seal upon him.' This figure is that of a prison, or dungeon, for state prisoners; and the greater the offender, the lower, deeper, darker, and closer the prison, pit, or dungeon, the more to degrade the presumptuous, the easier to confine, the more to cut off all intercourse and communication with others, and the more to mark the enormity of the offence committed; and thus Satan shall be cast into the *bottomless* pit, shut up, and a *seal* set upon him, showing there is no freeing when God binds: and this is also to denote the settled unalterableness of heaven's decree, and that to disturb which Satan, our grand enemy and progenitor of all enemies, is powerless. And this appears also intended to show the *universal* subjugation of Satan's power in all nations and parts of the earth at one and the same time; and not partially in some little places only, as has often been the case in the mercy of God to his persecuted church; and likewise, a universal suppression of the influence and action of wickedness, in all its departments of woefully-established habits. And when, in regard to the cause of truth and godliness, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold' (Isa. xxx, 26); and the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Hab. xi, 14): and

living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; or east and west in summer and in winter, or continually shall it be (Zech. xiv, 8); truth shall go forth like a flowing river, salvation as the light of the morning, and righteousness and peace as the brightness of noonday. And so shall they fear the name of the Lord from the west, and his glory from the rising of the sun (Isa. lix, 19); and the Lord shall be king over all the earth (Zech. xiv, 9).

6th. 'That he should deceive the nations no more, till the thousand years should be fulfilled.' Satan is a deceiver, and sin is a deceit, and all nations of the earth have been deceived, by good and evil; the truth of God, and the falsehoods of Satan, being altogether reversed by false representations, pictures, and persuasions, presented to their blinded minds and perverted understandings; even as *Eve* was persuaded that the forbidden was the direct way to the greatest good, and highest attainment. All nations soon became persuaded that creatures were gods, and to worship the work of their own hands was sacred devotion. And the change from Paganism to Papacy only added new and more beguiling abominations to the cheat, and new forms of darkness and cruelty to the deception, whereby the Pope and his hierarchy became the foul abettors of strong delusion, princes became their dupes, and subjects their blind slaves; the true and humble followers of Christ became persecuted as enemies of mankind, and as most dangerous to both church, state, and all civil order among men. And thus the deceived nations have been blindly led on captive by the devil at his will, as *Ahab* was by a lying spirit led on to his own destruction, and on his way to persecute the only prophet of the Lord (1 Kings xxii); but during

this glorious thousand years, Satan shall not so deceive, but truth shall speak out, be heard, carry its own evidence, and prevail.

7th. 'And after that he must be loosed for a little season, and shall go out to deceive the nations, which are in the four corners,' meaning all parts of the earth, (ver. 8.) This show that time will not be ended; that the nations, as nations, will be in existence; and that our subject, in its whole connection, must be taken as figurative and spiritual; for there certainly can never be found a holy, happy dwelling-place in a natural, carnal, corruptible world, for the *spiritual* bodies of the risen saints of God. And where will Satan then be loosed, but in the world from whence he had been bound? And what nations will Satan go out again to deceive, but those very same that he had deceived before. But if we take our subject as intending the literal resurrection of the bodies of the saints, including the general conflagration, and, consequently, what we generally understand by the end of time, and when time is no more, what nations will Satan then go out and about to deceive? surely not of the *saints*, because they will be perfected with Christ, and be out of the power of all deception, and out of the reach of Satan to make the attempt upon their perfected state in holiness and happiness. And it cannot be the nations of the *wicked*, because their measure will be filled up, their deception will have been completed beyond the power of being further deceived, their ruin being already sealed, and the cheat and mystery of iniquity woefully discovered to them in their chains!

8th. 'And I saw thrones, and they that sat on them, and judgment was given unto them.' *Thrones*, denoting the dignity, honour, and power to which the saints will be raised in this happy thousand years,

as 'princes in all the earth' (Psa. cxlv, 17); from the depression, degradation, mean, and sometimes most cruel condition to which they had been reduced, and in which held, under the domination of Antichrist, and the spirit of Satan in the world. 'And *judgment* was given unto them.' The *right* of judgment, according to the righteousness of their cause, which had been taken from them, and denied them, as it was from their Lord Christ, when he being innocent, was condemned instead of being acquitted, (Acts viii, 33; John xix, 6, 16.) The *power* of judgment, of which power put supremely into the hands of the saints for this happy thousand years, perhaps the apostle was especially led to speak, saying, 'Do ye not know that the saints shall judge the world?' (1 Cor. vi, 2.) The *reflection* of judgment, by the purity and truthfulness of their religion, as in the case of *Noah*, when righteously building the ark by the fear of God and faith in his holy word (Heb. xi, 7); as unto God a sweet savour of Christ, (2 Cor. xi, 14—16.)

9th. 'And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.' They were untainted by any reception of, bowing to, compliance or compromise with, the letter or spirit, maxims or interest of Antichrist; 'they resisted unto blood' (Heb. xii, 4), 'and loved not their lives unto the death,' (Rev. xii, 11.) Nothing is here seen or said of their bodies as of a literal resurrection, but their souls, as in figure something spiritual, as that of the *Spirit*, principles of *truth*, and holy cause for which they contended, suffered as evil doers, and honourably died, as like a resurrection now revived, enlarged, and honoured; as though in the righteous-

ness of their cause, and the noble spirit in which they advocated it, they were, in their successors, literally raised and come on the earth again; they being dead, yet thus speaking by the same spirit in their successors to the condemnation of their once proud, oppressing, and unrighteous enemies, after the manner and example in which *John* is, by our Lord, spiritually called *Elias*, because he appeared as a burning and a shining light in the *spirit* and *power* of *Elias*, (Luke i, 17; Matt. xi, 14.)

10th. 'And they lived and reigned with Christ a thousand years,' in the spirit, purity, power, dignity, widespread peace, and ruling authority of the truth and favour of God, in the kingly power of Christ's name. The former sufferers for truth and righteousness being in spirit, as an undying seed divinely sown in suffering honour, of this triumphant, peaceful, and glorious thousand years; and this happy sabbatical thousand years, as the noble crop in the same spirit of such seed, and of such example; as the first inspired penmen of God's truth, may be spiritually said to rise and live again, when believing advocates of the same, in the same spirit, heart, and zeal, are raised up after a dark and deadly suppression of the great principles they wrote, as it will be in this thousand years, after God's awful but righteous, and to his church, merciful destruction of Antichrist.

11th. 'But the rest of the dead lived not again until the thousand years were finished.' The *wicked* dead, their unrighteous cause being, by the righteous power and conduct of God, suppressed as dead, and they not allowed to rise and live again in their spirit and power of persecution, cruelty, and injury to God's church, in any successors for the space of this happy, glorious, truth and righteousness reigning thousand

years. Through truth's general influence quiet morality will rule, where saving grace does not vitally reign. But it is clearly intimated, and I think fully implied, that when this happy thousand years are finished, 'the rest of the dead,' the *wicked* dead, will, in their old wicked and devilish spirit, in some systematic form, opposed to God's church, truth, and godliness, live again, in their imitating successors, for the little season Satan is to be loosed.

12th. 'This is the first resurrection.' In my opinion it is so, and is intended so, spiritually in *type*, and in *type* only, as the apostle speaks on another occasion, saying, 'And that rock was Christ,' (1 Cor. x, 4); the powerful, strikingly clear, and beautifully resembling *type*, being named and characterized after the truth of the antitype, as the Jewish priesthood, Canaan possession, and various statutes, are called *everlasting*, by the endless truthfulness of the realities they typically represented, while in themselves they were but for a determined period. The bodies of the saints will be literally raised first, and be blest with all the promised perfection in holiness and happiness with Christ, and in his imitable likeness, and after that, the wicked will be raised (1 Thess. iv, 16); and of all the scriptural representations, figures, or types of this great and solemn matter, and the order in both parts of it, none so fully and distinctly sets it forth as this thousand years, and what follows after, when Satan shall be loosed, and the rest of the dead live again; so that I consider that the thousand years are spiritually in *type*, justly and beautifully styled 'the first resurrection.'

13th. 'Blessed and holy is he that hath part in the first resurrection.' The whole church of God of every age, and ever from the beginning, misjudged and hated by the world, may be considered as comprehended

and set forth in its true character in God's esteem by the glorious demonstrations of this thousand years; as though God would take one portion of time from all the rest, to set forth the true character of his church and people, his approbation of them, and their interest and blessedness in him, against the foul slander and false judgment of the world, in all ages against them, and he takes this thousand years, and in it shows up the true but hidden character of his people of every age, and then, in gracious relation hereto, pronounces his own judgment of them, in face, and spite of all their foes and their sufferings too, saying, *Blessed* and *holy*, as in direct opposition to the false judgment of their blind foes of every age, and especially of Antichrist, who have pronounced them the most unholy and the most cursed of all mankind. And thus 'judgment shall return unto righteousness, and all the upright in heart shall follow it,' (Psa. xciv, 15.) God will bring forth the righteousness of his people as the light, and their judgment as the noon-day (Psa. xxxvii, 6), and will pronounce them *blessed*, favoured of God, and happy in state; *holy*, accepted of God, and lovely in his sight, (Dan. xii, 12.) 'When the righteous are in authority,' as in this thousand years, 'the people rejoice;' 'but when the wicked bear rule,' as in the days of Antichrist, 'the people mourn,' (Prov. xxix, 2.) And, therefore, happy indeed shall that portion of the Lord's church be, who shall live in the gospel light and spiritual brightness of the dispensation of this thousand years, when the righteous, and righteousness too, shall be in authority, and the wicked shall bear no rule. As this thousand years will only show openly what the secret, true, and vital elements of godliness really are, and whosoever are made partakers of the Spirit of this thousand years, are included in the mighty

and solemn benediction of our text, *blessed and holy!*

14th. 'On such the second death hath no power.' My humble opinion is, that the *first* death here implied, is to be taken spiritually, and means the death from which 'the rest of the dead lived not again till the end of the thousand years.' A righteous judgment by the hand of God being executed in the destruction of Antichrist, and by divine authority a *suppressing* death on all the elements of wickedness, being exercised at the commencement of the righteous reign of the thousand years, is in my opinion the first death here implied. And thus taking the first death to be the suppressing of all the elements in the cause of wickedness, it is called death, because it is a judiciary presage of the second death of final *curse* on all the cause of Satan, of wickedness, and the wicked, when all the ungodly, with their prince of darkness, will be banished as far from God as they have loved sin, and lived wickedly. But those on whom the first death of suppressing had no power, this second death of cursing from the presence of God shall have no power, they having part in the first resurrection as the *type*, shall have in the second the antitype, *eternal life*; for they are the blessed of the Lord, the freely justified, and the marked with favour, and no penal judgment shall come near them (Ezek. ix. 4, 6; Rom. viii. 1, 2); and this thousand years will be God's sign of the distinction he makes of all them that fear him, and the honour he puts upon them.

15th. 'They shall be priests of God and of Christ, and shall reign with him a thousand years.' *Priests*, the Lord's anointed and consecrated ones, a *holy* priesthood, a *royal* priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, (1 Pet. xi. 5, 9.) They offer no sacrifice to *make* atonement, for that

would deny the power and perfection of the one great sacrifice that Christ offered in his own person, 'once for all.' But they offer the grateful memorials of the one complete and endless atonement, made on the solemn Calvary sacrificial day, in their humble faith, hope, love and joy, as the holy and heavenly fruits of the saving, cleansing, and consecrating power of that atonement on their hearts, consciences, and lives, by the Holy Ghost given unto them, (Rom. v. 5, Heb. xiii. 5.) 'And they shall reign with him a thousand years,' over all the foes of the church and of truth, as a fair type, figure, and sample of the glorious and final victory of all God's suffering people of all ages; while the fixed period of a dispensationary thousand years, shews the wisdom, will, power and love of God, in the peace, dignity, and glory of this thousand years in particular; and that He can on earth grant his church such glory, when, in his wisdom, he will, and that while he grants it, they have it, and no longer. But his love to them and their eternal life in his love, are fixtures sure and steadfast for ever, and the same through all dispensations, or whatever clouds or darkness, calms or storms, may betide.

I have now done my poor best to answer the request of 'A Little One,' and I have for reasons assigned, considered the thousand years to be a dispensation in time, a gospel and spiritual millennium; nor can I make out in any form or order of regular reading, the book of Revelation in any other way. It may be my blindness; but there are in the next two chapters things that I have not skill enough to reconcile, harmonize, and understand, but in a glorious gospel time state; and there is a *promise* and a *prayer* in the last verse but one in the book, that I can in no other way understand, saying 'Surely I come quickly; Amen. Even so, come Lord Jesus,' (xxii. 20.) I freely

acknowledge my impotency to handle such a subject, and if some able correspondent would, by the measure of grace given unto him, throw more

light on the subject, I am sure I shall feel as grateful as my fellow 'Little One' possibly can do.

JOHN of *Marylebone*.

THE JUDGMENT SEAT OF CHRIST.

'For we must all appear before the judgment seat of Christ, that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.' 2 Cor. v. 10.

To the Editor of the Gospel Herald.

DEAR BROTHER IN THE LINE OF GRACE,—Frequently requests are made by some of your readers for expositions of certain texts. Some are made to persons by name, others to 'able correspondents.' No doubt they are well intended, and may result in useful information; but I cannot always see the propriety of such pointed requests in a periodical, especially as some through modesty would not wish to answer those requests as 'able correspondents.' It is clearly the rule of Christ's kingdom, that all believers should be in church fellowship, and that churches should have pastors; then how easy it would be for enquirers to ask for explanations of Scripture of their own minister. I have often thought that if meetings were held at stated times for such purposes, the texts for explanation given in writing to the pastor, with the name confided to him, and expounded by him, in the order received, much profit might result to all. But as a reader of the *HERALD*, who signs 'A Sincere Enquirer,' has asked for a few thoughts on 2 Cor. v. 10, which has not been answered, I have given the subject some consideration, and if you approve of the same, you are welcome to publish what accompanies this.—Your's truly in the Lord,

W. REYNOLDS.

Otley, Feb. 10, 1852.

The Scriptures of eternal truth are evermore consistent with themselves, and contain a perfectly harmonious revelation of the mind of their great

author. But, being written at different periods of time, and by various inspired penmen, a variety in style and manner is obvious to every attentive reader; neither does the same word always convey the same idea, if used in a different connexion. The words JUDGE and JUDGMENT occur in Scripture almost five hundred times, and are found to have about thirty variations in their meaning; therefore, must be understood according to the subject to which they clearly refer, and the connexion and scope of the writer. It is clear those words often express the righteous decision of the Almighty, determining the final state of man, and his condition in that state. To this, the text under consideration doubtless refers, and, endeavouring to ascertain its meaning, we will consider the following propositions:—

I. That there will be personal, or individual judgment of all, at death, both the righteous and the wicked.

II. That there will be a general judgment, *first* of the righteous, and *secondly* of the wicked, closing in their everlasting separation.

It is with trembling steps I venture to attempt to open those two propositions, containing such an awful and mysterious subject.

Prop. I. The personal judgment. This seems to be implied in many passages of Scripture, but is more clearly expressed in Heb. ix. 27, 28, which represents a judgment as taking place immediately after death. This is declared to be as certain as that which will take place at the second coming of Christ, and also

like unto it, both being without sin, in respect to himself, and also the many who look for him. This judgment at death, in reference to believers, is an adjudged acquittal from all charge of condemnation, and a possession of the heavenly inheritance in a righteous title. This will be most certainly followed in due order, with an open declaration of the same, at the second coming of Christ. Having, at his first coming, put away their sins by the sacrifice of himself, he will, at his second coming, raise them from the dead without sin, like unto himself; for the deliverance purchased by the price of his blood, at his *first* coming, he will claim by the power of his sceptre at his *second* coming. The Apostle evidently has both subjects in view, and is treating upon the certain efficacy and saving effects of Christ's sacrifice and righteousness, in which believers will stand before the unerring judgment of divine justice approved, being 'complete in him.' The parable of the rich man and Lazarus, as recorded in Luke xvi. 12—31, further illustrates this subject. Lazarus died, and immediately attending angels bore his released spirit home to heaven. But all who enter there, must pass under the piercing eye of Jehovah's inflexible justice, or, under his righteous judgment. Being found 'without spot,' in the imputed righteousness of Jesus, their justifying surety, they possess an equitable title to the heavenly kingdom, and are adjudged worthy to reign with him for ever there. The rich man also died, and in hell he lifted up his eyes, being in torments. Here we see the finally impenitent sinner, under the sentence of a righteous judgment, the execution of which had already taken place. Having no justifying righteousness by imputation, which, by a living faith received, brings holiness and peace; but, despising that, and dying in the love of sin, judgment in

a penal sense takes place according to law. The one is judged in the merits of his righteous surety, and his award is, *eternal* life: the other is judged in his relation to the Judge as his creature, according to the righteous law which he has broken, and receives 'the wages of sin, which is death.' The honours of the eternal law, and infinite justice, appear alike glorious, in judging both the saved and the lost. The sovereign, eternal love of Jehovah in covenant, is exalted in the highest degree, by the provision of righteousness for the ruined and undone; and reigning grace holds her dominion in righteousness unto eternal life, by Jesus Christ our Lord. Thus it appears, that a judgment takes place at death, both on the righteous and the wicked; the sentence of both are alike righteous, being according to law, but, in another respect widely different: the one being according to Christ's headship, and a fulfilled and honoured law; the other, according to Adam's headship, a broken law. The one is entitled to eternal life, the other doomed to eternal death, when the dust returns unto the dust again, and the soul returns unto God, who gave it, (Eccles. xii. 7.)

Prop. II. The general judgment. This awful subject is clearly stated in Scripture, and forms a part of every believer's creed. As this includes both the righteous and the wicked, it is sometimes spoken of in some parts of Scripture without that distinction, as to *time* and *manner*, which, in other places, more clearly appears. It is said that the 'Lord Jesus will judge the quick and the dead, at his appearing and his kingdom,' (2 Tim. iv. 5.) By the quick and the dead, I understand, the then living saints changed, and the dead saints raised. The Apostle enters largely into this subject in 1 Cor. xv; but let it be particularly observed, it is the first resurrection, or that of the righteous *only*,

upon which he treats throughout the chapter, which will take place in the order of divine wisdom, see v. 23, 24. Here we see, 1. 'Christ the first fruits,' already gathered into the heavenly temple; then the gospel dispensation shone forth in its full glory. 2. 'Afterwards, they that are Christ's at his coming;' then the millennium state will commence in all its glory, and the great harvest of risen saints shall be gathered, during which period they will be judged. 3. 'Then cometh the end,' when the wicked dead will be raised, and judged, which will be noticed in its proper place. In the epistle to the Thessalonian Church also, our beloved brother Paul treats upon this sublime subject in a manner clear and plain. He exhibits to our view, Jesus descending with his saints to meet their risen bodies. At the sound of the trumpet the living saints are

changed, the dead saints are raised, and their souls and bodies are united. He assures us 'the dead in Christ shall rise first;' therefore the rest of the dead will not rise then, (see 1 Thess. iv. 14—18.) This is also quite in accordance with the testimony of our beloved brother John, concerning what he saw in prophetic vision, which was Satan expelled, the risen saints dignified, their love and zeal declared and rewarded: they were blessed and holy, having their part in the first resurrection, and freed from the second death: but the rest of the dead (the wicked) lived not, till the thousand years should end, (see Rev. xx. 1—6.)

Now, the enquiry is, What is meant by the judgment of the saints, at the commencement of, or during the thousand years of their resurrection state?

(To be continued.)

Reviews and Criticism.

TENTH ANNUAL PASTORAL ADDRESS FOR 1862. By G. WYARD, *Minister of Soho Chapel, London.*

OUR respected brother, in this address, again meets his flock with words of exhortation and encouragement. We highly approve of such an annual custom, as being calculated to increase that mutual solicitude and sympathy which should ever subsist between pastor and people. The study of the word of God, earnest prayer, uniform attendance on the means of grace, and Christian intercourse, are the subjects here illustrated and enforced.

The names—including short obituaries—of those members of the Church who have departed this life in 1860-1, are appended to this address.

FRAGMENTS BY A REDEEMED ATHEIST. London; Aylott and Jones, Paternoster Row; pp. 100.

THIS little work contains much that is important and interesting. It is divided into forty-eight chapters, each containing strictures upon a portion of Holy Writ; and many of the portions are treated

upon in an original manner. We can only refer to two—one upon God's providence, and the other upon the finished work of Christ. To observe God's hand in all the concerns of our lives, is a never-ending source of thought and watchfulness, and an unending occasion for prayer and thankfulness. The author says:—

'As our life does not, indeed, consist in the abundance of things we possess, so it is a lively secret and high attainment, to be content with what we have; "For contentment with godliness is great gain;" yet, the contentment enjoyed by the children of the Most High, differs essentially from the piggish philosophy of a Diogenes, or the heathen hilarity of the Lazzaroni. More nearly does it resemble the balmy thankfulness of an infant, nestling in the bosom that supplies its wants, while it lays its little hand with affectionate confidence on the oft-tried fountain of nourishment.'

With respect to the second subject alluded to, he condemns the absurd idea which *practically* asserts, that addition

may be made to perfection. He says, after speaking of the unparalleled work of Christ, 'But as regards completeness, it is so absolutely finished, that to talk of finishing it,' is like saying, "Let us make death more dead, or let us make life more living." It would not be more absurd to dream of joining a piece to infinity, of adding an hour to eternity, or of increasing Almighty power by the pressure of a human finger.

"It is I;" or, *The Voice of Jesus in the Storm*: by NEWMAN HALL, B.A. London: Snow, Paternoster Row.

In several senses a suitable book. Suited to weak eyes, the type is large; suited, doubly suited, to the pocket; the size and price are both small, and the money cannot be better spent; suited delightfully so, to tried Christians. It is possessed of many beauties and much worth; we think the careful reader will have to sift away but very little. Many Scriptures are so cited, as to give a freshness and force to their meaning, so as to cause the honey to drop from the honey-comb. It contains much precious, suggestive, and consoling truth, presented in an engaging and impressive style.

AN EXPOSITION OF THE HOLY BIBLE; containing the Old and New Testaments.

By JOHN GILL, D.D. In Two Vols. London: William Hill Collingridge, Long Lane, Aldersgate Street. Part I. We welcome the appearance of Part I. of this well-known and incomparable exposition of the Holy Scriptures. In the present day, when the great principles advocated by the renowned John Gill are, to a great extent, cashiered and denounced, it has been a matter of deep regret, that the expensiveness of his invaluable Commentary, and the scarcity of the work, should render it impossible that vast numbers, of ministers and others, who revere the memory, and appreciate the writings of Dr. Gill, should be in possession of so rich a treasure. The difficulties, however, which have prevented a more general acquaintance with this great work are about to disappear. The desideratum will be supplied in the completion of the present correct and handsome edition of the entire Commentary, at a cost which will place it within the reach of most of those

whose limited means have hitherto precluded the hope of such an acquisition to their libraries.

The projectors of this design deserve the warmest thanks of those who love the distinguishing truths of which the learned Gill was so able an advocate; and sincerely do we hope they will be supported and encouraged in their great undertaking. The first part of the work was published in January of the present year, and will be 'completed in twenty-five monthly parts, or six handsome volumes.' We understand the subscription list is closed, but *subscribers* have the privilege of introducing new names at subscription prices, until March the 19th, after which date none can be received. Not only do we think that encouragement is due to the editors of this unprecedentedly cheap edition of so valuable a work, but that it will be highly discreditable to the churches who adhere to the discriminating doctrines of the gospel, if a general interest is not taken in so praiseworthy an enterprise. We rejoice that many ministers of Christ will, doubtless, avail themselves of an opportunity to procure, at so cheap a price, the admirable work now in the press. And why should not the heads of families, and especially our young men, at once possess themselves of this valuable Commentary? We earnestly beg of them to do so! A similar opportunity for such an acquisition may never again, in their life-time, occur. To such we would say, let the love of truth, and a sense of obligation in relation to the progress of its principles, stimulate you to an active concern, in promoting the success of an undertaking, which, if appreciated by the churches, will prove a lasting blessing to them and their children. We think, also, that many churches, whose pastors do not possess the means of purchase (and there, we fear, are many), would do well to embrace the present opportunity of making them the possessors of this portion of the labours of Dr. Gill. Sincerely do we rejoice that such a work is rendered available to nearly all who love the truth as it is in Jesus, and hope our friends will evince their appreciation of its solid worth and incomparable excellence, by immediately adding their names to the subscription list, and thus derive to themselves the benefit so disinterestedly offered them.

THE LIBRARY OF HEALTH.—Vol. I. *Life, Health, and Disease.* II. *Theory and Principles of Hydropathy.* By Dr. EDWARD JOHNSON. III. *Popular Exposition and Defence of the Principles and Practice of Homœopathy,* by WALTER JOHNSON, M.B. London: Simpkin, Marshall, and Co.

THE first volume of this neat and valuable series is already well known to the public, having passed through several editions. It is written in the form of a series of familiar letters, affording the author, by this means, the opportunity of employing a plain and conversational style—the more essential, when intended for readers who have not much acquaintance with the subjects treated. A critic has said of it, that it is just such a work as Cobbett would have written, had he possessed medical knowledge. The second volume in the series fully bears out its title, in explaining the theory and principles of the system known as the Water Cure. The re-publication of these two volumes, in their present cheap form, have our approval, and will, doubtless, be acceptable to a numerous class of readers. The *Popular Exposition and Defence of Homœopathy* is the production of a son of the author of *Life, Health, and Disease*, and is a calm, logical, and dispassionate treatise on the merits of the New System, which the author advocates as a valuable adjunct to Hydropathy. It is the result of the conviction and personal experience of the author; and we commend it to the candid and serious consideration of our readers, assured that they will rise from its perusal with their minds favourably disposed as to the great claims which

Homœopathy has on all those who value health, and regard its preservation as an object of the highest moment—that it may be consecrated to the service of God, and for the promotion of his glory and honour in the world.

THE DARTFORD MONUMENT; A FINGER-POST TO EXETER: *Or, the Shadow Caught, and the Substance Lost; by a Member of the Holy Catholic and Apostolic Church.* London: Aylott and Jones, Paternoster Row.

CHRISTOPHER Ward, a linen weaver of Dartford, suffered martyrdom for the gospel of Christ, in the middle of the sixteenth century. In the month of July, 1850, a Nonconformist residing in that place, addressed a letter to the Vicar of Dartford, offering to assist in erecting a monument for the ancient martyr. The communication was contemptuously disregarded; but on the occasion of the recent 'Papal Agression,' the vicar became a zealous promoter of the design he so recently repudiated. Sir Culling Eardley was applied to for assistance by the reverend vicar, who refused the application, on the ground that he (the vicar) was as inconsistent as the Jews of old, who built the tombs of the prophets, whom their fathers had killed, etc. Such was the occasion of the tract before us, the design of which is to denounce the *Popery* of the Protestant vicar, and to expose the fallacious and hollow pretensions to Protestant faith and purity, and to exhibit the real persecuting spirit of many of those who are now loud in their clamours against the Romish hierarchy.

Intelligence.

Baptisms, Recognitions, etc.

COLCHESTER, ESSEX.

ON Wednesday, February 4th, a tea meeting was held by the baptized church and congregation meeting at present in Ebenezer Chapel, Military Road, Colchester; at the close of which, our esteemed friend and brother, Mr. Wm. Chappell (late of Waddesdon, Bucks), who has been ministering to us in holy things nearly twelve months, was publicly recognised as pastor of the above church. The solemn service

was commenced by Brother Collis, of Coggeshall, who, after reading and prayer, stated the nature of a gospel church negatively and positively, from 1 Peter ii, 5. Brother Collins, of Grundisburgh (whose praise is in the churches), and who has watched over the infant cause with anxious solicitude, asked the usual questions. Mr. Chisnell, one of the deacons, then gave a brief statement of the origin of the cause, with the various discouragements they had passed through and experienced since its commencement, together with the leadings of Providence in bringing Mr. Chap-

pell among them; after which, at the request of Brother Collins, Mr. Chappell gave a most interesting and truly affecting account of the work of grace upon his heart, and his call to labour in the Lord's vineyard, together with a clear and lucid statement of those truths he had long maintained, and which he trusted to be the foundation of his future ministry. Brother Curtis of Homerton then gave the pastor and deacon the right hand of fellowship. Brother Collins then delivered a most powerful and impressive charge to Brother Chappell from James i, 1: 'A servant of God, and of the Lord Jesus Christ;' his remarks were very pointed, weighty, and important. The above services having occupied a considerable time, Brother Curtis briefly addressed the church, earnestly commending it, with the beloved pastor of their choice, to the care of Him 'whose church is his peculiar care.' Brother Cox of Mersea read the hymns in an impressive manner, and closed the service by prayer, most earnestly commending pastor and people to the Lord; thus ended a most solemn and delightful opportunity, unanimity marking the whole of the proceedings. May the little one greatly increase, and peace and prosperity be long enjoyed by those who have made a sacrifice of this world's good, rather than sacrifice their principles, believing God's people 'are led or driven only where they best and safest may abide.'

On the following Sabbath morning, Mr. Chappell resumed the subject, by giving a detail of the leadings of Providence in directing his steps hither and thither in the Christian ministry for the last twenty-four years, and ultimately bringing him to this place; in the afternoon he took up the thread of Mr. Curtis's intended charge, and stated the duties of a people towards their minister, to hold up his hands and encourage him; in the evening he made a very full statement of those sacred truths, doctrinal, experimental, and practical, together with the ordinances both himself and that people held inviolable. Our brother enters upon his stated ministry with many pleasing prospects and encouragements; his audiences evidently manifest the interest they feel in his discourses with serious and earnest attention. 'O Lord, send now prosperity.' J. W. H.

CAMBRIDGE HEATH, HACKNEY.

Brother Sneath was recognized as the pastor of the church at West Street, at Brother Curtis's, Homerton Row, on the second Tuesday of the past month (Feb.)

We trust that our brother will prove a useful labourer in the vineyard of the Lord at West Street. We have preached for him, and attended a public meeting too there, and find our souls much united to him. He goes from our Brother Curtis's church to his work at that place. May he be made a great blessing! Yours to serve in much affection,

JOHN GARBITT.

WYCOMBE, BUCKS.

Our little band had an increase of four disciples of our Lord, who, to show their love to him, kept his commandments; they were baptized and received into the church by our beloved pastor, Mr. Edward Jones, on February 1st, 1852. We are at peace, and would 'thank God, and take courage.'

CHESHUNT.

On January 29th, a small church on strict Baptist principles was formed at Cheshunt, Herts. The service was conducted by brethren Foreman, Blackshaw, Bland, Holmes, and Pepper, and many other members of sister churches, communed with the people on the occasion. It was a cheering time, and while the hearts of many were gladdened by the proofs already vouchsafed of the divine blessing, an encouragement was felt to 'go forward,' by the tokens for good making themselves apparent in the midst of the work. A chapel is about to be built, towards the cost of which assistance will be gratefully received by SAMUEL K. BLAND, 15, Lisson Grove North, Marylebone.

CRANSFORD, SUFFOLK.

Four believers (two males, and two females) were publicly baptized on the second Lord's day in February, at this place. It was a good day. May we have much of the presence of our Master!

BAPTIST CHAPEL, MILL STREET, BEDFORD.

We are thankful to say that the church and congregation in this place, through the tender mercy of God, has lately experienced times of special refreshing from the presence of the Lord. On Lord's day, December 28th, our pastor preached a sermon on the subject of baptism to a very large and attentive congregation; after which he baptized two young women, who professed to have been called under his ministry. Again on Lord's day, Jan. 25th, our pastor preached a sermon on the

subject of obedience, which was listened to with great attention by a crowded congregation; after which he baptized five persons (two men and three women), who professed repentance towards God, and faith towards the Lord Jesus Christ. We have several others just waiting for the moving of the waters. O BAPTIST.

RYE.

Mr. T. Wall having resigned the pastoral office of the church at Hailsham, and accepted the unanimous invitation of the church at Rye to become their pastor, commenced his stated labours in that place on the 18th of January last.

HORSHAM, SUSSEX.

The church of Christ of the particular Baptist denomination meeting for divine worship at Rehoboth Chapel, Horsham, having been in a widowed state for several years, have been praying for a long while that God would, in his infinite mercy, direct us an under-shepherd, that should instrumentally and ministerially feed the church of God, which he has purchased with his own precious blood, taking the oversight thereof, not by constraint, but

willingly; not for filthy lucre, but of a ready mind; not such as lords over God heritage, but ensamples to the flock. Believing that God has answered our prayer in sending Brother Mote, of Borough Road, London, amongst us, whom we have heard extol the Son of God on the pole of the gospel, and laying the sinner low in the dust of self-abasement before God, for these last three years and-a-half, once a month, generally to great satisfaction; we have given him a call to take the immediate pastoral charge over us, considering any longer trial needless. He has made another proposition, which the church has accepted, and that is, to labour amongst us every Lord's day for nine months, commencing the last Sabbath in March next. The reason why he proposes this is, as he says, that it is a very different thing hearing a man regularly every Lord's day, to hearing him once a month, which it certainly is. May God Almighty grant the rich effusion of God the Holy Ghost, to assist his dear servant to proclaim the unsearchable riches of Christ, and mellow the mind, and temper the spirit, in the reception of the truth as it is in Jesus, is the prayer of yours in the bonds of the gospel,
THOS. HILL.

Monthly Retrospect.

EDUCATION.—The friends of voluntary and religious education, unaided by government grants or local rates, held a conference at Manchester on February 2nd and 3rd, and afterwards held a public meeting at the Free Trade Hall. The meeting was largely attended, and was addressed by Messrs. G. Smith, Hinton, Baines, Parsons, and Drs. Halley and Ackworth. The second resolution, embodying the objectionable features of state education now before the public, we give entire:—"That this meeting, without regarding in a captious spirit the scheme of the "National Public School Association," on the one hand, or the "Manchester and Salford School Committee" on the other, and without denying to the promoters of them the praise due to upright and benevolent intentions, cannot but entertain strong and decided objections to them both. To the former, they have the insuperable objection, that it totally excludes religion from the school routine, and abandons it to extra-scholastic teaching. To the latter, they think it an objection not less insuperable, that it extends equal patronage to religious senti-

ments, not only adverse but contradictory. And to both they hold it as an objection, that they avail themselves of public taxation for an object which, whether religion be, or be not included in it, is not the business of government, or within the sphere of legislation." Lord John Russell at the conclusion of his speech on February 9th, introducing the New Reform Bill, announced that government had no intention of bringing in an Educational measure during the present session. But we see that the Manchester local plan, above referred to, which has been aptly described as 'teaching everybody's religion at everybody's expense', has been introduced into the House of Commons as a *private* Bill, and has already passed the first reading. Further progress of the measure is postponed; and probably, when the secular scheme has been also introduced, they will both be referred to a select committee, when the friends of *voluntary* education may get a fair hearing. [Since the above was written, a change in the ministry having taken place, it is most likely that the Protectionist government will postpone the subject for this session.]

THE MAYNOOTH QUESTION.—During the last month, Anti-Maynooth meetings have been held, and petitions adopted, at Exeter, Southampton, Bristol, Leicester, Edinburgh, etc.; mostly under the auspices of the Protestant Alliance. At several of these meetings we are glad to find that Dissenters took occasion to base *their* objections on the only consistent ground, viz., opposition to *all* state endowments for religious purposes. We observe that at a recent meeting of the Executive Council of the Anti-State-Church Association, it was resolved to recommend all supporters of the society to adhere, during the proposed agitation against the Maynooth grant, to the resolution adopted by the body in 1845, viz., to seek the repeal of the Maynooth College Act, by such means *only* as shall equally tend to the dis-establishment of the Protestant Episcopal Church in Ireland, and to the repeal of every act, and the abrogation of every practice, by which, in any part of the British empire, civil distinctions are made on religious grounds, or the authority and influence of the state, through control or patronage, are exerted in matters of religion.

AUSTRIAN PERSECUTION OF BRITISH MISSIONARIES.—The Austrian government, with a view of pleasing the bigoted priesthood of that country, and probably, also, out of spite to England, has ejected from its dominions all Protestant missionaries from the country. Two Free Church missionaries, others from the London Missionary Society, and the agents of the Bible Society, have been expelled. These men had long been quietly pursuing their vocation, and were thus suddenly called to abandon it, and to leave the country in the depth of winter, by a prescribed route. Most of them having families, solicited, but in vain, for a short respite. In addition to this act of severity, the further introduction of English Bibles into Austria is strictly forbidden, and the schools established by the English missionaries have been broken up by the police. A deputation had an interview with our late Foreign Secretary, Lord Granville, on the subject; when his lordship said that he had communicated with our Ambassador at Vienna upon the matter; but that it was important to ascertain whether British Missionaries *only*, were subjected to such treatment. It appears evident from such cases as these, which are constantly occurring, that priests and despots are gradually extending their tyrannical sway over the continent of Europe.

CHURCH RATES.—The long standing Braintree case has been carried, as its

last appeal, to the House of Lords, and argued before the bar of that house. At the conclusion of the arguments by counsel, the consulting judges were requested to answer the questions put by the house to them with all convenient expedition. We are then, this session, it may be hoped, within sight of a final judgment on the important principle involved in this ten years' legal contention. At Reading, a church-yard rate, levied upon the inhabitants, has been defeated by a large majority, the Dissenting ministers of the place opposing it manfully and boldly.

STATE GRANTS FOR RELIGION IN AUSTRALIA.—Recent accounts from Adelaide state that the results of the late elections in that colony, had been such a demonstration on the part of the people of the abhorrence in which they hold state grants for religious purposes, that there is no chance of the repetition of such grants. The new legislative council met in September, and one of its first acts was to reject any further church grants. The result of this decisive resolution is, that for the future the churches of England and Rome, and the *Wesleyans also*, will have to depend solely on their own congregations for support. It appears that *before* the reception of the grant, the Wesleyans raised the average amount of 55s. per member; but *since* the reception of government aid, they had raised only 16s. each member. A striking proof of the fact, which many in England would do well to observe, that state grants, whether for religion or education, so far from stimulating voluntary efforts, invariably discourages and represses them.

DENOMINATIONAL CHAPEL BUILDING.—At a recent meeting of the Congregational Chapel Building Society, it appeared that that society had been the means of building, or helping to build, eight large chapels in London, and hope to continue to build three every two years. It was stated that twenty new chapels, holding 1,000 each, would be necessary every year, to overtake the increase of the population. Apparently in emulation of this body, the Baptists of London have held a meeting at the Mission house, Moorgate street, to consider the propriety and practicability of making a united effort to build more chapels in London and its vicinity, in connection with the Baptist denomination. Messrs. Brock, Peto, Hinton, Noel, Stovel, Cox, and Steane, took part in the proceedings, which ended in the appointment of a provisional committee, to draw up a plan and rules as the basis of a Society.

RELATIONSHIP OF TRADE TO RELIGION.

THERE is nothing necessarily incompatible between intensity of life in relation to the future, and activity of life in relation to the present—between a dominant and all-engrossing expectation, and a minute and assiduous attention to things immediately before us. A man, for example, is summoned to occupy a distant sphere of labour and enjoyment, into which, as promising to meet his most fondly cherished desires, he throws, by anticipation, his whole soul; sends thither before him his liveliest hopes; encourages his affections to settle there; and draws thence most of the materials of pleasure upon which he lives, until his arrival at his destination. But the entire possession of his heart by the future and the remote, does not incapacitate for what is present and at hand. On the contrary, he comes to the engagements of his present life, fraught with a higher and more definite purpose, instinct with more earnestness, and conscious of a far superior power, than he had felt previously to his acquaintance with the new object of attraction.

One of the radical mistakes which men have been prone to make respecting Christianity, is the idea that it claims so large a proportion

of our being for the things of eternity, as to leave us comparatively little for the things of time, as though what is given to *it* must needs be abstracted from something else. * * * * *

Christianity does, indeed, open to us the glorious prospect of a future state of entire sympathy, intellectual and moral, with God—a state of conscious, perfect, unchangeable, unending oneness of will with him—an eternal harmony of our being with his character. But why should the entire resignation of our life to the expectation thus excited, unfit us for taking a deep interest in the affairs of time? They are not contrary the one to the other. Nay, the things of the present exist but with a view to the future. Christianity gives us another meaning during our sojourn on earth—not another sphere. It elevates everything connected with our passage through life—it destroys nothing whatever but sin. The pursuits of trade, for example, are not only not inconsistent with personal religion; but, if trade is the path appointed for us to travel along through our career of probation, our interest and activity in it will be in proportion to our self-surrender to the gospel of salvation.

Trade—employing the term in the broadest sense of which it is susceptible—is not only not antagonistic in its own nature to the main object of Christianity, but is auxiliary to it. It constitutes one of the principal schools ordained by the wisdom of Providence for training, exercising, and maturing the spiritual principle implanted in the heart of man by the gospel. Trade multiplies our relations with our fellow-men. It puts us into close contact with others, at innumerable points. It furnishes us with a quick succession, and an endless variety of occasions for the action of the governing principle begotten in our souls. It increases almost indefinitely the number of ties by which man is linked to man, and mind may transmit influence to mind. It creates countless grades of mutual dependence, and necessitates mutual trust in all its stages. Its vicissitudes are so incapable of being foreseen, as to throw us most sensibly upon the overruling providence of God. It gives us, at one and the same time, scope, means, opportunities, and motives for the lively exemplification of every characteristic of the spiritual man. * * *

It will be manifest, however, even to momentary reflection, that trade can only be made auxiliary to spiritual life when made subordinate to a dominant spiritual purpose. Its

use to us, religiously, depends on the end to which we are determined to turn it to account. It may be entered upon as a sphere for the discipline of character, or as one for the attainment of a much lower order of gratification. It displays numberless attractions to men, viewed simply in their relations to the present life. It is occupation: it stimulates intelligence; gives scope for the exercise of ingenuity and forethought. To many, it is a pastime of a graver sort. To most, it is a necessity between which and ruin, there is no other alternative. But trade resorted to for any of these purposes *exclusively*, is an impediment to spiritual life. Whether the end be bare subsistence, decent comfort, extravagant display, pleasurable excitement, or the love of money, there is the same absence of Christian morality from it. The object aimed at falls short of spiritual good—is acquisition, not development—the gain of something external to us, not the ripening of something in us; and, inasmuch as the means to that object are in no sense religious, all activity, all self-sacrifice, all expenditure of our powers in that direction, must be set down in relation to the Divine life, as constituting so much dead loss. And this is what I mean by *the trade spirit*. The phrase, in the sense I attach to it, does not neces-

sarily imply a reigning desire of wealth, a hard-hearted, mean-spirited, all-grasping, cupidity, although it comprehends them. But under this term I wish to expose and condemn, as fatally suppressive of religious vitality, the disposition to pursue trade with an exclusive or even a predominant view to the worldly advantage to be got by it, making it its own end, or, at least, proposing in it something distinct from, and inferior to, the nourishment of our sympathies with God, and his government. *I believe this to be the greatest and most pernicious practical error of the present day.* Partly from misapprehension, partly from habit, and partly from motives which conscience must condemn, the sphere of trade is frequented by Christian men as one in which they are to serve themselves mainly, and their Divine Master incidentally only, and by the way. They speak of it as a hindrance; sometimes, as a snare; often, as a trying necessity; but never, hardly, as a school for the education of their spiritual natures. They can understand communion with God in direct religious exercises, in the sanctuary, in the outspread works of his hand, but not in trade. They go to the house of God to seek him there; but to their factories, counting-houses, and

shops, they repair for no such purpose. In this direction, few, indeed, look for him: some, it is to be feared, do not even take him there. Most of what they know of him they forget within these precincts of secular engagements: to learn more of him in such places they do not expect. Their Christianity is rather of the nature of a branch of occupation, than a principle of life and action. They may be honest, they may be diligent, they may be frugal, they may economise their time; but their purpose in business is quite distinct from their purpose in the place of worship. Here it is specially their own; there it is specially God's. Hence the double pursuit is sometimes bemoaned, as if antagonistic: whereas the only thing wanted, in order to render their trade a means to their religion, is their own determination to make it so.

[Extracted from *The British Churches, in relation to the British People*, by E. MIALL—a work in which many of the evils injurious to the vitality and usefulness of the churches, are ably and boldly pointed out. Though we do not concur in many of the statements and suggestions it contains, we think it a work deserving the serious attention of all who wish well to Zion.]

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

III.—THE NATURE OF THE ATONEMENT.

DEAR BROTHER,—Still retaining my first principle, the plenary inspiration of the Scriptures, and having answered the inquiry, 'What is Divine Truth?' with respect to the *causes* of the sufferings of Christ, I shall now answer it with reference to the *nature* of them; and,

First. They were those of a deputy. To depute, is for one person, possessing lawful authority, to send another to transact for him some business, under certain precise restrictions or limitations. The object of the deputation, with the means and the method, is, with precision, predetermined in the mind of the person who deposes. If his mind is wise—and especially infinitely wise—and the will and the deeds of the deputy all perfectly coincide with his will and design, the object sought must be attained.

The Son, one with the Father in essence, and in person his equal, assumed, in the eternal covenant, and in concurrence with his will, the Mediatorial office. In this capacity, the Father deputed him to be his servant, and by his faithful services, to glorify his name. 'Thou art,' he said, 'my servant, O Israel, in whom I will be glorified,' (Isa. xix. 3.) It was by his death, as by his life, that the Father was pleased to be glorified, (See John xii. 27, 28.) The meek, the lowly, the despised, the self-devoted servant, conversing with his disciples, said, 'How is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour; Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again,' (John xii. 27, 28.)

The Father had glorified his name, in the appointment of the sufferings of his Son; and he would glorify it again, in the fulfilment of his unchangeable design.

Jesus, at different times and on various occasions, both in his discourses with his disciples and in his disputes with the Jews, spoke of his mission from his Father to preach the gospel, and especially to lay down his life, as events of high importance (see Luke iv. 43): 'And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent' (John iv. 34); 'Jesus saith unto them, My meat is to do the will of him *that sent me*, and to finish his work' (John v. 36, 37); 'But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, *that the Father hath sent me*. And the Father himself, which hath sent me, hath borne witness of me.' He refers to Matt. iii. 17; xvii. 5. In John x. 15, 17, 18: 'I lay down my life for the sheep; therefore doth my Father love me, because I lay down my life. No man taketh it from me; I lay it down of myself. *This commandment have I received of my Father.*' To these testimonials of the Son, to his Father's deputation of him to his work and sufferings, I will add one from the Father, and conclude this section of my subject. In Isa. xlii. 1, Jehovah, the Father, calls our attention to:—'Behold my servant,' he says, 'whom I uphold, mine elect, in whom my soul delighteth. I have put my Spirit upon him; he shall bring forth judgment to the Gentiles;' or rather, as Matthew gives

it 'unto truth,' or to perfection. The word 'Misephet,' rendered judgment, has very extensive meaning, including all distinction, regulation, ordering, right, custom. This, most assuredly, signifies the divine arrangement of that series of events—of which the death of Christ was the principal—which infinite wisdom devised for the highest ends of the divine glory; and if, while adhering to our first principle, the plenary inspiration of the Scriptures, we take in them only a brief and cursory view of the deputation of the Lord of Life to die, a conviction not to be suppressed must arrest our minds, that in the Divine mind there must have been associated with that surpassing event, not a confused and dubious, but a definite and determinate result of the highest order, connected with the glory of God, who ordained him to suffer, and the happiness of man, for whom he suffered. What that result *is*, will appear in the sequel.

The sufferings of our adorable Lord were also those of a *Surety*. Paul, the apostle, calls him the 'Surety of a better testament, established upon better promises,' (Heb. vii, 22, 28.) Promises are either conditional or unconditional. Conditional ones may be good: they may be promises of a good covenant, and of very good things; but the good things promised cannot be possessed, unless the condition or conditions be performed; but those that are unconditional are sure to be fulfilled, and the possession of the blessings promised is sure, unless the promiser should be either unfaithful, or unable to fulfil them—things utterly incompatible with God. By the better testament or covenant, the apostle certainly means that which is theologically, and I think rightly, called the covenant of grace; because that is the only divine covenant whose promises are *not* conditional.

To the reality, the general and particular order, and the perpetuity

of this covenant, of which the Messiah was made the Surety, we have the most positive attestations of God and of man, by God inspired, 'Then spakest thou in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people; I have found David, my servant; with my holy oil have I anointed him, with whom my hand shall be established. My covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness that 'I will not lie unto David.' ('Dud.') 'His seed' (not the whole race of man, nor the seed of the serpent, but his seed) 'shall endure for ever.' (Psa. lxxxix, 20, 21, 34, 35, 36.) David, the type of the Beloved and Anointed of the Lord, had, in a season of great perplexity, and overwhelming grief, his eye and his heart both fixed upon this covenant, as the only source of relief; and thence, and only thence, he derived his relief and consolation. His language, which I shall here repeat, is very beautiful, and replete with instruction and encouragement to the disconsolate children of God, to have recourse to the same free, never-failing fountain of strong consolation. (2 Sam. xxiii, 2—5.) 'The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire.'

If this covenant, the entire range of divine grace, and without whose bounds it never moves, is ordered in all things, and sure for all salva-

tion, then surely it must be ordered in all things relative to the suretyship of Christ, since his suretyship involves every tittle of salvation; without it the apostate human race would have been for ever as destitute of even the shadow of salvation, as the hosts of rebellious angels, whose nature he did not take, and who are reserved in everlasting chains, under darkness, unto the judgment of the great day.

It may, perhaps, be said, that the covenant to which David refers, is not the covenant of grace, but that which related to his royalty, his kingdom, and a succession of kings from his loins. It may be said in reply, that, as David was a type of Christ the Messiah, so his throne and kingdom were types of Messiah's throne and kingdom; and the covenant of promise relating to those earthly things, was only a faint, imperfect shadow of the covenant made by Jehovah, the Father, with his beloved Son; and with his chosen in him, as their head in whom they were chosen and blessed (Eph. i. 3, 4); and the shadow, however perfect in its kind, not containing the substance, was destitute of the two immutable things in which it is impossible for God to lie, and was therefore totally insufficient to afford the royal sufferer the needful consolation, when his soul was in anguish, arising from the guilty disorders of his kingdom and his house. The godly and devout monarch, led by the Spirit Jehovah, ever the guide and comforter of his people, passed in quest of relief, through the shadow to the substance. There he found that which he sought—all things wisely, and graciously, and immutably ordered and adjusted, so as to be made perfectly sure for all his salvation, and all his desire.

While I can read the positive declaration of Jehovah the Father (Jer.

xxx, 21), in the language in which the prophet wrote, I feel myself impelled to believe, that in this covenant, so ordered, and made sure for all salvation, there were real (we must not, it seems, say *commercial*, we will, therefore, say) federal transactions between the Father and the Son, with a mutual, direct, and determined design to effect the salvation of certain guilty, accursed, and hell-deserving sinners from all their sins, and all the tremendous effects of their sins; that in these transactions the Son offered himself to the Father, to be responsible for those who were ordained to eternal life, who accepted him as their surety.

In the revelation of these transactions, with the prediction of their certain result in the Son's incarnation, obedience, suffering, and resurrection, the Father, in the most direct and positive manner, said: 'And their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engageth his heart to approach unto me? saith Jehovah (Jer. xxx, 21).

Here I shall pause: and, before I proceed, recapitulate. Here is the covenant of promise, established upon better promises; the covenant of grace, peace, and truth, ordered in all things relative to (not merely possible, but certain) salvation; Christ, the surety of this covenant, accepted, confirmed in his office; and by his Father's inviolable oath, certain of complete success; that he should not fail, nor be discouraged, till he had set judgment in the earth; until he had carried out into full effect the Divine design, in the sovereign, wise, irreversible order of all things, in the everlasting covenant, for all the salvation determined by the immutable will.

(To be continued.)

Readings from Select Authors.

ISAAC SACRIFICED.—BY BISHOP HALL.

ALL ages have stood amazed at this trial of Abraham's faith; not knowing whether they should more wonder at God's command, or Abraham's obedience. Many years had the good man waited for his son Isaac: now, at last, he hath joyfully received him. Behold the son of his old age, the son of his love and expectation; he that might not endure a mock from his brother, must now endure the knife of his father.

Never was any gold tried in so hot a fire. Who but Abraham would not have expostulated thus with God: 'What! doth the God of mercies now begin to delight in blood? Shall these hands destroy the fruit of mine own loins? Why didst thou promise me a blessing in him? What will the heathen say when they hear of this massacre? And with what faith can I look upon my wife Sarah, whose son I have murdered? But grant that thou, who art the God of nature, canst alter, or neglect nature, what shall I say to the truth of thy promises? Can thy decrees be changeable? Canst thou promise and disappoint? Can these two stand together; Isaac shall live to be the Father of nations, and Isaac shall now die by the hand of his father? When Isaac is once gone, where is my seed, and where is my blessing?'

These would have been the thoughts of a weak man. But God knew that he spake to an Abraham, and Abraham knew that he had to do with a God: faith had taught him not to argue, but to obey. He is sure that what God commands is good, and what he promises infallible; and, therefore, is careless of the means, and trusts to the end. In matters of God, whosoever consults with flesh and blood, will never offer up his Isaac to God.

Sarah herself may not know of God's charge and her husband's purpose, lest her affection should overcome his faith. It is too much tenderness to regard the censures and constructions of others, when we have a direct word from God. The good patriarch rises early, and addresses himself to his sad journey. And now must he travel three whole days to this execution: and still must Isaac be in his eye, whom all this while he seems to see bleeding upon the pile of wood that he carries. There is nothing so miserable as to dwell under the expectation of a great evil. All this while, if Abraham had repented him, he had leisure to return. There is no small trial, even in the very time of trial. Now, when they are come in sight of the chosen mountain, the servants are dismissed. He will not suffer two of his own vassals to see him do that which, soon after, all the world must know he hath done; for what beholder could see without horror and resistance?

If Abraham's heart *could* have known how to relent, the question of his dear, innocent, and religious son had melted it to compassion: 'My Father, behold the fire and the wood, but where is the sacrifice?' I know not whether that word, 'My father,' did not strike Abraham as deep, as the knife of Abraham could strike his son. Still he persists, and conceals and where he meant not, prophecies: 'My son, God shall provide a lamb for a burnt offering.' The heavy tidings were both to come forth. It was a death to Abraham to *say*, what he must nevertheless *do*. He knows his own faith to act this; he knows not Isaac's to endure it. But now, when Isaac hath helped to build the altar, he hears the strange

command of God to the final will of his father: 'My son, *thou* art the lamb which God hath provided. Thou mightest have preserved the life of thy father, and comforted his death; but now, the God of us both hath chosen *thee*. He that gave thee to me miraculously, bids me, by an unusual means, restore thee unto him. Come on, my son, offer thyself willingly to these flames, send up thy soul cheerfully to thy glory; and know that God loves thee above others, since he requires thee alone to be consecrated in sacrifice to himself.'

Who can imagine with what perplexed mixtures of passions, what changes of countenance, what fears, what amazement, good Isaac received this sudden message from the mouth of his father! how he questioned, how he pleaded. But when he had somewhat digested his thoughts, and considered that the author was God, the actor Abraham, the action a sacrifice, he now approves himself the son of Abraham. Now he encourages the trembling hand of his father: now he offers his hands and feet to the cords, his throat to the knife, his body to the altar; and growing ambitious of the sword and the fire, he entreats his father to do that which he would have done, though he had dissuaded him. O blessed agreement of the sacrificer and oblation!

And now having kissed him his last, not without mutual tears, the patriarch lifts up his hand to fetch the stroke of death at once, not so much as thinking, perhaps, that God will relent after the first wound. Now the stay of Abraham, the hope of the church, lies on bleeding under the hand of a father; what bowels can choose but yearn at this spectacle? Which of the savages threatens that had now been upon the hill of Moriah, and had seen the sword of a father, would not have been perplexed in his thoughts? Yet

he whom it nearest concerned is least touched; faith hath wrought the same in him which cruelty would in others—not to be moved. He contemns all fears, he overlooks all impossibilities. His heart tells him that the same hand that raised up Isaac from the dead womb of Sarah, can raise him again from the ashes of his sacrifice. With this confidence was the hand of Abraham now falling upon the throat of Isaac, who had given himself up for dead; when suddenly the angel of God interrupts him, forbids him, commends him.

The voice of God was never so welcome, never so sweet, never so seasonable as now: it was the trial that God intended, not the fact. Isaac is sacrificed, and is yet alive; and now both of them are more happy in that they would have done, than they could have been distressed if they had done it. God defers on purpose that our trials may be perfect, our deliverance welcome, our recompense glorious. Isaac had never been so precious to Abraham, if he had not been recovered from death: Abraham had never been so blessed in his seed if he had not neglected Isaac for God.

The only way to find comfort in an earthly thing, is to surrender it, in a faithful carelessness, into the hands of God. Abraham came to sacrifice; he may not go away with dry hands. Lest either he should not do that for which he came, or should want means of speedy thanksgiving for so gracious a disappointment, behold, a ram stands ready for the sacrifice, and, as it were, proffers himself to this happy exchange.

The only Son of God upon this very hill is laid upon the altar of the cross, and so becomes a true sacrifice for his people, and yet is raised without impeachment, and exempted from the power of death. The Lamb of God 'which taketh

away the sin of the world,' is here really offered and accepted. Our Saviour in two figures; in the one dying, in the other restored. So Abraham, while he exercises his faith, confirms it; and rejoices more to see the true Isaac in that place offered to death for his sins, than to

see the carnal Isaac preserved from death for the reward of his faith. Whatsoever is dearest to us upon earth is our Isaac: happy are we if we can sacrifice it to God. Those shall never rejoice with Abraham, that cannot sacrifice with Abraham.

Exposition.

THE JUDGMENT SEAT OF CHRIST.

(Concluded from page 67.)

WE must now divest our minds of every idea of a penal kind, for it cannot be an arraignment of their persons, or an exhibition of their sins; this never can be. They are perfectly and for ever pardoned and justified, which is represented by their sins being blotted out as a cloud, yea, as a thick cloud; also by being cast into the depth of the sea, and by being covered; and he who covers them with his atoning blood, will never uncover them. (See *Psa. xxxii, 1*; *Isa. xlv, 22*; *Micah vii, 19*; *Rom. iv, 7*.) More than this could not be said if they never had sinned. Besides, the whole church will now appear as a bride adorned for her husband, in holiness, righteousness, immortality, and glory, (*Rev. xxi, 1-4*.) This judgment, then, will be the same as that which took place at death individually, and will be a public and general exhibition of it; which will not *interrupt*, but *perfect* their felicity. They will be judged, not as criminals, but as favourites: not to decide their future state, but to give them in that state rewards, and honours, according to their works of faith, love, patience, and suffering for Jesus's sake. The once martyred saints will be adjudged worthy of the crown of martyrdom, nor will the cup of cold water given to a disciple be forgotten. This was the prize to which our brother Paul so ardently pressed,

saying, 'If by any means I might attain unto the resurrection of the dead' (*Phil. iii, 11*); or from among the wicked dead, agreeable to *Luke xx, 35*; and *Rev. xx, 5*. The various services of the saints, done from the principle of love, which have already been judged and approved, especially in bringing souls to Jesus in believing, will now be openly declared, and graciously, yet righteously rewarded. Even the prophet Daniel, when speaking of the resurrection to everlasting life, informs us, that those among them that be wise (or teachers), and turn many to righteousness, shall shine as the stars for ever. This is quite in accordance with the apostle's account of the same, where he says, 'One star differeth from another star in glory.' (See *Dan. xii, 2, 3*; *1 Cor. xv, 41, 42*.) Although Jesus, the glorious Sun, will be the light of this new Jerusalem, and source of endless bliss, yet he will honour his servants as stars. Our Lord represents the work of the ministry by agricultural labour, sowing, and reaping. The success attending he shows to be gathering fruit unto eternal life; and that this will ultimately produce mutual joy, in beholding that fruit, (*John iv, 35, 36*.) This joy the apostle Paul hoped to realise 'in the day of Christ,' by viewing believers of Philippi as the fruit of his labour, saying, 'That I

may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain:’ and again, ‘My brethren, dearly beloved, and longed for, my joy and crown,’ (Phil. ii, 16; iv, 1.) To the Thessalonians also he writes: ‘For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming,’ (1 Thess. ii, 19.) He also informs Timothy he was about to finish his course; that he had kept the faith; that a righteous crown, he, as well as others, should receive at the hand of the righteous Judge at his appearing, (2 Tim. iv, 6; Rev. ii, 10.) But not only ministerial works, but also all others which have had their root in the life of grace, will be judged and awarded. In showing this, we will refer to a few texts of Scripture, which may have been overlooked by some, or differently explained by others. In Luke xiv, 12, we find our Lord gently reproves pride and selfishness; and in ver. 13, he enjoins pure Christian kindness and benevolence, and in ver. 14, he assures us that all such ‘shall be recompensed at the resurrection of the just.’ This distinction not only shows a first and second resurrection, but also clearly asserts the rewards of the works of grace in the first resurrection. Again, our Lord assures us that, in the exercise of Christian love and benevolence, those who receive his servants, he will reward the same as if they had received him, saying, ‘He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man’s reward.’ Nor are the little ones overlooked, for the small kindness of a cup of cold water given to his disciples in time of need, shall be rewarded,’ (Matt. x, 40—42.) The apostle writing to the believing Hebrews, also encour-

rages them under their persecutions and trials thus: ‘For God is not unrighteous to forget your work and labour of love, which ye have showed towards his name, in that ye have ministered to the saints and do minister,’ (Heb. vi, 10—12.) That noble band of sufferers recorded in Heb. xi, who were tortured to death, not accepting deliverance on any terms that would dishonour their Lord, upheld by grace they faithfully endured, yielding their bodies to the flames of martyrdom, knowing they should ‘obtain a better resurrection,’ yea, the very best, (Heb. xi, 35.) The glorious honour of that state presented to their eye, encouraged them thus to endure, (Rev. vi, 9—11.) All who have, in various ways, suffered and served ‘in the kingdom and patience of Jesus,’ shall be rewarded with his approbation, saying, ‘Well done, good and faithful servant.’

But this will not be due to those who have not thus, with willing minds, suffered or served in the cause of Christ or his people. Little, *very little*, of this honourable approbation from the just but gracious Judge, will be due to await multitudes of professors, who, though saved perfectly by grace, through the redemption which is in Christ Jesus, yet live so much under the baneful influence of covetousness. Such is their narrow-mindedness and selfishness, that they shut their eyes, their heart, and hand, while the cause of Jesus, and his needy followers, claim their succour and support. These are some of the *bad things done in the body*; bad in a negative sense, and will be judged accordingly, as containing no positive good, so as to deserve reward, yet being pardoned, will not be exhibited to their disgrace. Their worldly riches, called ‘mammon,’ is made ‘unrighteous mammon,’ by the unrighteous use they make of it. And while they did so, our Lord even censures the

claim they make to that called 'their own,' or 'the true riches' of grace, because they make an unrighteous use of temporal riches; telling them to make to themselves *friends* of it, but not to make an *idol* of it, for God and mammon cannot both be served acceptably. The hungry, the naked, the sick, sorrowful, and afflicted, who have arrived in heaven before them, but to whom they never ministered while they sojourned with them here below, cannot greet them upon their arrival, as their once kind benefactors for Christ's sake. But those who have done so, will be so received by them 'into everlasting habitations,' (see Luke xvi, 9—13). Neither will this be forgotten in the resurrection state, but will be renewed with holy love, in spiritual and social relation. Nor is this all; for at the closing scene in the public judgment, the Judge himself will say, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' (Matt. xxv, 34—40). Let no believer then say, 'I can do nothing good.' Such language is a great disparagement to the work of grace in the heart, which is, 'that born of God which sinneth not.' True, it has to oppose indwelling sin, but it never yields to it with willing consent. And although good works, as the fruit of grace, are not free from moral defilement as the fruit of indwelling sin, yet through the meritorious intercession of Jesus, our great High Priest, the good works, as well as prayers of the saints, are cleansed from all impurity, and rise with acceptance at the divine throne, (Rev. viii, 3, 4.)

But the judgment of the finally impenitent will be altogether different, being entirely of a penal nature, like that already passed personally at death. The insulted honours of the Divine Lawgiver requires the resurrection of the wicked dead, that the glory of his justice may be dis-

played; it is, therefore, called 'the resurrection of condemnation,' (John v, 29.) None will be found among these hosts of fallen angels and fallen men, who ever truly desired their enmity to God most holy, to be turned to love, or to repent of sin, which is treason and open rebellion against the divine government; but now they must come to judgment. They may, at times, have trembled, like Felix, when Paul reasoned upon it, but now, notwithstanding all their outrageous opposition to it, they must tremble and despair. But previous to this, Satan, and all his legions, with all the souls of the wicked, will have been banished from the earth a thousand years, and held under the chain and seal of Omnipotence, (Rev. xx, 6, 7.) But now loosed 'a little season,' or small moment of time, like warriors rising from sleep, each with his sword under his pillow, coming forth for war, with enmity roused to madness, will make the last attempt to gain the victory. This, however, will only give occasion for the higher and brighter display of the power and glory of the Judge. Indignant justice, armed with omnipotence (safe-guard of the righteous), like flaming fire shot from the eternal throne, will then seize the rebel hosts of angels and men, 'small and great.' Their courage, like dry stubble thus devoured, will leave them terror-bound before his righteous bar, and judgment will proceed. This is represented by opening the books, a figure that denotes the strict justice that will be displayed. Divine omniscience, like a book, will be opened, showing the absolute knowledge the Judge has of all the charges. Also another book will be opened, called the Book of Life, or record of actions; and in this book—of which conscience is the counterpart, and will testify the same—each one will have a full view of his transgressions: out of these

books, the wicked will be judged, (Rev. xx, 7—15.) This other book of life, or record of actions, is, therefore, different from that called 'the Lamb's Book of Life,' or election to life in Christ the Lamb, as nothing in that book relates to the judgment of the wicked, (See Rev. iii, 5; xiii. 8; xvii, 8; xxi, 27.) This open exhibition and final separation of the righteous and the wicked, is clearly set forth in Matt. xxv. In v. 31, is shown the state which our Lord's coming will introduce; and then he goes on to show the gathering together of the righteous and the wicked of all nations, at the close of that state, in two separate assemblies. The righteous appear openly justified, being complete in imputed righteousness, and honourable mention is *publicly* made of their obedience and sufferings for Jesus' sake. Now, they will judge the world, and fallen angels, by being honoured to give their public AMEN to the sentence by the Judge pronounced. (Compare Psa. cxlix, 5—9; Matt. xix, 27—29; 1 Cor. vi, 2, 3; Rev. iii, 21.) But how will that sight, and that sentence, overwhelm that vast assembly of the wicked, and fill them with terror and despair unknown before. Judas, Pilate, Herod, and his men of war, who either betrayed him or held him in derision, must all be there. The Jewish rulers, and the twelve persecuting tribes ruled by them, and all persecutors and tyrants, must be there to hear it, and feel it. The bright display of vindictive justice in that sentence, will sweep them down into the bottomless deep of perdition, where rage and hatred, like devouring fire, will burn within them, and blasphemy against Jehovah holy, just, and true, like the smoke of their torment, will ascend for ever and ever. How awfully true it is, that 'when sin is finished, it bringeth forth death;' and, 'without holiness, no man can see the Lord!'

Our glorious Mediator, Jesus, will then have one more public act to perform; as it is written, 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.' (See 1 Cor. xv, 24, 28.) The kingdom so delivered up must be his mediatorial kingdom, or the whole church complete, as a shepherd delivers up the flock of his charge; nor shall the feeblest lamb be absent then. He will then present his church, a glorious church, without spot, wrinkle, or any such thing. (See 2 Cor. iv, 14; Eph. v, 27; Col. i, 22; Jude xxiv.) The subjection of the Son spoken of in this connexion, cannot mean a resignation of any part of his ruling power, for that is *founded* in his deity, though *displayed* through his humanity, which, in that union, can never be made *lower* than it is in any sense whatever. But the church, in union with him, may be raised *higher*, and shine with a glory brighter than before, nearly resembling his own. But, as all mediatorial acts are, *personally* and *officially*, obedient acts, I understand the words to denote, not an *alteration*, but a *continuation* of his subjection, in his mediatorial office, now more fully understood by the church being in closer communion with Deity than before. Then, *even then*, in the ultimate-glory state, 'Then shall the Son himself be subject to Him that did put all things under him, that God may be all in all,' through him, his mediating Son, for ever and ever.

These are some of my thoughts upon this great, mysterious, and awful subject; and, believing them to be in accordance with revealed truth, I have made them known, hoping they may be useful to others. I know many great and good men have taken different views of this subject, and of some of the Scriptures thus explained; they, doubtless, have an equal right with me to

hold and defend their own views. But it is generally granted to be the safest method of interpretation, to hold to the literal sense, when that is not opposed to reason or to any clearly revealed truth. But if, upon this subject, our aged brother Peter confesses there are some things in our beloved brother Paul's writings hard to be understood, it surely becomes us with modesty and humility to acknowledge the same. (2 Pet.

Otley, Feb. 10, 1852.

iii, 15, 16.) Therefore, in what I may have erred, I implore divine forgiveness, thankful that there is a sacrifice for the sin of ignorance. The subject, in my view, presents an awful aspect to the careless sinner; but it presents a bright prospect to the humble and sincere, though suffering, followers of Jesus. (2 Tim. ii. 12.) They are safe in Jesus in time, and when time shall end, in the wreck of nature, and in the judgment day.

WM. REYNOLDS.

'HE HEALETH THE BROKEN IN HEART.'—PSA. cxlvii. 3.

THAT the Lord's family are a tried and afflicted people, there can be no doubt, for the Scripture abounds with consolations under their varied distresses; while a fulness in the precious promises, suited to the diversified wants and exercises of mind experienced by the living family, all go to show that the Lord has left amongst us a poor and afflicted people, whose high privilege it is to trust in the Lord.

Beloved, how sweetly the second verse of this psalm comes in connection with the third, 'The Lord doth build up Jerusalem;' he gathers out the stones to form this spiritual building, some of which, according to man's estimation, rough and unpolished, and indeed the most unlikely to be the objects of Jehovah's love; but as he has everlastingly determined to have a building, and has also purposed what materials shall compose it, he is now working by his eternal plan, and building up Jerusalem in faith and love, with a precious Christ for its foundation; while the word goes on to say, 'He gathereth together the outcasts of Israel.' Sin has scattered them to the four winds, and as they come into the world with a heart at entire enmity with God, they would pull him down from his throne if possible. It is the work of the Holy Ghost to gather them out by regeneration,

thus giving them an evidence that they are of Israel, and sealing them as the heirs of salvation. It matters not where they may have been wanderers or outcasts, they cannot possibly be allowed to sin beyond the reach of God's mercy, or wander where his arm cannot arrest them. His eye follows them through their filth and sin, and in his own time, way, and manner, gathers them together into the fold of Christ, no more to be outcasts, but as the sheep under the great Shepherd, feeding upon heavenly pastures, and drinking from the inexhaustible fulness of the Lord Jesus Christ.

Such, Christian beloved, are the precious privileges belonging to the living Jerusalem of God. But our text speaks particularly of one feature in the Christian character, 'broken in heart.' Now we read in the word of a 'pure heart' (Psa. xxiv, 4); an 'upright heart' (Psa. xxxii, 11); a 'perfect heart' (1 Chron. xxviii, 9); but our text speaks of a 'broken heart,' and that this is a feature in the family of God is evident, for our dear Lord himself says (Luke iv, 18), 'He hath sent me to heal the broken hearted;' and as his mission was to do the will of God, in the accomplishment of his people's salvation, it appears to my mind that the looking after and attending to these broken-hearted ones, was part of that

will, and therefore of *his* work. Our hearts by nature are hard and barren as the rocks upon the sea shore; but when the dewy influences of God's grace descend upon the soul, it melts the hardest heart, rendering it soft and tender; so that the poor soul discovers in the light of God's truth, the holiness and strict requirements of God's law; and sees so much sinfulness in himself, that the heart is completely broken down, the self-righteous views and feelings of the Pharisee are broken up, while the fig-leaf righteousness is torn away, exposing the filthiness and nakedness of the person, which makes them cry out, 'What must I do?' 'Who shall deliver me from this body of sin and death?' The actions once so highly thought of are now despised, and all the fancied good deeds and doings are thrown on one side, while the poor broken-hearted sinner is driven to Christ as a last extremity, and the preciousness of this text is fully opened up to his view: 'He healeth the broken in heart, and bindeth up their wounds.'

'Is there a thing that moves and breaks
A heart as hard as stone,
Or warms a heart as cold as ice;
'Tis Jesus' blood alone.

His blood alone can truly cheer,
And heal the wounded soul;
What multitudes of broken hearts
This living stream makes whole.'

We will now take a brief glance at his manner of healing, and,

1st. He attends patiently to the case. David says (Psa. li, 17), 'A broken and a contrite heart, O God, thou wilt not despise.' Mark the expression, '*wilt not*.' Man frowns upon such unhappy cases, and despises these miserable outcasts, but not so with our God; *he* discovers in the breathings of such a soul, one who bears the image of him who was 'a man of sorrows,' and stoops his ear to listen to their cries; then, in-

stead of despising, he approves and smiles, while the poor trembling child, half afraid to approach such a loving Father, whose very kindness breaks the heart still more, ventures near—yea, is constrained to come, while Jesus falls on his neck and embraces the returning prodigal, stops his complaints, and pours in the oil of gladness.

2nd. He heals by proclaiming a free and full pardon. What can can gladden the heart of a sensible sinner more than that? A pardon that was bought by blood, applied to the conscience when under a feeling sense of the want of it, and a perfect righteousness revealed, which covers over all the filthiness and wretchedness of the poor sinner.

'That mighty sum paid all my debt,
When I a bondman stood;
And has my soul at freedom set—
'Tis Jesus precious blood.'

Yes, beloved, the dear Lord has done all this, and more still; for you were *ever* viewed in his sight, without spot or wrinkle, perfect and complete, as you stood in Christ; and though you and I may discover ten thousand imperfections in ourselves, which make us sigh and groan; yet these very discoveries, this broken-heartedness, this coming to God by prayer, are all evidences that you were thought of in eternity, when *all* the names were registered in the family book, and all that love could devise was made over to you. Then beloved, trust in the Lord, for he who hath broken thy heart, knows well how to heal it, and what remedy to apply; the Lord's remedies are so much better than man's; for in the present cold and meagre state of things, the generality of preachers cry, *repent, believe, and then* God will pardon; instead of telling the poor, needy, and sin-sick soul, that God *has* pardoned their sins (Isa. xl, 1); and thus make their heart to dance for joy, and cause the

bones which God the Spirit has broken, to rejoice.

3rd. He heals by the assurances of his love: 'I will never leave thee, nor forsake thee' This very promise has love for its foundation; and were it not for love, this promise would never have been given; so that the dear child of God may remember that in whatever circumstances he may be placed, in whatever difficulties found, or under whatever cloud of adversity passing, whether his heart is broken by family or relative sorrows, whether mourning an absent God, or unable to realize the joys of salvation, he has a God whose name is 'faithful,' and who has said, 'I will never leave.' No; he will not leave us to our own way, nor suffer us to trust our own judgment (except to try us), but will lead us onwards, and, according to our text, 'bind up all our griefs.'

Lastly. Look at John xvi, 22; there you have a rich display of Jesus' tender compassion; the hearts of his disciples were broken, and their cup of sorrow well nigh full, for their Lord had informed them of his ap-

proaching departure, therefore sorrow had filled their heart; but in these gracious words he assures them of his unabating affection and promises to see them again; and, bless his dear name, he has never forgotten his promise, but has revealed himself in his word, ordinances, and house, at the throne of grace, or in our daily walks, while the soul has been panting for his presence; the sigh has no sooner gone to his heart, but a gracious answer has come down, and a sweet smile darted from his heavenly face. 'I will see you again, and your heart *shall* rejoice;' not only in the liberty of God's children, but under a sweet consciousness that all that God is in his word, whether in precept, promise, or doctrine, is for your guide to *walk* by, your staff to lean upon, and your meat to strengthen faith and supply your need while passing through the wilderness.

Beloved reader, may it be your mercy and mine to take God at his word, for 'He *healeth* the broken in heart, and bindeth up their wounds.'

W. THOMSETT.

A SERMON FROM MATTHEW XVIII, 4.

'Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.'

HERE is humility taught by Christ, the greatest of all teachers, who spake as never man before did. His disciples were taught this lesson in answer to a question they had put to him in the first verse:—'Who is the greatest in the kingdom of heaven?' in which their meaning was not, who should be greatest in sanctity, service, and humility; but who among them should have and hold the highest place, power, and profit in the temporal kingdom they supposed he was about to set up, like unto the kingdoms of the world around them. This showed how vain and ignorant they were, and how much they needed the instruction and correction

contained in our text. But it is written for our learning, and no doubt it is needed to many now. Let us consider it with care and prayer, and then may we hope it will be with profit.

Humility may be mentioned in its subjects, its actings, its author, and its honours.

1st. Its subjects. The text has some reference to this part, in the words *whosoever* and *himself*, which signify some persons are the subjects of this great grace. But it cannot be found in Pharisees, formal professors, false prophets, the Pope of Rome, and profane sinners: each of these may often make a fair show in the flesh,

as if most humble; and yet it is false, unless rooted in regenerating grace. The proud pomp and splendour of the Romish church is evidently too much like this world to belong to the lowly Jesus. But the twelve apostles, except Judas, became the happy subjects of true humility, and so do all the true ministers and members of Christ become; and so especially was Christ himself. None were ever so high as he, and none were ever so humble. Paul was pre-eminently near the bright pattern of his Lord, thinking himself the chief of sinners, and the least of saints.

2nd. Humility may be observed in its actings. It actuates the person in whom it is, who is said to '*humble himself*.' Not that he can plant the principle of this grace in his own heart, that belongs to God; but on account of the various actions done by him under the influence of the principle (such as confessing, praying, cleansing, forsaking, submitting, following, etc.), he is said to humble himself. If grace produces no new activity in our hearts and lives, in accordance with the counsel of God, how can it be known we have grace? The humility mentioned in our text is compared to the qualities of a little child, who is free from pride, envy, ambition, and a desire of earthly greatness. It appears in acts of self-denial, preferring others to ourselves (Phil. ii, 3); being content with the lowest place, and a kind carriage to the poorest Christians.

3rd. We would notice humility in its *author*; who is not man, but God. It is a fruit of the Spirit, (Gal. v. 23.) Like every other good gift, it comes from the Father of lights above, (James i, 17.) It is not from man's proud nature, but from God's spiritual grace. It arises from a true sense of sin, from a feeling of our native weakness for spiritual work, our utter inability to work a justifying righteousness, to make atonement for transgression, to regenerate, sanctify,

and save our souls; to believe, repent, and worship in any spiritual way. A spiritual sight of the glory of Christ is very conducive to true humility, as it was in the prophet, (Isa. vi, 5; John xii, 41.) And so is a sight and sense of the majesty of God, as it was with Job, who was thus led to abhor himself, and repent in dust and ashes, (Job xlii, 5, 6.) An experimental knowledge of the gospel of salvation by grace alone, promotes humility, as it did in Paul, and does in all the people of God.

4th. Humility has its honours; the humblest are here said to be the greatest. Not the greatest prince: for they are sometimes very proud. Nor the greatest Pope; for such exalt themselves above all that is called God, (2 Thess. ii, 4.) Nor the greatest prelate, for he is a lord over others as good as he. Nor the greatest possessors of worldly wealth, as true greatness is most likely to prosper without it. Nor the greatest in popular opinion; for Jesus himself was rejected of men, and his faithful followers have been hated of all for his sake, (Matt. x, 22.) Nor the greatest false prophet, who comes in sheep's clothing, who boasts of his wonderful works, and will be ordered from the presence of Christ in the great day; and so it will be no honour to be one of these, (Matt. vii, 15, 23.) But the humblest Christian is the greatest in the kingdom of heaven, or, in the present gospel-church-state, the kingdom of Christ, the kingdom of grace, which will be followed by the kingdom of glory. Such a soul is greatest in the esteem of Christ, in conformity to him, and communion with him. God gives grace to the humble, though he resists the proud (Jam. iv, 6); and he dwells with the humble, to revive their souls, (Isa. lvii, 15.) O, then, let us be humble under his mighty hand, that he may exalt us in due time, (1 Pet. v, 6.)

THOS. ROW.

Biographical Sketches.

MARY AUSTIN.

A BRIEF memoir of Mary, the beloved wife of John Austin, pastor of the Baptist Church, Tunbridge Wells, who departed this life on the 28th of February, 1852. She was born of poor but honest and industrious parents, who, though they were what the world calls moral, yet had no fear of God before their eyes. Mary always had a love to the public worship of God, and preferred attendance on the same to any other way of spending the Lord's day. This esteem for God's house never abated, and yet she was not the subject of that change of heart which the Lord subsequently bestowed on her.

It was about six years after her union to her bereaved husband, that it pleased the God of all grace to work a sovereign and a saving change in him; and as he had been a very wild young man, the change was very visible in his altered deportment; yet, though Mary rejoiced at the transformation, and seemed to take great pleasure in the setting up the family altar, yet she was still among the uncalled; nor was it till after her husband was settled as pastor over a Baptist church, she was led to see and be convinced of her total ruin before the Lord. It pleased God to make him who had often led her contrary to her wishes into the paths of folly and sin, the instrument of discovering her lost condition. She remained for a long time in uncertainty and distress of soul, at times feeling the Lord had shown mercy to her; and then fearing, lest after all, she was a castaway. Still the Lord's work did not come to a stand-still; the Lord was evidently leading her into the truth, and blessed many portions of his word unto her soul. The first sermon that seemed to lead her to something like permanent peace, was from those words: 'By the grace of God, I am what I am.' From this time the way of salvation was more clearly apprehended, and greater personal confidence of interest enjoyed. Some years passed away before she put on Christ by baptism, not because she had any doubt of its being the duty of believers to obey their Saviour by walking

in that, and all other of his appointed ways; but having several times ruptured a blood-vessel, and having been, through it, several times brought to the verge of the grave, she took advice of her medical attendant on the subject, and he pronounced it as very dangerous; but at length faith triumphed, and she became a member of the church. It was only a few months after the above event, that the dreadful disorder, which ultimately took her to his rest, discovered itself, so that, for the last five years, her sufferings have been unusually great; for the most part her mind was kept very calm, and she was blessed with almost uninterrupted confidence of her acceptance in Christ. But there were interruptions to this state of mind, and of a sad and trying character indeed. About five years ago Providence had placed her partner at Ipswich, while she remained at Dover; the Lord laid his hand heavily on her, so that for several days no hope was entertained of her recovery; but, notwithstanding her pains were so great as to be almost beyond human endurance, such was her unutterable joy in the Lord, that it was truly wonderful. In the first letter to her husband after this affliction, she wrote: 'It is a great disappointment to me, and one I can hardly bear without murmuring, that I am to stay a little longer in the wilderness. I cannot tell you, my dear, the happiness and pleasure God was pleased to favour me with; there only seemed one thing that could be added to it, and that was for you to be present and partake of my joy.' 'What,' (she writes) 'does it mean that I should be so blessed, seeing I was not to depart?' Poor dear, she little knew the bodily and mental trial that lay before her. About eighteen months after the above, she passed through some desperate states of soul conflicts; her way was so dark, her unbelief so strong, the temptations of the enemy so incessant, that her life became a sore burden to her. This, joined with the rapid progress of her disorder, seemed nearly to remove her sanity; but the Lord, by very feeble means, was pleased

to deliver her from this sad state, and gave her to enjoy again the light of his countenance; and this continued for many months. During last summer she was greatly exercised on the account of her barrenness of soul, and of her backwardness to her personal and private duties; it sunk her spirits into great despondency. No sooner was she laid on her death bed, than this all quite forsook her; the word of God and several hymns were most precious to her; all fear of death was removed; all restlessness and anxiety as to how long she was to continue, or how soon she was to depart, was taken away. She said emphatically, 'I have no wish—no will in the matter. I am the Lord's; and I feel I can bear all he sees fit to lay on me, through Christ that strengthens me.' This was her general frame through eleven weeks of the greatest suffering, while, at times, her joys were so great as to cause her, with tears, to say, that if the Lord did not stay his hand, she felt she could not endure it. There was no murmuring, no impatience; the most impatient word heard by her attendants was after a dreadful attack of pain, or rather agony; when her partner bid her good bye for the night, she said, 'Ah! my dear, I wish it was the last kiss; I long to be gone.' And from that time till her departure, she was able to speak but little; she lay the greater part of the time in a state of torpor, from which she was only aroused by the violent fits of pain. On the day that she died, she was perfectly conscious till a few minutes before her death. She was a great part of the day in prayer; we could discern this by her attitude, and by words occasionally heard. She died at ten in the evening, without a sigh, a moan, or groan—not a shiver, not one muscle moved—she literally fell asleep in Jesus.

On Saturday, the 6th of March, her mortal remains were committed to the silent tomb by Brother Collins, at her particular request; and on Lord's day, our brother endeavoured to improve the solemn event to a large, attentive, and deeply affected audience, from John xiv. 2, 3. The Lord very graciously helped and blessed his servant, so that we could, and did say, 'Lord, it is good to be here!'

The writer would just make a remark or two on the foregoing:—

1. The state of mind of the departed was not the result of opiates, or of any medical treatment whatever: for as to opiates, she determinately refused to take them; nor would she take medicine of any kind, till she was solemnly assured there was nothing of the kind in it. Indeed, she took no medicine scarcely at all, but light aperients, and those but very seldom.

2. That being of a very quick and determined mind, she was very apt to be hasty, and also irritable, even when in good health. Her patience, therefore, under her great suffering, was the more remarkable to those who knew her.

3. She was always very fearful of death, and very much did she suffer from that fear as to herself. Yet, when she came to the Jordan in reality, not only was this fear all gone, but she seemed to wonder that her husband and child should not view her departure with the same feelings she herself possessed. Often did she admonish him on the subject, and with such force—the words still sound in his ears. Then it was only by the grace of God she was what she was. This it was that reigned in her salvation, her comfort, confidence, and joy.

May that same grace be sought for and bestowed upon us through Jesus Christ our Lord. Amen.

E. MARTIN.

It is with peculiar feelings that I now sit down to recal to remembrance a few of the incidents in the life, and the triumphant death, of our dear departed sister, E. Martin. E. M. was born at Colchester, in the year 1815, and closed her earthly sojourn on the 6th of November, 1851. She was favoured in her youthful days to sit with her dear parents

under Mr. Dowling's ministry at Colchester. The first intimations of the Lord's gracious purpose toward her were very early in life. It appears a word through Mr. Marsh, then of Colchester, was fastened on her mind, and solemnly impressed it with thoughts of death and judgment; it was Matt. iii. 12. The impressions thus wrought were abiding,

and yielded a matter for thankfulness to the end. It was, however, under the ministry of that dear man of God, Mr. Oughten, at Guildford, where, in the providence of God she was called to sojourn for eight years, that she was brought to a knowledge of the utter depravity of her heart by nature, and the necessity for an entire change of heart and life by the Holy Ghost: and it was here she was brought to enjoy peace by Jesus Christ, and joy inexpressible in his salvation. Of Guildford and its faithful minister, she has often spoken with evident feelings of love and affectionate remembrance. Indeed, who can wonder? What spot more dear to us as creatures, than our native home? And what spot more dear to the *new born* child of God, than that where God, in infinite love and mercy, revealed his Son Jesus Christ to the soul, as the sure and safe foundation for the sinner's hope, for life and death? Dear reader, canst thou call to mind such a place? Thou art blessed indeed. 'Of Zion it shall be said, this and that man was born there, and the highest himself shall establish her.' (Excuse this digression.)

E. M. was baptized, with six others, in October, 1840, and added to the church at Guildford. This was a sacred season to her, and ever looked back to with feelings of delight, and not of regret; and in her last illness, almost at the close, she expressed her conviction it was the Lord's way, and, as such, it was her delight. Her path onward was rough, but her shoes were iron and brass. It was often dark and mysterious, but she was satisfied all was right in the eyes of the Lord. Her peculiar trials were those of relative afflictions and bereavements. Her beloved father, sister, brother, and mother, were snatched away in quick succession, and after waiting on her dear mother about eight months in her death illness, her own health gave way, and soon it was evident to all, that her sojourn was to be but of short duration. Through the aid of medicine, with the Lord's blessing, the disease was for a short time arrested; but it had taken too deep hold on the delicate constitution, and soon proved too powerful for the weak frame. But while her outward man was sinking, the Spirit of the Lord was leading her deeply into the truth, and to give up all for him whose

she was by gift and purchase. She was much exercised, because she felt *too little* willingness to part with all; but at length every tie was broken, and she could say, 'I have given all up;' and to her only dear sister, 'I have given you up. It will soon be all over.'

Her last hours were indeed blessed.

On Lord's day, November 2nd, we found her much worse, and were apprehensive of an approaching change. On Tuesday, she grew still worse, and expressed her conviction she should not see another Sabbath on earth. I shall not soon forget her last Sabbath; she requested me to pray, and a solemn season it was; we felt we were near some great change, and these words on my mind, 'trouble is near,' confirmed me in that expectation. I went from that sick chamber to preach, with peculiar feelings. The motto was—'Be patient, therefore, brethren, for the coming of the Lord draweth nigh.' On Thursday morning, after ten hours struggle with the last enemy, she triumphed in death, and departed in peace, to enjoy the full blessedness of the redeemed in heaven. Her faith gathered strength, as she entered the valley; for Jehovah was her stay. At one time she burst forth thus:—'O that he would speak and say, "Child, come up hither!"' To a friend just entering the room: 'You see I am going, This is what I call dying.' To two friends with her she said: 'O, if I am permitted to reach glory, I will shout, I will sing loudest of them all, and crown him Lord of all!' After awhile I said, 'Shall we pray?' 'Yes, do.' 'What for?' 'O, pray that I may soon be released from this body of sin and death.' After this she herself broke forth in strong cries to the Lord, that he would come and take her to himself, confessing that she was the vilest of the vile, and a poor worm, and pleading the blood and righteousness of Christ alone for her acceptance. Again she broke forth:—'We have not an high priest who cannot be touched with the feelings of our infirmities.' 'He is looking on.' She took an affectionate farewell of all friends in the room. To her sister she said, 'Good-bye. The Lord bless you; and support you he will—I have prayed for it. Don't forsake him—he will not forsake you.' To the writer:—'The Lord bless you—go on

preaching—he has encouraged, and he will—don't mind opposition.' To one who had recently been brought to know the Lord—'O Mrs. H., what a mercy you have been brought into this way!'

The rattles soon shewed her end was very near. She said, 'Do you think I am in the valley?' We replied—it appeared to us she was in the waters. 'Then they are not very deep.' But they soon became deeper; she said but little more. About an hour after she said—'I am going so nicely; it will soon be all over.' And then added—'Happy, happy! come

Blackmore.

Lord Jesus. Come—come—come!' And soon, with one deep sigh, she gave up the ghost, leaving one only sister to mourn her loss, with many Christian friends who knew and loved her.

Her remains were interred at Ingatstone, our dear brother, Mr. A. Horsley, of Chatteris, officiating.

'The memory of the just is blessed.'

May the Lord bless these memorials to his own dear family, and let it be another voice in the ear of the poor doubting believer, assuring him or her, that 'God will give dying grace in dying circumstances.'

WILLIAM.

Reviews and Criticism.

THOUGHTS ON THE FIRST RAINBOW, *in connection with certain Geological Facts.*

London: Simpkin, Marshall, and Co. Paternoster Row.

THE Christian has nothing to fear from the advances of knowledge in any direction. Every fresh discovery of science, though apparently hostile to revelation, has in the end given renewed testimony to its claims on our belief and reverence. Scientific research may modify our *interpretation* of certain parts of the Mosaic narrative; but will never cause the candid and patient enquirer to reject any portion of it. We have no apprehensions respecting the real discoveries of astronomy and geology; we deprecate only the rash theories and hasty inferences of many astronomers and geologists, who are too apt to forget, that it is more likely that they should be wrong in their conclusions, than that Moses, whose writings, as a whole, are supported by so many unanswerable proofs, should not be right. It is to be borne in mind, that the Scriptures, being written in the early ages of the human race, and designed especially for those who have little knowledge of science, when they refer to any of the changes or phenomena of nature in past days, speak always the *language of appearance*; they speak correctly, according to common observation, but not scientifically, or in scientific terms. A careful statement of *real facts* on the part of the man of science on the one hand, and a careful examination and interpretation of the Hebrew record on the part of

the theologian on the other, will, we doubt not, serve to reconcile all apparent discrepancies that may arise. We may refer to Dr. Pye Smith's able work on *Geology and Scripture*, and more recently to Hitchcock's *Religion of Geology and its Connected Sciences*, published in Collins's cheap series, as valuable helps to the student in this department.

We have been led to these remarks, by a perusal of the pamphlet before us, which is intended by the author as a contribution towards an elucidation of Scripture on the subject indicated in its title.

Some learned men, whose reverence for the Scriptures cannot be questioned, have contended that the Deluge was not universal, but local; and that the Rainbow was not a new phenomenon, but that a new character and meaning was given on that occasion to an appearance in the heavens often before witnessed. The author of this little work, however, takes the opposite of this view, and contends that as neither clouds nor rain are previously mentioned in the sacred narrative, and from various other reasons which he enumerates, we have every reason to believe, that the Rainbow had never before been witnessed. Upon this he proceeds to state what must have been the condition of the antediluvian world, and the miraculous change which was the immediate cause of the Deluge. It is argued, that, previous to that great event, there existed throughout the world equal day and night, equal temperature, and perpetual spring; and that the axis of the

earth was then *perpendicular*, and not, as now, *inclined*, to the plane of the ecliptic; that the change of the axial direction was the immediate cause of the Flood, the waters then rushing from the equator to the poles, and the remote cause of all the storms and volcanoes, the variations of climate, and the changes of seasons, which have been experienced ever since. We have not space to follow the clever author of this publication through the arguments by which he supports his hypothesis, and which are well worthy the attention of those who feel interested in this important subject. We could have wished that his views had been more fully stated, and his language more clear and exact; but we cordially commend the pamphlet to the attention of our readers, as an able and original contribution towards the harmony of Science and Revelation.

BUST OF WILLIAM HUNTINGDON, S.S.
London: W. H. Collingridge, Long Lane.

To the friends and admirers (and they are many) of the late W. Huntingdon, this choice and valuable memento of a faithful and devoted servant of Christ, will be truly acceptable. It stands thirteen inches high, and is, we think, a faithful likeness of this 'saved sinner,' in the closing period of his life. We would call the attention of our readers to the desirableness of presenting their pastors with one of these busts, as a useful addition to their study ornaments, as well as a pleasing tribute to the memory of

the departed. We trust the cheap price at which it is issued, will command for it an extensive sale.

THE COUNTRY LAD AND THE CHRISTIAN CURATE. *A Tract published for the 'Kew Green National Tract Association.'* No. 1. London: Houlston and Stoneman, Paternoster Row.

AN interesting narrative of the writer's own life, portraying scenes of folly and wickedness, and reciting some of the circumstances attending his effectual calling by the grace of God. It is a little messenger, calculated to be useful. The sentiments are good, and the manner of address earnest and pathetic.

THE CONFESSIONAL. BY W. PALMER.
London: Houlston and Stoneman.
Ipswich: J. M. Burton and Co.

THE subject, style, and character of this tract very strongly recommend it to the candid perusal of all our readers. It is cheap, as the advertisement on our covers will show, and well adapted for general circulation. It came too late to receive more than this brief notice.

THE MAYNOOTH GRANT; *or, the Truth, the Whole Truth, and Nothing but the Truth.* London: Miall and Cockshaw, Horseshoe Court, Ludgate Hill.

THE above is a very interesting tract, suited to the times, and deserves an extensive circulation; besides which, it is very cheap, so that the poorest may procure it.

Poetry.

THE STAR OF BETHLEHEM. NUMB. XXIV, 17; MATT. II, 2, 9; LUKE II, 15

WITH loud hallelujahs we welcome the day
Which prophets beheld from afar;
The types and the shadows are vanished away
At the rising of Bethlehem's Star.

We'll join in the anthems the seraphims sing,
Whose raptures of praise fill'd the air;
Well pleas'd, with the shepherds, to own him
our King,
Immanuel—Bethlehem's Star.

This bright lamp of truth on the nations
shall shine,
With beams most refulgent and clear,

The earth shall be fill'd with glory divine,
At the rising of Bethlehem's Star.

He comes to deliver, our ransom to pay,
And all our transgressions to bear;
Our Priest on his throne shall his glory
display;
We hail him as Bethlehem's Star!

By millions of tongues shall his triumphs
be told,
His fame shall be heard from afar;
And every nation on earth shall behold
The glory of Bethlehem's Star.

W. REYNOLDS.

PROPOSED ASSOCIATION FOR CHAPEL BUILDING, ETC.

To the Editor of the Gospel Herald.

DEAR SIR,—Your Magazine, with the *Primitive Church Magazine*, I believe, generally represent those churches of our denomination who maintain strict baptism principally; and as the object I have in view refers particularly to those, you will, I hope, allow a place in your Magazine for this communication. There are about 1,500 Baptist churches in the United Kingdom. The large number of these are in all probability professedly strict; but for the purpose I have in view, I take them only at 500, leaving a large margin to whom this communication will still apply. I think it may fairly be assumed, that the readers of these magazines belong to one or another of these churches.

To their pastors and deacons I would therefore, with much respect and esteem, submit the following for their very serious consideration. Brethren, let me ask that you will not turn its consideration aside. It is within your peculiar province. It will depend upon your decision alone, whether your churches shall carry it out. I make the appeal more cheerfully because that which I ask you to do, every church does, or will, stand in need of; and I do it with the greater confidence, because, when done, I shall shew you the effort cannot possibly interfere with any of the other financial operations of your churches. How many of your places of worship are *in debt*?—How many need considerable *repair* or enlargement?—How many rebuilding, or how many new chapels in *new situations* would be desirable?—we may not be able to determine. But generally, for want of funds, all these matters are left very much undone, to the inconvenience and discomfort of the churches, and by it the cause of the Redeemer is frequently discouraged and neglected.

My proposition is, first, that you unite in an Association for providing funds available amongst yourselves for any of the above purposes; and I will now shew that within yourselves you have the means of doing this for all the healthful purposes you can require. You will say the first question, and the most important one is, Have the churches this ability? The answer to this is the point I wish to put before you, the pastors and deacons of these 500 churches. But are you willing to unite for this purpose? If I may assume this, then be assured, brethren, the detail is most easy of arrangement. Referring exclusively and particularly to strict Baptist churches, I take their number at the minimum of 500. And I propose that, when associated, they shall contribute an average of sixpence per

month, each church. Many are able, and will do more, and so the ability will be increased. These sixpences from each church, when remitted to the treasurer of the Association, will give £150 per annum. This I propose to appropriate for the purposes above referred to amongst the churches forming the association. The principle on which I propose the association shall act, is on the *Loan Fund principle*, already so successfully carried by the *Baptist Building Fund, &c.*, lending to any of the associated churches any amount they may require for any of the purposes before referred to, the amount to be repaid, *free of interest*, by half-yearly instalments in ten years, or longer, if the association shall so determine. These are the two simple propositions I wish now to place before the pastors and deacons of these 500 churches.

First. Are you willing to associate for these purposes?

Second. Will you ask your churches to authorise you to take from any of their funds this sixpence *per month*, and remit them for the purposes required? These fundamental principles, acted upon by the Baptist Building Fund, have produced, and are still producing, the successful progress of that fund, and which will, I hope, justify me in asking you for the present to forego all detail, and in calling upon you to take the *first step, &c.*

Now, with as much brevity as possible I will lay before you the means, or ability, if the principle referred to be carried out, which these sixpences will place at the disposal of the Strict Baptist churches, should their pastors and deacons consent to associate for these purposes.

I have prepared a table, extending through three cycles of ten years each (ten years is the period to which the loans of the Baptist Building Fund are extended), and the results are as follows:—

If, during the first six years of the Association, the churches require Loans to that amount, you will have the means of disbursing .	£1,050
If during ten years, ditto .	2,200
Ditto fifteen years, ditto .	4,400
Ditto twenty years, ditto .	7,200
Ditto twenty-five years, ditto	10,700
Ditto thirty years ditto	15,000

Brethren, I have thus shown to you, that within yourselves you have the ability of helping yourselves in these matters; and that, on this principle, you

• I will supply these Tables to the Editors for insertion in future magazines, if they are desirous to have them.—W. B.

may provide for all the building purposes of the church, by a contribution so small in its amount, that it could not, by any possibility, interfere with the pecuniary interests of any of these 500 churches. Will you, brethren, then, associate for this purpose? If so, let the pastor, or deacons, or an individual member (surely sixpence a month would not be a ruinous engagement for such an one) of every Strict Baptist church, *communicate with me*, per post, or let him do so through your Magazine, *expressing his willingness to be united in association for this purpose.*

It must be borne in mind, that we have not a new process to carry out. It is already in successful operation. In the Baptist Building Fund it is growing and extending. It is succeeding in its loans and repayments; the latter of which are made with the most perfect regularity, nor in one instance have they failed. These are the facts that should lead you at once to form this association; and it will give me much pleasure, to have a response from all the 500 Strict Baptist churches I have referred to. Not that the Baptist Building Fund, either in its constitution or its practice, prevents you from being associated with it, or participating in its advantages. But because, first, you are numerous and rich enough to support a separate effort; and, secondly, because I think you would be more efficient as a distinct association. For these reasons, I have written to urge the consideration upon the Strict Baptist churches, their pastors, and deacons particularly, to begin an effort, founded on that universal law of the Redeemer, 'Owe no man anything.' That noble feeling of a refined mind, cherishing within itself a self-supporting independence, which seeks to rise above dependence upon others; and still more, that holy fire of Christian love, when it can feel applicable to the actings of its own heart the commendation of our Lord: 'She hath done what she could.'

Before closing this paper, I should say, in reference to the Baptist Building Fund, that my long and intimate acquaintance with all its practice, enables me, with the fullest confidence, to affirm that, by its laws, the question of communion cannot, and, in fact, never has, for one moment, been permitted to form any part in the consideration of the committee, on the case before it. It is not a question of neutrality there: it is prohibited, and whilst two of its fundamental rules are kept inviolate, the question of communion cannot, either directly or indirectly, be taken into consideration on the case. These laws are, first, its Objects—'To

assist' 'places of worship belonging to the Particular or' 'Calvanistic Baptist Denomination;' and the fourth rule is, 'That' 'Cases be assisted in the order of their application.'

I have endeavoured to call attention, through the pastors and deacons of our Strict Baptist churches, to this important and needful part of their obligations to each other, and to the necessities of the respective churches; and have laid before them the means of doing much good one towards each other; and it is for those pastors and deacons to determine if the system *shall cease*, which pauperises their churches, and sends the pastors out as beggars from door to door, seeking that, which they often find not, or find at best but in part; and that part, frequently found at the expense of their peace and their usefulness.

I am, dear Sir, yours very sincerely,
WILLIAM BOWSER,
7, Catharine Court, Tower Hill.

KEPPEL STREET CHAPEL, RUSSELL
SQUARE, LONDON.

On Lord's day, 7th of March, fifty-three, out of the number of fifty-eight persons, late members of the church meeting at Salem Chapel, Meards Court, formerly under the pastoral care of that much esteemed man of God, Mr. John Stevens (who has gone to his rest), were publicly recognised by the church meeting at Keppel Street Chapel, where the well-known and much esteemed minister of the gospel, Mr. John Martin, formerly preached. The reasons which induced the above mentioned secession from the church at Meards Court, require not to be here stated. There are many events in this life which, if previously submitted to man, would never meet with his concurrence, but which our wonder-working God often turns to good. Various changes, which we may at the first blush regard as injurious, often result in the advancement of the interests of true and undefiled religion. The scattering of the church at Jerusalem was, doubtless, the means of the conversion of many; so to this day the separation of churches is often overruled for great good, and is made the means of the ingathering of God's elect. The cause at Keppel Street was at a very low ebb; and by the union which has thus taken place, it may still live among the churches. May God bless the union to his honour, and the good of never-dying souls; and may each member say in word, thought, and action, 'I will give myself unto prayer.' After a very appropriate prayer and address from the minister who officiated on this occa-

sion, the fifty-three members received from the senior deacon the right hand of fellowship, and then sat down at the Lord's

table. It was a solemn and interesting opportunity, and one that will long be remembered by the brethren present.

Monthly Retrospect.

DISSENTERS AND THE GENERAL ELECTION.—The approaching general election will place within the reach of all those who hold and value Dissenting principles, a favourable opportunity for giving them the prominence they deserve in future parliamentary discussions on ecclesiastical subjects. On this, as on all other occasions, union is strength: and candidates will not dare to disregard the opinions and wishes of the Nonconformist electors, to whom they appeal for support, when the latter are united and determined in defence of their just claims. It cannot be expected that the abolition of the state-church system should come under serious discussion in the legislature for some years to come; but such questions as the abolition of church rates, and of the ecclesiastical courts, are ripe for discussion; while the schemes of compulsory state education now before parliament demand decided opposition. The prompt and *practical* expression of Nonconformist sentiments upon these matters on the approaching occasion, would go far to hasten the great end so much to be desired.

GOVERNMENT STATE-CHURCH POLICY.—Lord Derby, the new Tory premier, in his opening speech, took occasion to express the determination of government to uphold the influence, and maintain the power and privileges, of the Church of England, against all attempts to curtail them, come from whatever quarter they may, and to lend every power of the state to support and *extend* the influence of that church, throughout the length and breadth of the land.' In accordance with these views, he proposes to give to the parochial clergy the supervision of public educational measures. It behoves Dissenters, by all legitimate and legal methods, firmly to withstand his intentions and endeavours.

POPULAR EDUCATION.—An extensive scheme has recently been organized, under the auspices of many eminent names, having the title of the '*Working Men's Educational Union*;' the object of which is, to impart interesting and popular literary and scientific teaching, imbued with a sound Christian spirit, by means of—1. Popular lectures. 2. Libraries. 3. Mutual Instruction Classes. The plan of operation is to aid and direct these objects, rather than to undertake them,

leaving as much as possible to local agency. The '*Union*' will prepare and publish suitable works on all subjects, also outline lectures and maps, plans, etc., etc. We cordially approve of such projects as these for the elevation and improvement of the working classes of this country, who have too long been left to ignorance and infidelity.

DISSENTERS AND THE MAYNOOTH GRANT.—The following has been proposed in the columns of a Nonconformist journal, as a form of petition against the Maynooth Grant, on grounds consistent with Dissenting principles. We consider it suitable for general adoption:—

To the Honourable, the House of Commons of Great Britain and Ireland, in Parliament assembled.

The Humble Petition of the undersigned Inhabitants of ———

Showeth:—

That your petitioners object to the endowment of the Roman Catholic College of Maynooth out of the public funds, as being unjust to the members of other sects, who are thus compelled to contribute to the maintenance and dissemination of doctrines which they believe to be both erroneous and injurious.

That they, at the same time, object to the Parliamentary Grant to the Presbyterians of Ireland, and to the State-legislative-patronage conferred on the Protestant Church Establishments, especially that in Ireland, where its members are but a small minority of the population.

That they conscientiously believe that it is not the duty of the Legislature to impart religious instruction to the people, but that, confining its attention to the care of their secular interests, it should place all religious denominations on a footing of equality, by leaving them to support and manage their own institutions.

Your petitioners, therefore, humbly pray the members of your Honourable House to repeal the act of 1845, permanently endowing Maynooth College, and also to adopt measures for withholding public property and legislative patronage from religious bodies, of whatever denomination, by abolishing Church Establishments within these realms.

And your petitioners will ever pray, etc.

‘BEHOLD THE LAMB OF GOD!’—JOHN i, 29.

THE Scriptures of truth are replete with all that can satisfy and encourage the longing soul. There is no mind, however capacious, but must confess, on perusing the sacred records, its utter contractedness. There is no subject, however interesting, that can vie with the burden of revelation—no voice so pure—no song so pleasant. There is nothing on earth that can be said to be pure in essence, or entirely true, except the oracles of God ; hence the ministers of the gospel are exhorted to speak *as* the oracles of God (1 Pet. iv, 11): ‘If any man speak, let him speak as the oracles of God.’ And why, we may ask, is this so ? It is because, in them, we ‘behold the Lamb of God, who taketh away the sin of the world.’ He is the sum and substance of revelation ; he is the fulness of the gospel of salvation ; he is the fulfilment of all the prophecies ; he is the essence of all the promises—they are in him ‘yea, and Amen ; he is the joy of the pilgrim to Zion ; and he is the song of the redeemed in yon bright and blissful world. ‘Behold the Lamb of God’ is the dominant chord throughout revelation ; and we shall sing, throughout unending ages, his unceasing worth. He that beholds the Lamb of God

with the eye of faith here, will behold him with perfect vision hereafter, and sing ‘Worthy the Lamb !’ for ever and ever.’

The heathens had their oracles ; but they deceived. They had their pretended revelations, which deluded. Man, from age to age, has been endeavouring to seek out God ; he has sought, and sought in vain, to appease the wrath of God by his vain sacrifices. The oracles of the heathens spoke not truly, and their sacrifices saved not really : ‘Darkness covered the earth, and gross darkness the people.’ But the Christian revelation divulged the true Saviour, set forth a real redemption, manifested a remedy for all ills, and a release from all our thralldom ; it manumitted the enslaved mind ; it set free the captive soul ; it proclaimed the only name whereby man could be saved ; it removed the scales from the sin-blinded eyes ; it purified the heart by faith ; it removed the veil that had so long covered the mind of man ; it proclaimed, ‘Behold the Lamb of God, who taketh away the sin of the world !’

Blot out from our moral hemisphere the revelation of Jesus Christ, and hope ceases ; the eye of faith is closed ; the true foundation of love is

sapped ; the vitality of morality is gone, and man gropes as in the dark, and reels to and fro as an inebriated man. Christ is the true basis of all morality, and the Alpha and Omega of revelation. He himself began, in his exposition, with Moses and the prophets, and expounded unto the Jews in *all* the Scriptures, the things concerning himself. (Luke xxiv, 27.) And who more worthy of regard, than he who is the world's Sin-Bearer ? There is none so worthy of admiration ; none so estimable to behold ; and none so worthy of imitation. He only is worthy of the saints' regard ; and he, alone, should receive the heart's entire allegiance. There are two principal grounds for undeviating esteem and love : viz. the greatness and dignity of his person, and the greatness and glory of his work.

1st. God said, 'Let us make man in our own image' (Gen. i, 26) ; and man is truly a wonderful display of God's wisdom, whether we look at him in his formation, or in his intellectuality ; in his aspirations, or in his destiny. Perhaps nothing more was meant by the above portion, than that man should not perish as a brute, but that he should be a spirit ; have an immortality which, in period, should end ; and also have an extensive range of dominion over the rest of creation.

In man, the image, there is much to reflect upon ; but it is in Christ, the brightness of God's glory, and the *express* image of his person, that there is much to behold. (Heb. i, 3.) The dignity of the archetype is far superior to that of the type ; the dignity, dominion, and glory of the first Adam are extinguished by the brightness, majesty, and glory of 'the second Adam, the Lord from heaven.' Man, even in his pristine state of innocency, shadowed forth but dimly the glory of God ; when placed in comparison with he that was to come. Adam was peaceable, and became guilty ; Christ was entirely free from fault and sin, and could not be subject to fault ; and none was found in him. The Deity was but transiently seen in the former, but in the latter it shone in full blaze. The words, it is said, may be rendered, 'the effulgence of his glory, and the exact image of his substance.' The Deity sparkles in man, but it exists substantially in Christ. He is the exact image, the transcript of the Divine mind. In him the Godhead shines with unmistakeable lustre ; the Divine Majesty is conspicuous in him. He possesses what no other ever possessed.

No one has seen God at any time. Christ always has been, and ever will be, the revealing medium : 'The Word was made flesh, and

dwelt among men ; ' God was manifest in the flesh.' In Christ's character we behold the exact representation of God. The moral and spiritual worth of our Lord were truly astounding ; yet the Jews, being buried in their gross darkness, ' comprehended him not ;' his true nobility of mind and dignity of character were without compare, yet they believed not, so completely had the power of this world blinded their eyes. View Christ from what aspect you will, he stands unrivalled, whether we behold his spotless life, his wise sayings, his holy precepts, or true dignity of character. As a man, he was beyond all men ; and surely, as he was the only sinless man that trod the earth, he is most fit to be beheld with admiration.

2nd. The greatness of Christ's work. He came to satisfy God's justice ; to fulfil, yea magnify, God's law, and show its honourable nature ; and, by dying, to destroy the works of the devil. God had, before the time of Christ, spoken through ordinances and sacrifices, rites, precepts, and ceremonies ; by Moses, prophets, and types. But in the latter times he has spoken by his Son ; he appearing, as the explanations of all the Jewish institutions, to ' put away sin by the sacrifice of himself.' ' Behold the Lamb of God, that taketh away the sin of the world !'

He is the propitiation of the sins

of his people. He came that, through his blood-shedding, remission might flow to the ransomed. (1 John ii, 2.) Without shedding of blood there could be no remission. ' He washed us from our sins in his own blood ' (Rev. i, 5) ; and ' his blood cleanseth us from all sin.' His propitiation is the only one that brings peace to the conscience ; his death the only one that destroys death ; his blood the only blood that can blot out sin and transgression ; his sacrifice the only one that satisfies both God and the sinner ; his atonement the only one that cleanseth from guilt—it not only hath *cleansed*, but it *cleanseth* ; it is always operative, always efficient, it is all prevailing ; it is always efficacious, it ever speaketh and prevaieth. The voice of this sacrifice crieth day and night.

This is of incalculable benefit to the poor saint, and no encouragement to any to sin, ' that grace may abound.' Christ bare our sins on the tree, that we, being *dead* to sins (by Christ's sacrifice), should live unto righteousness. (1 Pet. ii, 24.) Christ is the continual sacrifice : ' He *taketh* away the sin of the world.' No sacrifice continually removes the obnoxious thing that God hates. Every believer, as he peeps into spiritual life, realizes its present power to atone ; and the old tried Christian constantly feels its

present efficacy to remove guilt. Its plenary power is all prevailing.

Christ has suffered, and has entered into his glory. (Luke xxiv, 26.) So the Christian, after he has suffered—though not in the same

Cumden Town.

way or manner—shall also enter, whither Christ, the forerunner, has gone ! And what will be his employ ? To ‘behold the Lamb of God, that taketh away the sin of the world.’

E. W. L.

THOUGHTS ON MILLENARIANISM.

THE doctrine of the Millennium has been extensively received and cherished in all periods of the Christian church, especially when suffering and persecution rendered the consolation it affords peculiarly appropriate and acceptable. As early as the time of the apostles, the expectation of the speedy return of Christ to the earth to erect his Millennial kingdom, was so prevalent, as to render it necessary that an epistle should be written to counteract the disturbance of mind which such an idea produced. During the second century, we find that this opinion almost universally prevailed in the churches, and was strenuously maintained in the writings of the most celebrated Fathers. Among these, *Justin Martyr* has written very copiously on the subject. He speaks of Christ's coming to reign at Jerusalem, and to appear in splendour and glory in the very place where he was crucified: he speaks of the city, then desolate and in ruins, as being about to be restored and beautified, all believers being raised from the dead, and gathered to that spot, there to rejoice in the personal and visible presence of their Lord, and to partake of the blessings of his kingdom. In the third century, the Millennial doctrine began to be opposed; Origen was the first to give a figurative interpretation to the texts usually adduced in its support, and he was followed by Augustine, Jerome, and others. The arguments of these men, and the comparative ease enjoyed by the church under Con-

stantine and his successors, tended greatly to suppress those highly-wrought expectations which had been entertained on the subject. In fact, after this period little trace of the doctrine is to be found, till we arrive at the time of the Reformation; when it was espoused in Germany by the wild Munzer and his followers, and in England by the infatuated ‘Fifth-Monarchy Men,’ at the time of the Commonwealth. In the seventeenth century, the writings of that eminent writer on prophecy, Joseph Mede, contributed much towards bringing it into general notice in this country; and, from his time to the present, various writers have advocated it. During the last few years, especially, the subject appears to have acquired an increased degree of interest and prominence, probably from the important and stirring nature of the public events that have taken place, which are regarded by many as *signs* of the near approach of the time of our Lord's second coming.

Having thus giving a brief sketch of the *history* of the belief of the Millennium, we proceed to make a short examination of the grounds upon which it is generally founded, and the evidence by which it is presumed to be supported.

In all inquiries of this nature the Scriptures are our only proper guide, and, in the case under consideration, the decision arrived at must mainly rest upon the interpretation given to certain passages in the most difficult

portion of Scripture—that of unfulfilled prophecy. The intimations of the final condition of the church before the end of time, are few and scanty; and the idea of a Millennium has been entertained, with almost innumerable shades of difference. From the most elaborate and glowing expectations that have been formed of the *personal* reign of Christ at Jerusalem, with his risen saints, down to the most vague and general ideas of the extension of his *spiritual* kingdom on the earth, all the views taken have been founded on the same passages of the Word of God. Hence candour and caution are both necessary in forming and expressing opinions upon a topic so much controverted. The leading characteristics of the doctrine of the Millennium as now generally understood, appear to be these: First, that Christ will come again *in person*, to reign on the earth for a thousand years before the final judgment, and the conclusion of his Mediatorial kingdom; and, secondly, the resurrection of the bodies of the saints, in order to their participating in the honours and blessings of that glorious period. With these two leading ideas several minor ones are sometimes added, such as the restoration of the Jews, literally and nationally, to the land of Judea, there to occupy the highest rank among the nations of the earth and the servants of Christ.

That many learned and excellent men have entertained and advocated these views, cannot be denied; but it is humbly conceived they have done so without sufficient warrant from Scripture; and that the simple ideas of the great extension of the spiritual kingdom of Christ, and the figurative resurrection of the purity of doctrine and practice which distinguished primitive Christianity, are more evidently the meaning of the language of prophecy on this subject.

1. The testimony of the Scriptures, respecting the *second coming* of Christ,

has an important bearing upon the subject, since, from the connected circumstances and declared object of his coming, we may expect to find his personal reign on earth either expressed or fairly implied, if it is then to take place. It is said, that one object of his coming shall be to '*take vengeance on his enemies*' (2 Thess. i, 7, 8; Matt. xiii, 41; Jude 15): another, to reward every man according to his works (Matt. xvi, 27); and to '*judge the world*' (Matt. xxv, 31, etc.; Acts xvii, 31; x, 42); and both saints and sinners are included in this awful judgment. Again: it is declared, that his voice shall then be heard, and the sleeping *dead shall rise*, both the godly and ungodly (John v, 28, 29)—though, doubtless, the resurrection of the former will be first in order; and, lastly, the day of Christ's coming is directly associated with the final conflagration. (2 Pet. iii, 10.) Now, in none of these passages, or in any others, does there appear the slightest intimation of our Lord's coming to reign with his saints on the earth a thousand years; and when it is remembered that two of the great events connected with his appearing, namely, the final judgment, and the general conflagration of the world, are necessarily to take place at the *end* of time, we have no slight intimation, but a plain indication, that no period like that which the Millennium is supposed to be, will intervene between his second coming and the final consummation of all the events and transactions of earth and time.

2. The Millennium, according to the generally received view, is to be ushered in with the *resurrection* of the bodies of the righteous dead, and the transformation of those alive on the earth; and the wicked dead, according to the same men, will not be raised till the close of the Millennial period. But the evidence from Scripture of the correctness of this sup-

position, appears by no means clear and conclusive. It is freely admitted, that the resurrection of the righteous is frequently spoken of apart from that of the wicked, when the latter is not referred to as a contemporaneous event. But, in this instance, it is evident that the sacred writer had especially in view, either the instruction of the *believers* to whom he wrote—as in the case of the perplexed Corinthians (1 Cor. xv.)—or their consolation, as in that of the sorrowing Thessalonians (1 Thes. iv.); and, consequently, he confined himself to the fact of the resurrection of *believers* only. Again: it is to be remarked, that in more than one passage, the resurrection, both of the righteous and wicked, are spoken of together, with no intimation that the occurrence of the one will be separated from the other by any long interval of time: 'Marvel not,' said our Lord, 'the hour is coming, when all that are in their graves shall come forth, some to the resurrection of life, and some to the resurrection of damnation.' (John v, 28, 29.) And the prophet Daniel, upon the same subject, remarks, that 'many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some' [it is not said a long time after] 'to shame and everlasting contempt.' We know that the apostle declares that 'the dead in Christ shall rise first;' but the context clearly shows, that the priority there spoken of refers not to the futurity of the resurrection of the wicked—of which no mention is made in that connection—but to the change that will take place on the saints that are then alive; in other words, the dead will be raised before the living are changed.

But the twentieth of Revelation is generally relied upon, as containing ample evidence of the truth of the doctrine under consideration. It is not our intention to enter upon any examination of this chapter; this

having been already done in so able a manner in a recent number of this periodical. It may, however, be needful to remark that, in a book which is written mainly in highly figurative language, honoured from Jewish history, usages, and ideas, and in that portion of it relating to events yet to take place, there is need for great care and prayerful research, in order to arrive at a correct interpretation. The whole chapter is a description of a prophetic vision, clothed in such terms as would naturally occur to the mind of one conversant with the Old Testament Scriptures, to set forth the latter-day glory of the church of God. The other prophetic visions recorded in the Apocalypse are full of figures and symbols; why, then, should this be interpreted in a strictly literal manner, especially when the general tenour of other portions of Scripture upon the same subject are, as we have seen, against it? The very expression, 'the *first* resurrection,' appears to imply something figurative and typical, taken from the general resurrection of the bodies of the saints, to set forth the flourishing and revived condition of the church previous to that concluding event. And the ideas of reigning '*with Christ*,' and reigning '*on the earth*,' naturally express the ascendancy to which the church of Christ will be raised among the nations of the earth in the Millennial period, and would be so understood by a Jewish convert. And this will be '*with Christ*,' inasmuch as his spiritual presence will be then specially enjoyed; and the prosperity then experienced, will be under his kingly authority and protection.

The Millennium, then, which we look and long for, is a spiritual one. There is, we doubt not, reserved for the church of Christ a period when she shall attain such a degree of glory and prosperity as she has never known before; when purity of doc-

trine and practice shall universally prevail; when unanimity of sentiment and feeling shall be everywhere seen; when, instead of being universally regarded with dislike, and in most countries molested and persecuted, the church shall receive general homage, respect, and support among men; and when war, oppression, and violence shall, under the beneficent influence of Christianity, cease from the earth; and

London.

when Satan, so long the successful deceiver, shall be bound and subjugated, antichrist overthrown, the Jews converted, and the 'kingdoms of this world become the kingdoms of our Lord and of his Christ.' To this happy and glorious period, prophecy points; for it, every lively believer longs and prays; and in it, the aspirations and expectations of the people of God, in all ages, will receive a full fruition.

G. P.

THOUGHTS UPON THE LOVE OF GOD.

'And the Lord direct your hearts into the love of God.' (2 Thess. iii, 5.)

THESE words are a part of the apostle's prayer for the church at Thessalonica, and may be referred to as exhibiting the doctrine of a Trinity of persons in the Godhead, wherein the love of each adorable person is made to appear agreeable to the order of the covenant of grace. Nor can there be any disparity in either. What one is, that the others are; in purpose, in will, in efficiency, and eternity. It is this love which originates all the acts of Jehovah's grace, and impels every purpose of his will towards his people; his wisdom, power, grace, mercy, and loving kindness, as made known in salvation, are all the fruits of his love. This is the bottomless ocean of Infinite Goodness, from whence arise all our springs of salvation, the 'streams whereof make glad the city of God.'

The love of the Father appears in the everlasting choice of the people. Love lies at the root of election; God did not choose a people in order to love them, but he loved and chose them as unfallen in *Christ*; and 'blessed them in him with all spiritual blessings in heavenly things.' Nor were they ever considered apart from him, but always as one with him; Head and members; Husband and bride; Root and branches—the same love to the one as to the other:

'Thou hast loved them, as thou hast loved me,' says Jesus. Election is not an act of mercy, but of most ineffable love, wherein the Lord takes great delight in the objects of his choice; and all the after acts of his favour show how he loved the people.

This love has an influence upon all that is subsequent to it. The will of God, in a *way of grace*, is determined by *his love*; even as the will of God, in a *way of equity*, is determined by *his holiness*. Purest sovereignty shines in the one; the most perfect righteousness appears in the other. The objects loved could make no claim to such a favour; the others left have no injustice done them. The love of God could not be influenced by anything out of himself; in this it differs from mercy and justice; the former, having respect unto the creature as miserable; the latter, regarding him as guilty; but the love of God is above, and antecedent to, either sin or misery. Misery is the consequence of sin; had man not become a sinner, he would never have become miserable; and had he not become so, he could never have become an object of mercy: but mercy being the sovereign goodness of God, made manifest according to the condition of the creature as fallen, brings with it all

that is needed to save the guilty, and to make the miserable finally happy. The objects of this love were embraced with eternal delight, and predestinated to the adoption of children; 'sons of God, and joint heirs with Christ Jesus.'

This love is the moving cause, the operative cause, and will be the crown of blessedness put upon the head of the saved sinner in glory. Love laid the foundation; love

built the house; love spread the table; love brought in the guests; love washed them; love clothed them; and now love says, they shall dwell with me for ever. It is this love shed abroad in our hearts by the Holy Ghost, which makes us sing now; and it will be this which will strike our golden harps in the world of glory: 'The Lord direct your hearts into the love of God.'

R. LEVERMORE.

AN INVITATION TO THOSE WITHOUT.

IN Genesis xxiv, 31, it is written: 'Come in, thou blessed of the Lord; *wherefore standest thou without?*' These words were used by Laban to Abraham's servant, who was sent to seek a wife for Isaac. Laban, on this occasion, was kind and courteous; and one would be ready to think him a man of true religion; but in his after dealings with Jacob, we find him capable of cruel and covetous conduct. Bad men will sometimes speak well of the Lord, and his servants also, when they have a prospect of gaining a worldly benefit by it. As for Abraham's servant, he appears to have been not only faithful to his master, but also a blessed worshipper of the true God; and also an eminent type of gospel ministers. As he was sent to a distant country, so are ministers sent to sinners afar from God. As he was strictly obedient to his master's commands, so should ministers obey their Lord in all things. As he was sent to take a wife for Isaac, the son of Abraham, ministers are sent to seek a spiritual wife for Christ, the son of God. As he was exercised with uneasy apprehensions concerning the success of his mission, so have ministers many hopes and fears for the salvation of souls. As he was sent for one of Abraham's kindred, so ministers are the means of winning souls secretly related to Christ. As he was blessed of the Lord with an encouraging

success, so ministers do not labour in vain.

But the words above quoted may be applied to gracious souls not in the church, who are blessed of the Lord, and who, through diffidence, stand without, and so need an invitation to draw them in. They are blessed of the Lord, being loved with an ancient, immutable, and endless love; from this love arises their election in Christ to grace and glory, true holiness, and eternal happiness; with election comes their adoption, making them sons and daughters, taking them into his family, and treating them as heirs of eternal life. Being thus blessed of the Father, they are further blessed by the Son, whose bleeding death has obtained their eternal redemption from sin and hell; has procured the pardon of all their iniquity; and by whose well-wrought righteousness they are justified for ever. To God the Spirit they owe an equal blessedness, in their regeneration, efficacious calling, and true conversion. He plants the principle of life within, calls it into exercise, and turns the soul to God. Thus they are blessed of the great Three-One. How does this appear? It appears in their confession of sin, with holy hatred to it, godly sorrow for it, and constant departure from it. It appears in a deep-rooted desire of the Saviour, to feel his powerful virtues savingly applied, so as to

realize an interest in all the blessings of his grace: a *desire* for this, even in the absence of joy and comfort, shows that such a soul is blessed; yea, and shall be blessed. This further appears in a hope of mercy through Christ; a good hope built on the blood and obedience of Jesus, is a saving grace, and the Lord has pleasure in such as hope in his mercy. (Psa. xxxiii, 18; cxlvii, 11.) It appears in earnest and humble prayer for purity, in opposition to the uncleanness of nature, and through a love of holiness, 'Blessed are the pure in heart, for they shall see God.' (Matt. v, 8.) Blessedness appears in love to the brethren; for thus John knew they had passed from death unto life.' (1 John iii, 14.) Belief of the truth—the truth of distinguishing grace, the truth as it is in Jesus—is joined to salvation; and so is an evidence of being blessed of the Lord. (2 Thess. ii, 13.) Constant attendance in the house and on the public worship of God, is an indication of being blessed. (Psa. lxxxiv, 4.)

Blest of the Lord, indeed, are they
Who feel the dawn of heavenly day;
Whose faith, and hope, and heart's
sincere,
Wish for his nobler blessing near.

To the above blessed ones, it may be asked, 'Wherefore standest thou without?' For what reason or cause do you act so wrongly? What Bible authority can you find for such a conduct? How can you justify such an ungrateful neglect of the great salvation? How can you so slight the kind invitations that are given to such as you? Why are you so backward to obey your best friend, and enjoy the rich benefit promised to such obedience? How can you wonder at the want of comfort with such non-conformity to Christ? How can you complain of doubt and darkness while standing at such a distance from the house where better things may be had? Having received so

much from the Saviour, will you withhold your heart, your hands, and your whole bodies from his service? You were once public enough in the service of Satan, will you not now be public in the kingdom of Christ? Why stand you so long without a profession of your faith, without the easy and important ordinances of Baptism and the Lord's Supper, and a church state? 'If ye know these things, happy are ye if ye do them.' But he who knows, and does not, must be beaten with many stripes. Do you stand without because of fear? Such fear as keeps from Christ is an enemy, and is not to be nourished. 'Fear not.' Do you stand without because of your own unfitness?—remember your fitness lies in feeling your need of Christ, and a willingness to be saved by him. Do you stand without because your faith is weak?—this should be no bar to your obedience, seeing the Lord receives the weak as much as the strong. (Rom. xiv, 1.) Do you stand without because of bad feeling?—remember this is a great reason why you should come in, that your feelings may be better: 'Blessed are they that dwell in the house of God.' Do you stand without because of the smallness of your knowledge of the Saviour's willingness to receive you?—he has said, 'I will receive all that come, and in no wise cast them out;' and as for knowledge, this is more likely to increase in the school than out of it. All things are to be taught and learned after you have entered the church, more than before; the ministry of the word being appointed for this purpose. (Matt. xxviii, 20.)

'Come in,' then, 'thou blessed of the Lord;' stand out no longer. This is the invitation given. It was very well from Laban's lips; but it is better still from the loving heart of your Lord and mine. Come into covenant with him. (Psa. l, 5.) Come into a profession of faith in him, and hold it fast to the end. (Heb. x, 23.)

Come into his spiritual church, and thus be joined to the Lord in a perpetual covenant; and encourage others to come with you, according to the prophecy (Jer. l, 5), and according to the practice of the first Christian church. (Acts ii, 47.) Come into his kingdom, and see if he does not make you welcome among the true subjects of his grace. Come

Little Gransden, Nov. 22, 1852.

into communion with him: take his yoke upon you, and learn of him, and you shall find rest unto your souls. (Matt. xi, 28, 29.) But there is no rest in keeping away from Christ and his commands.

Come, all ye favourites of the Lord,
Who seek his heavenly rest,
Enter his house, obey his word,
And be for ever blest.

THOS. ROW.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

III.—THE NATURE OF THE ATONEMENT.

(Concluded from page 78.)

I PROCEED to observe, that suretyship implies *precision*, without which it cannot exist: to illustrate this, let us suppose a case. There are three persons who are precisely marked, and distinctly known by their proper names, X, Y, Z. By these distinct names they are precisely distinguished, not only from all other persons, but from each other; so that one of them cannot be mistaken for either of the other. X, who has absolute authority over Z, gives to him a law demanding his prompt obedience, and threatening him, in case of failure, with certain punishment distinctly specified. Z fails, is arrested, and doomed to receive his reward. Y offers himself to X as surety for Z, and is accepted. He gives his pledge to X, obliging himself to suffer the identical punishment due to Z; who, in return, pledges himself to give him, on account of his vicarious sufferings, a full discharge for Z from all liability to the punishment which he deserves. Y suffers the punishment due to Z, and receives from X, on Z's account, perfect exoneration. But who, under the guidance of sober reason, could conclude, that these restricted transactions must, or even probably may,

lead to a general result; or that, because Y, engaged and suffered for a numerical, or nominal part of the alphabet, he suffered for the whole; or that the satisfaction made by his suffering for a part, must, or may so extend its influence, as to save the whole. Again: suppose a person to have fifty debtors under arrest, and a competent person to pay the debt of thirty of them, and obtain their freedom; would any one conclude that, from that circumstance, he must have paid the debts of all, even while he beheld them still under arrest, and dying under it daily before his eyes.

Now for the great question upon which there is such a variety of opinions. For whom, of all mankind, was Christ made the surety of a better testament? and for whom was he, in fact, placed under the curse of the law of sin and death, in order that he might, by the substitution of himself for them, deliver them completely from the fearful but just reward of their transgressions?

Adhering still to my first principle, I fearlessly affirm that they, and they only for whom Christ, as their surety or substitute, suffered

the death of the cross, are *they* who eventually receive from Divine justice complete exemption from all liability to condemnation. This question has been long decided by that intrepid, holy, inspired servant of Christ, the apostle Paul, to the satisfaction of all who duly revere the prime authority of the Holy Scriptures, and placidly bow to their decision. His bold interrogative challenge to all, men and devils (Rom. viii, 33, 34), places the important fact high above all reasonable doubt: 'Who shall lay anything to the charge of God's elect? it is God that justifieth.' He certainly means the very persons whom he introduces to our notice by their peculiar distinctive character—'*God's elect.*' 'Who is he, man or devil, 'that condemns? It is Christ that died; yea rather, that is risen again.' It is a kind of challenge which implies defiance, similar to that of our Lord, in which he includes with himself his elect, for whose offences he died, and for whose justification he rose again, (Isa. l, 8.) 'He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? Let him come near to me.'

I had thought of concluding here; but cannot refrain from subjoining a few observations upon what I conceive to be of the first importance; and which are not *merely connected* with surety-ship, but really involved in its constitution: *substitution* and *transfer*. It appears, at least to me, that if the Lord of truth and justice is just and true to himself, it is utterly impossible that, without them, an individual of human kind could be saved. We hear the voice of his prophet declare (Neh. i, 2, 3), 'God is jealous, and the Lord revengeth, and is furious;' and although he is slow to anger, he will not acquit the wicked. And elsewhere, the Lord himself says:

'Vengeance is mine; I will repay.' The Most High speaks the resolution of his mind—'He changes not.' The vengeance threatened *must* fall; God cannot lie. If it fall upon the guilty in person, he falls; he sinks; and is lost—lost for ever. But if there is divinely appointed a substitute, to whom both his guilt and its reward are *transferred*, he is quite secure; and may sit fearless, and serenely sing, in defiance of both sin and hell, 'Salvation and glory to God.'

How consoling, satisfactory, and delightful it is to one who is languishing under the pressure of conscious guilt, and with nothing before him but a fearful 'looking for of judgment and fiery indignation,' and in whose breast all hope of escaping the just reward of his crimes, and of enjoying a blissful immortality, has expired, to learn, from the voice of heaven, uttered by prophets and apostles, that there is one of the highest order of existence—Jesus, the mighty God—who has voluntarily died as a *substitute* under the violated law, by the hand of the dishonoured justice of the King Eternal, for sinners of every grade, the vilest not excepted, and made peace by the blood of his cross; and that whosoever believeth and confideth in Him, shall not perish, but have eternal life.

To the fact of the real *substitution* of Jesus, 'the brightness of the Father's glory,' for guilty mortals, both divine law and gospel have borne, and still bear, witness.

Had the thousands of bleeding victims which died for sin under the legal and ceremonial dispensation, been endued with reason and the faculty of articulation, they would all have said to bystanders, 'Behold us in our true character; we are substitutes; we die not for our own faults; we have no blemish. Whether you see us bleeding and expiring under the knife of slaughter, or

behold us consuming in the hallowed flame of the altar, you have before you real substitutes—suffering in the place of guilty men, whose guilt, by Divine order, is transferred from them to us; and which we expiate with our blood and our lives, that they may receive full, free, and honourable exemption, in perfect accordance with the holiness, justice, and wisdom of God.

They would, methinks, have added, You see in us, also, types of that prime, divinely anointed substitute; 'who was verily fore-ordained, before the foundation of the world,' and who has given himself in pledge as the substitute of those whom his Father has given him to be his flock; to come in the fulness of time, to lay down his life for, or instead, of them; to suffer the just in the place of the unjust, 'to bring them unto God;' to offer himself, without spot, to God; and by that one offering to put away sin, and perfect for ever them that are sanctified.

I cannot allow myself to conclude, without adverting to that unparalleled affair—the offering up of Isaac—with the surprising events attending it, as the most expressive and beautiful exemplification of substitution, with its precision and its effects.

Isaac was the child of promise; and, as such, the heir of promise, and the type of the heirs of promise; the chosen of God in Christ Jesus, who are called the children of Abraham (Gal. iii, 27); and it is said (Gen. xxi, 12; Rom. ix, 7), 'In Isaac shall thy seed be called.' Now, if because Isaac was the heir of promise, they are in him called the heirs of promise, he must have been their instituted type.

We see this child—this heir of promise—this type of all the heirs of promise—this renowned progenitor of Him in whom all the promises were made, and all the

heirs of promise were chosen—this very distinguished One, upon whose life so much of the Divine glory was suspended, under the sentence of death. God said unto Abraham, 'Take now thy son, thy only son Isaac, whom thou lovest; and get thee unto the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of,' (Gen. xxii, 2.) Abraham obeyed; took his son; went to the mount; built an altar; laid on the wood in order; bound his son; laid him on the wood; and took the knife to slay him. In that most critical, silent moment, when the feelings of his aged, palpitating heart were quite unutterable, he heard—I am sure with delightful astonishment—the well known voice, the voice of the angel Jehovah, calling unto him out of heaven, saying, 'Lay not thy hand upon the lad, neither do thou anything unto him.' Abraham had said to his son, 'God will provide himself a lamb;' and now, in the most eventful of moments, 'he lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns; him he took, and offered him for a burnt-offering, instead of his son.' Hallelujah! the God of Abraham and our God was, and is, and will be, Jehovah-Jireh!

Here is Divine substitution, with its delightful effects in very beautiful order. Isaac is ordered to death. He who issues the order has secretly resolved that he shall live; he himself provides for him a *substitute*—a ram—which is offered in place of him, dies in his stead, and is accepted for him; and by means of this divinely instituted substitution, his life is saved. How awful, yet how pleasing, are Jehovah's ways! The church of the first-born, the heirs of the life which God, that cannot lie, promised before the world began; who in the secrets of eternity were written to life, in the Lamb's book

of life, fell under the sentence of death by sin, (Rom. v, 12.) The Highest, to carry his design of life for them into full effect, did, in their case, as in that of Isaac, provide himself a lamb; to give most freely, as the richest pledge of his eternal, sovereign love to them, to die, in place of them, the very death to which they were legally and justly condemned; and by that substitution perfectly secure their full, eternal exemption from it. 'Christ, being delivered according to the determined counsel and fore-knowledge of God was taken,' and crucified and slain for them in their *stead*, as the ram caught in the thicket was offered by Abraham *instead* of his son.

There is one very material matter of fact relative to our subject, which at once both illustrates and confirms it, which I must not omit to state. The very same original word which the Divine Spirit has used to express the substitution of the ram for Isaac, is used (Isa. liii, 12) to denote the substitution of the Son of God for all the chosen sinners of mankind whom he had divided or assigned him for a portion: the word denotes being under, in situation or substitution; and is very properly expressed by, *instead of*, and perfectly coincides with the inspired language: 'He suffered the *just* for the *unjust*.'

(To be continued.)

Readings from Select Authors.

DEFECTIVE CHARACTERISTIC OF PREVAILING RELIGION.

AN inadequate perception—and hence a low appreciation of the ultimate drift and purpose of the gospel economy—are the root of many of the morbid symptoms exhibited by the British churches. The grand consideration which prompted the Divine mind to devise and put in force the dispensation of which Christ is the appointed Head, should be the dominant motive with us in the reception, study, and exemplification of revealed truth. A sympathising recognition of God's rights as the Supreme, stands *first* in the order of ends to be secured by the gospel; and our happiness, as the consequence, stands next to it, and below it. The due exaltation of God precedes the deliverance and safety of man. Government comes first—the advantages of government afterwards. Taking Scripture as our guide, we should say that the idea constantly in the ascendant, and made paramount to all others, is the first to which the angels gave utterance in announcing the birth of Jesus, 'Glory to God in

the highest.' Now, it is worthy of investigation, whether a practical forgetfulness of this be not at the bottom of much that the churches suffer under and lament. I apprehend that frequently, in our reading of God's message, *man* occupies the first place in our attention, *God* a subordinate one. The grand purport of it, as we receive it, cherish it, and promulgate it, is human rather than divine—has more respect to our safety than to his rights—constitutes our happiness the goal of the gospel, and subjection to God merely the necessary mode of arriving at it.

There is an essential difference, both in kind and degree, between the contemplation of excellence itself, and the contemplation of the advantages that may result to us from it. It must be allowed, indeed, that our most vivid impressions of Divine excellence are produced by those illustrations of it which come to us fraught with blessings to ourselves; but it is not the less true, that the point of contact between our souls and God,

the ground whereupon we mingle our sympathies with his, and become identified with him, is higher than any desire of personal benefit can carry us. The *character* of God, considered as such, of which Christianity is but a reflection, although the clearest and the brightest, may, and should be the home, the ultimate place of repose to our desires and affections. He who does us good, is a worthier object of study and regard than the good which he does us. There may be selfishness even in piety—there is also a character of piety far above selfishness. Is it impossible to attain, is it difficult to conceive of, a spiritual state in which the soul shall gaze upon the surpassing loveliness of God, as imaged in his Son, and shall experience the highest rapture of which, while yet in the flesh, it is capable, in passing beyond all reference to its own condition, and rejoicing in the unspeakable perfection of the Divine nature?

The religion of our day seems to be specially wanting in this, which should be its prime characteristic. It leaves self paramount still. It concerns itself primarily and almost exclusively with personal safety. If, as we contend, the words of our Lord, 'He that loseth his life, findeth it,' will bear a larger and weightier meaning than that usually imposed upon them,—if, in order to the highest exaltation and enjoyment of our being, there must be a previous surrender of our being, so that it shall be not so much me that live, as that Christ lives in us,—if, in short, the 'kingdom of God' is to constitute our one object, and the benefit to ourselves of his rule, merely what is 'added to us,'—then, as such is not the general understanding of the churches, we are driven upon the conclusion, that the religious spirit by which they are animated, is not a full and appropriate reflection of the mind of the Supreme. * * *

This defective apprehension of the

main scope of the gospel is anything but practically harmless. In truth, it is the prolific parent of many and most deplorable evils. Of these, I put in the foremost place, the prevailing habit of constituting religion a distinct and separate engagement from the ordinary pursuits of life. To an extent greater, perhaps, than at the first glance, the reader would be inclined to admit, it is cultivated as a *branch* of the duty of man; an affair of the first importance it is true, but one which has its own proper place, and demands its own share of attention. Hence godliness is not so much a life, as a specific part of it, a sort of inclosure railed off from the entire surface of existence for the cultivation of virtues that will not flourish elsewhere. What is the consequence? The response to the message of God's love is given back rather by the formal exercise of worship, than by the whole character of the man. All this is compatible with the notion that the gospel sets us upon doing something which is eventually to issue in our eternal happiness; but could it exist in connexion with a predominant admiration of, and unspeakable complacency in, the character of God, exhibited in the economy of grace? * * *

Originating in the same cause, is that still more mischievous characteristic of the religion of our times, the vicarious habits of Christian obligation and activity—the entire transference by the members of churches of a large and important class of duties, exclusively to *official* care. How few are the churches in which the personal exertions of each individual member in behalf of the truth, is recognised as a matter of duty, and put forth as the natural expression of faith, hope, and love. Take the following as a specimen of what is unhappily too common to attract observation, or elicit remark. Here is a church, consisting of so many members—a distinct organiza-

tion of individuals, the one object of whose care is, according to their own solemn profession, to promote the cause of God and truth. In what manner do they set about the fulfilment of their glorious mission? Of the larger half of them it may be said, that they contribute nothing whatever in the shape of personal effort to the extension of the kingdom of Christ. Money they will give, and, if naturally liberal, give largely to enable others to carry on the enterprise; but thought, counsel, time, activity, they seldom, and then grudgingly, place at the disposal of the cause they have espoused. To attend the customary Sabbath and week-night services, to establish and observe family worship, to set apart a portion of each day for private devotion, and to abstain from what would bring public discredit on their profession, comprehends, according to the estimate of, perhaps, the ma-

jority of church-members, the whole duty of a Christian, save in those cases in which it is felt that pecuniary responsibility is, to some extent, imposed on them. The consequence is, that the minister is burdened with a mass of engagements which are no more peculiar to his office than the most ordinary exemplifications of the Christian life. Such inactivity must be far too common where it creates no suspicion, and provokes no censure. No man, contemplating with complacency the ever-working and disinterested energy of Jesus, and rejoicing in it as an exhibition of his character, could satisfy the yearnings of his heart by merely setting others to do the good which he might do himself. The genuine sentiment of subjective Christianity, must needs be such as the words of Christ will most fitly express, 'My Father worketh hitherto, and I work.'

MIALL.

'The Excellent of the Earth'.

ABRAHAM BOOTH.—(*Continued from page 21.*)

At this time, the church in Prescott-street, London, were without a pastor; and some of the members happening to meet with Mr. Booth's book, and being delighted with it, they resolved to take a journey into Nottinghamshire, to see and hear the author. The result of this visit, was an invitation to Mr. Booth to supply the church in Prescott-street for a few Sabbaths, to which he consented; and in the month of June following, he arrived in London, and preached to them three Lord's days in succession. This led to a second invitation, and the issue was, the church unanimously invited him to become their pastor. By a letter, dated October 1, 1768, he signified his acceptance of their call; and on the 16th of February, 1769, was ordained by prayer, and the imposition of hands. On this solemn occasion he delivered before the church a public and explicit confession of his faith, from which we make a few brief extracts:—

Upon the Bible, he says:—

'This Divine book, this heavenly volume, I accept with humility and gratitude from the hand of my adored Creator, as a gift of inestimable value; and considering it as the grand charter of my salvation, I cannot but esteem it as my indispensable duty, implicitly to submit to its sacred dictates, in every affair of religious concernment. And it is because I am fully persuaded that the following doctrines are contained in those oracles of eternal truth, that I embrace them as articles of my faith, as the foundation of my hope, and as the source of all my spiritual joy.'

'On the authority of the unerring word, I further believe, that the eternal Sovereign, before the world began, of his own good pleasure, and to manifest the riches of his glorious grace, foreseeing the fall of man, chose a certain number of this apostate race to eternal salvation whom he predestinated to the adoption of children by Jesus Christ, according to his own sovereign will; and in pursuance of

this gracious design, he entered into a covenant of grace and peace with the Son of his love on their behalf.'

That Jesus, 'having all the sins of all his people imputed to him and charged upon him, he died the ignominious, the painful, and cursed death of the cross; pouring out his blood, yielding up his life, and offering his very soul a sacrifice—a vicarious atoning sacrifice—for their sins, and to expiate their innumerable and enormous crimes. In these sufferings of the Son of God on the cross, I behold, in the clearest light, the infinite evil of sin displayed, and the awful wrath of God revealed against it; the law magnified, justice satisfied, and God himself well-pleased.

Upon Justification:—

'I believe that the justification of sinners in the sight of God, is purely, solely, and entirely by the righteousness of Christ imputed to them; without the consideration of any holy qualities wrought in them, or any works of righteousness performed by them, either with, or without, the assistance of the Holy Spirit.'

Our author closes his confession, by saying, among other humiliating things: 'And the Lord grant that I may obtain mercy, to be found faithful in that ministry I receive from him; living under the habitual remembrance of that awful account I am to render to him, that so, after I have preached to others, I myself may not become a castaway.'

Being now settled in London, he was called to move altogether in a new sphere; translated from a country village, to the metropolis of England; from preaching in a barn, or school-room, to a few poor, unlettered people, to be pastor of one of the most respectable Baptist churches in the kingdom. He felt the importance of his station, and was determined, in the help of God, to improve his mind, as he found he could now obtain assistance for that purpose. He, therefore, engaged an eminent classical scholar, who had formerly been a Roman Catholic priest, to give him some lessons in *Greek*. This gentleman usually came in a morning; they breakfasted together, and then retired into the study for business: this assistance was all he had worth mentioning; and, with this exception, he might be fairly denominated a *self-taught scholar*.

His reading now became extensive and immense. History, sacred and national, and theology, as discussed by learned divines, both ancient and modern, foreign and English, was studied by him with greater avidity, and more prayerful research, than has generally been seen in any one man. Indeed, his soul was in it; and while he read and studied, to inform his judgment, the devotion of his heart kept pace with the light of his understanding, and caused his mind to be like a springing fountain, and his pen and his tongue like an ever-flowing brook.

An eminent learned man (Dr. Newman) has said of him:—'As a literary man, he was generally acknowledged to belong to the *first class among Protestant Dissenters*; and his knowledge of languages was very considerable. It would surprise the public to know, what loads of ponderous Latin quartos he read of French, Dutch, and German divines: the Greek Testament he read through nearly *fifty times*, by the simple expedient of reading one chapter every morning, the *first thing*, not so much for the purpose of criticism, as of devotion; yet he has been heard to say, that he had a wife and family before he knew anything of the theory of the English grammar.'

The year after his settlement at Prescott Street, he published his *Death of Legal Hope*; this is thought to have been intended by him as a supplement to the *Reign of Grace*, and designed to guard that excellent work against the abuse of Arminian legality on the one hand, and Antinomianism on the other. He accordingly laboured to prove, that until a sinner became dead to the law as a covenant of works, by the quickening influence of the Holy Ghost, and is brought to believe in Christ as the end of the law for righteousness, he cannot possibly live to God, in the way of acceptable obedience.

We select one short paragraph as a sample of the character of this excellent little book:—

'We shall never consider salvation as *divinely free*, till we confess our condemnation to be *entirely just*. But when the purity of the lawgiver is seen in the flaming holiness of his law; when it denounces its curse against the sinner, and his own conscience being stung with guilt, confirms the dreadful sentence, and

with an awful emphasis, replies, '*Thou art the man*;' then the relief provided by grace, and revealed in the gospel, is beheld with an ardent desire; is embraced with exuberant joy. Thus, by the agency of the Holy Spirit, the law subserves the gracious designs of the gospel. Yes, the righteousness and terror of legal sanctions are happily useful, to illustrate the freeness, and to exhibit the sovereignty of saving grace.' Now says our author: 'To that mercy as revealed in the atonement the sinner flees, like a murderer pursued by the officers of justice; or like the unhappy manslayer of old, before the avenger of blood; and on this grace, as reigning by Christ Jesus, he rests his all for eternity.'

In the year 1777, we find our author conferring another benefit upon the churches of Christ, by reprinting a work originally written in French, by Dr. Abbâdic, upon the *Deity of Christ essential to the Christian Religion*. Such a work, at the time, was much needed, and by Mr. Booth's corrections and improvements, its interest and usefulness was much enhanced. [Would it not be well if this work were reprinted? it is much wanted.]

In the year 1778, our author was called into the field again, and published his *Apology for the Baptists*. His object in this publication was to check the growth of mixed communion in the Baptist churches; to show its unscripturalness; and to vindicate himself and brethren from the charge of bigotry. In the preface to this work he says:—'To exculpate himself, together with a great majority of his brethren of the Baptist persuasion, from charges of an odious nature, he exerted him to compose and publish the following pages. If these designs be answered, the writer obtains his end; and if not, he has the testimony of his own conscience to the uprightness of his intentions.'

The year following he was called into action again, in defence of the ordinance of baptism itself. A book was published, said to be a posthumous work of the celebrated Matthew Henry, upon the subject of infant baptism. This book contained several very uncandid and severe aspersions against the principles and conduct of the Baptists; and the celebrity of Mr. Huntington's name giving it great

popularity, also the critics pronouncing it '*the most popular defence of infant baptism that had appeared*,' the grave Abraham Booth was induced to lay before the public his *Pædobaptism Examined*.

In this work, our author's learning, industry, and patience all appear, in the multitudes of quotations which he brings to sustain his views, and most of them from the writings of his opponents.

In the year 1788, he published his excellent little treatise upon the *Kingdom of Christ*; which has been read with interest by thousands. Upon the subject of this kingdom, he remarks:—'It is not by the gifts of common Providence, among which parts and learning make a conspicuous figure, but by the graces of the Holy Spirit, that any person, as a *Christian*, is worthy of regard. Yes; it is faith in Christ and obedience to him; love to God, and benevolence to man; humility, patience, resignation, spirituality, and heavenly-mindedness, which adorn the subjects of our Lord's kingdom, and which distinguish them from the children of this world.'

Passing by several of his publications, we come to the year 1800, when he preached his celebrated sermon, called the *Amen to Social Prayer*.

This was by appointment. The monthly meeting of ministers resolved upon a series of discourses upon the Lord's Prayer: Dr. Jenkins commenced with a sermon upon 'Our Father, who art in heaven;' and it fell to the lot of Mr. Booth to close the whole with a discourse upon the word *Amen*. He was personally opposed to taking an abstract word for a text, and had before entered his protest against the practice; but being appointed to the work by his brethren, he says:—'Reflecting upon the meaning of the word *Amen*, and the solemn connection in which it stands, and on it being of itself a sentence, I acquiesced in the choice which my brethren had made for me, because, though my text be extremely concise, and very singular, yet the subject is of considerable importance, to both ministers of the word and private Christians.' This production is one of great solidity, and well deserves a careful reading. In 1803, he delivered a discourse, which was soon published, upon *Divine Justice Essential*

to the Divine Character. In this discourse, there are some of the most striking remarks upon the Atonement that we have met with.

In 1805, he published his *Pastoral Cautions*, being the substance of a charge which he had delivered several years

previously, at the ordination of Mr. Hopkins, of Eagle-street.

[Our space this month compels us to postpone the particulars of the closing scenes of Mr. Booth's life till our June number, when we hope to be able to give them.]

Reviews and Criticism.

GROVE CHAPEL PULPIT.—No. 199. *The Mission of Christ* (Mr. IRON'S Last Sermon); No. 200. *Funeral Service of the Rev. J. IRONS*; No. 201. *Funeral Discourse by the Rev. R. LUCKIN*. London: Aylott and Jones, Paternoster Row.

In the present number of the HERALD will be found an announcement of the death of Mr. Joseph Irons, whose faithful ministrations, as pastor of the church at Grove Chapel, and whose numerous published discourses on the great themes of the gospel of Christ, have rendered him very extensively known and affectionately beloved among the churches who adhere to the truths of *distinguishing* grace. We have felt great attachment, for the truth's sake, to the able, earnest, and faithful pastor at Grove Chapel; and if we cannot unqualifiedly speak in commendation of his views, and the manner in which he sometimes expressed and defended them, we have ever had a thorough conviction of his honesty and sincerity in the advocacy of all he uttered and wrote; and most earnestly do we rejoice that, amidst an almost universal defection from the truth of God, in his own, as well as in the Baptist denomination, he was so long continued in the church below, to defend the doctrinal bulwarks of Zion.

Mr. Irons' first sermon at Camberwell was founded on Rev. xxii, 13: 'I am Alpha and Omega, the beginning and the end, the first and the last.' This was delivered on Jan. 21st, 1818. On the occasion of the delivery of his last discourse, a pleasing coincidence is observable in the choice of his subject: "This is a faithful saying, and worthy of all acceptance." This closing testimony is brief, but blessedly expressive of the preacher's clear and comprehensive views of the glorious Person and finished salvation of the Christ of God, which were ever the themes of his ministry.

The funeral was attended and participated by several of Mr. Irons's brethren in the ministry, among whom were Mr. Woodland of Woolwich, Mr. Hunt, Mr. Luckin, Mr. Bayfield, Mr. Gittens, Mr. Gawler, and Dr. Steane. The chapel was crowded in every

part, and the service, as reported, was interesting, solemn, and impressive. By Mr. Irons's request the Funeral Discourse was preached by his personal friend and brother, Mr. Luckin, who, on the mournful occasion, delivered the appropriate exposition of the apostle's words, 'I have fought the good fight, etc.' The solemn services connected with the departure of this man of God are worthy of perusal, and we doubt not the several publications will be extensively circulated. While the faithful ministers of Christ are, one after another, called hence to receive their reward, it is consoling to reflect, that all erroneous principles and practice are far ever excluded from that kingdom of unclouded glory and perfect blessedness. Happy is that servant, who, when his Lord cometh, is found watching!

THE MIRACLE AND MONUMENT; a Brief Memoir of George Rudman: by JOSEPH F. RUDMAN; pp. 30. London: Houlston and Stoneman.

OUR esteemed brother, in his preface, thus alludes to his object in issuing this interesting little work:—"These pages simply state facts as they were; and while they relate to a brother beloved, yet more, I trust, to the grace and mercy of a covenant God, displayed in plucking him as a brand from the burning, and saving him with an everlasting salvation, than to him." Our brother has written the work for the encouragement of teaching parents to—"pray without ceasing;" to Sabbath School teachers—to go forward, and work for eternity; to seeking and oftentimes, despairing sinners—to encourage them in obtaining mercy. It is always a delightful sight to see youth the subject of Divine grace; and when they are removed by Providence early in life, it presents a favourable opportunity for urging the necessity of piety upon the attention of all, especially the young. We thank our brother for this little memorial; and recommend it to parents and teachers, as a suitable work to be placed in the hands of children and scholars, as its very low price places it within the reach of all.

A LETTER ON THE LOVE OF GOD, AND SANCTIFICATION. *Written to a Lady, in Reply to Objections made to those most Important Doctrines.* By J. A. JONES. Second Thousand. London: J. Paul.

THIS letter was written 28 years ago, and is now published as an epitome of the author's views on those subjects during that period of his life and ministry. He also hopes that it may prove instructive to some, on the subject on which it treats. We concur in the authors's desires, and cordially commend this short epistle to the notice of our readers, as containing unanswerable argument on the points of discussions.

THE DESOLATED VALLEY: A Narrative of the Flood of Holmfirth. By J. G. MIALI. London: Houlston and Stoneman, Paternoster Row.

A SHORT narrative of a sad and mournful catastrophe that occurred on the night of the 4th February, 1852—a night that will live long in the memory of the inhabitants of Holmfirth and the surrounding districts—when hundreds of human beings were launched by the fearful calamity in a moment, as it were, into eternity, and an immense amount of property destroyed! The author has endeavoured to make the painful narrative the means of directing the reader's thoughts to the instability and insecurity of all earthly possessions; and we trust that it will accomplish the desired end.

MORMONISM UNMASKED; or, the Latter-Day Saints in a Fix. By R. CLARKE. London: Houlston and Stoneman, Paternoster Row;

THE progress which, of late, has attended the advocacy of the false and deluding doctrines of Mormonism, has induced many to enter the lists against the advocates of its soul-destroying views; and among others, Mr. Clarke has appeared. The sale of 10,000 copies in a brief period, speaks more for the able and successful manner in which the author has treated the subject, than any remarks we can make in commendation of his performance.

JOSEPH SMITH; the Great American Impostor; etc. By THOMAS TYSON, Congregational Minister. London: Hall and Co., Paternoster Row.

ANOTHER work on the Mormon Imposture, from the pen of a Congregational Minister. The author examines what he regards as the four prominent features of Mormonism, viz. that it is a revelation from Heaven; that it has a priesthood; apostles, regarded as a modification of the priesthood; and baptism for the remission of sins, adducing numerous extracts from the writings of the advocates of Mormonism, in support of the truth he enunciates—that Mormonism is false. We regret that the late period at which this little work has reached us, precludes us from more than this passing reference to it.

Intelligence.

PROPOSED BAPTIST BUILDING ASSOCIATION.

(To the Editor of the Gospel Herald.)

DEAR SIR,—The plan proposed and advocated in your last number by Mr. Bowser, whose experience certainly entitles his suggestions to attention, appear too good to be hastily dismissed. We have here, I think, a simple and effectual plan for paying off the debts which encumber many of our chapels, and that without having to meet that serious item in the matter—the interest of the money borrowed; and also an easy and favourable method of obtaining funds for the erection of new chapels for Strict Baptists, in localities where they are wanted, and thus of greatly extending our sentiments and practice.

But the success of the undertaking mainly depends upon the co-operation of our Strict Baptist churches for the end designed. It would be sad, indeed, if those whose chapels are free from debt, should

stand aloof on that account; since they have here an opportunity of greatly aiding poorer churches, at a merely nominal expense to themselves. The small subscription proposed, viz. sixpence per month, or six shillings per annum, will, it is to be expected, be the minimum from each associated church; many probably will be willing, as they are certainly able, to subscribe £1 per annum for the purpose. I would propose that subscriptions for the first six months should be contributed *in advance*, so as to form an immediate fund, to meet the expense of making a direct application to every Strict Baptist church in the kingdom, which has not come forward, through the appeal in the *HERALD* and *Primitive*. When once the Association is formed, and rules adopted, the work will be easy; and, therefore, I trust, dear sir, you will keep the subject before the notice of the readers of the *GOSPEL HERALD*, till a sufficient response be given

to the appeal. To deacons, upon whom devolves the management of the pecuniary affairs of our churches, this appeal comes with peculiar force. The recently formed 'Baptist Metropolitan Building Society,' requires, I observe, no guarantee that its funds shall be restricted to the building of chapels in connection with the Baptist denomination; in fact, its promoters appear to be *too liberal* to make the increase of Baptist churches, and the extension of Baptist principles, an object of their care. There is, therefore, the more need for a Society like the present; and it is earnestly to be hoped that every one who feels interested in its establishment will, at once, signify their willingness to write for that end. It would not, perhaps, be too much to hope that, you will receive and announce the names of such individuals and churches, that others may be stimulated by their example. I am, dear Sir,

Your's very sincerely,
A LOVER OF PROGRESS.

Baptisms, Recognitions, etc.

EBENEZER CHAPEL, COLCHESTER.

On Lord's day, April 18th, 1852, Brother William Chappell administered the solemn ordinance of believer's baptism to five persons (two males and three females) at Coggeshall (Brother Collis kindly lending his pool for the occasion), after preaching from Acts viii, 12; there was an overflowing congregation, and marked attention was observable during the whole of the interesting service. This little cause has had to contend with many difficulties, but, through infinite mercy, it is still upheld. Our brother's ministry has been much blessed, and repeated testimonies of usefulness are brought before us, for which we cannot feel sufficiently thankful—thirteen having been added by baptism within the last twelve months.

'Brethren, pray for us.'

BAPTIST CHAPEL, MILL STREET, BEDFORD.

We rejoice to say the cause of God is still making increase in this place. On Lord's day morning, March 28th, 1852, our pastor, Mr. H. Killen, baptized six persons (two males and four females). The growing presence and power of God was greatly felt in our midst, and the candidates went through the ordinance with the greatest possible composure of mind. One of the male candidates, with his wife, were called under the ministry at the same time, and were baptized together. Here is another instance of a whole household being baptized, for they have no family. We have

others that we expect will soon follow in their footsteps.

EBENEZER CHAPEL, NEW END, HAMPSTEAD.

On Lord's day evening, April 4th, 1852, our esteemed pastor (Mr. W. Cooper) baptized three females, on a profession of their faith in the Lord Jesus, after preaching from a part of the 15th verse of Acts xvi. These sisters, with a brother (previously baptized), are added to the church, and tend much to our encouragement, and the support of the Lord's servant in his labours amongst us; through whose ministry we trust many more wandering sheep may be gathered to the fold in this place.

SWAVESEY, CAMBS.

On Wednesday, March 31st, 1852, the friends at this place met at Holywell Ferry, to witness the administration of believer's baptism in the river. Brother Barker of Fen Stanton commenced the services by reading an hymn, and imploring the Divine blessing; Brother Whiting of Needingworth delivered a short, but interesting address; after which Mr. Norris, pastor of the Baptist church at Swavesey, baptized six believers (two males and four females), in the name of the Holy Trinity. The day proved propitious; the assembly was unusually large; and the good order and fixed attention of the spectators were remarkable.

A public tea was provided in the British School-room at Swavesey, for the accommodation of friends who came from a distance; and the large room was crowded. Brother Alderson of Willingham preached at Swavesey in the evening, from Rom. vi, 3; the discourse was sound, searching, and interesting; and the true import of the ordinance was ably discussed: many felt it good to be there.

We trust this is but the earnest of still greater good to attend the cause of the Redeemer here, and that our pastor will yet have many such encouragements afforded him. The cause has indeed had a long and barren winter to pass through; and so overwhelming was the effect on the mind of our pastor, that he felt that he must resign. At the earnest request of the church he agreed to remain; and, since that period, our prayer meetings have been crowded, and the spirit of supplication hath shown itself; the souls of many in the household of faith have been refreshed; inquiring minds have been led to the cross; and there appears a shaking among the dry bones. We humbly trust that we shall soon again be called to witness the

same scene we have referred to; and that our beloved pastor will henceforth see that the desire of his heart is granted.

DORMAN'S LAND, LINGFIELD, SURREY.

On Lord's day, March 28th, 1852, three disciples of the Lord Jesus Christ were baptized in the name of the Father, Son, and Holy Ghost; and on the following Lord's day were added to the church of Christ here. One of the above had, for many years, been identified with the late Countess of Huntingdon's connection; but having been, in the providence of God, brought to reside near, and being favoured to realize much spiritual profit in worshipping with us, she felt desirous of becoming a member of the church. This induced her to give the subject of believer's baptism a careful and prayerful examination; the result of which was, not only a firm persuasion of its scripturalness, but a cheerful submission to the authority of Christ.

Those readers of the GOSPEL HERALD who value the truths advocated in its pages, will be pleased to hear that, notwithstanding the friends of the State Establishment are singularly active and zealous in this locality, yet, the Lord is gradually increasing our numbers. Thirty-four have been added within the last two years; beside which, a good degree of peace and unanimity has been continued amongst us. While we desire gratefully to review the past, we would look forward with humble hope: while to all the lovers of Christ we would say, in the language of the apostle Paul, 'Brethren, pray for us.'

MOUNT ZION CHAPEL, HILL STREET.

On Lord's day, March 28th, 1852, Brother Foreman administered the gospel ordinance of believer's baptism to four females (one of whom was a member of the late Mr. Irons' church), and one male candidate, who had borne testimony to a work of grace upon their souls; and had been made willing to obey their Lord's command and example, by observing this world-despised ordinance. Our pastor's text was from Isa. xlviii, 17, observing, that in this text Israel is addressed—not the world; Israel being considered a type of all Spirit-quickened souls. The church of God is made up of sensibly broken-hearted sinners; and the address is to the living and believing child of God, and to all those who would give all they possess to know that this language is addressed to them! The characters: the Lord, as to what he is; the Lord, as to what he is in relationship to his people; the Lord, as in ancient pic-

ture exhibited, is so found in present manifestation to his children. To every anxious enquirer how sweet it is to know, that God speaks thus to them? The conduct: teaching and leading; imparting knowledge, and leading in a particular way—the way in which God has determined to lead his people. To be without knowledge is not good. God says, 'I will teach thee;' the Saviour says, 'Learn of me.' We learn by his example; by the work he accomplished; by his perfect obedience to magnify the law, and satisfy Divine justice; by his life, poverty, sufferings and death. How great the effects from such an apparently small beginning—an infant in his mother's lap, containing all the salvation purposes of God. From so small a seed, such a produce as proves it to be the work of Omnipotence. Teaching and preparing for all that God in mercy hath designed for them; taught their own littleness—his greatness; their dependence—his power; their ignorance—his wisdom. Taught facts only known to the people of his choice. Taught all their journey through to know truth in every form; to know their fellowship with the saints, and their final end—glory. The thus-taught are all heirs of glory. What a mercy to be so taught, and by such a teacher! He teaches by the preaching of the gospel—to know what only can be known by such teaching; by his word; by the varied dispensations of his hand; and all as to profit—such being the purpose of his teaching. Taught to know that all you learn you are interested in; to know and retain all that is good, casting all else away. 'I will lead thee.' In the way; by power, precept, example, and conduct. Step by step, from the first feeble cry for mercy unto the full assurance of, 'My beloved is mine, and I am His;' 'As ye love me, keep my commandments;' 'Go, teach and baptize.' The disciples did so; and as they did according to the command and example of the Lord, so would we be glad to do. We pass through the water only, but he through the blood. What righteousness did the Lord fulfil in his baptism?—neither of the moral or ceremonial law, but a righteous obedience to the will of his Father, who sent John to baptize. The baptism of John was from Heaven—are human inventions equal to the word of God? Thus are the believers led by the good hand of God till brought where the truth is, on which they feed and live, till led safely into their Father's kingdom.

FARNHAM, SURREY.

A very neat and substantially built Chapel was opened at this place on Good

Friday, by Brethren Newborn and Moyle. The congregations were numerous, and collections good; and the day will be remembered by many as one of spiritual edification and profit.

The building, including vestries, will seat about 250 persons—and the walls are sufficiently high for the erection of galleries—at a cost of £320, gas-fittings excepted; but inclusive of purchase of freehold ground. In favour of liquidating fund, the amount already raised by church and congregation, is upwards of £115.

The town of Farnham, though not a cathedral town, is purely ecclesiastical; for the Bishop of the diocese resides here a greater portion of the year, and the establishment of this first *Strict Baptist* cause, is a striking exemplification of that Old Testament promise as fulfilled in our gospel age:—‘For as the rain cometh down, and the snow from heaven; and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.’ (Isa. lv, 10, 11.)

We gratefully say, ‘Let the people praise thee, O God; let all the people praise thee.’ (Ps. lxxvii, 5.)

MARRIED.

On March 8th, 1852, at Unicorn Yard Chapel, London, by Mr. W. H. Bonner, Baptist Minister, Mr. William Codd of West Ham, Essex, to Miss Sarah Collin of Southwark.

RECOGNITION AT HADLEIGH HEATH.

On Wednesday, March 31st, 1852, Mr. Kemp was publicly recognised as pastor of the Baptist church in the above places.

Brother Matthew of Lindsey commenced the services by reading the Scriptures and prayer; after which he delivered an appropriate address on the nature of a Christian church. A statement of the leadings of Divine Providence was then presented on behalf of the church, and Brother Kemp replied to the usual questions in a very interesting manner. Brother Cooper of Wattisham then addressed the young minister from 1 Tim. iv, 16.

In the evening, Brother Isaac of Chelmondiston delivered a weighty and impressive discourse to the church, from Heb. xiii, 22. ‘And I beseech you, brethren, suffer the word of exhortation.’

The services of the day were interesting,

and Mr. Kemp’s prospects of success are favourable.

ORDINATION SERVICES AT CROWFIELD.

On Good Friday, April 9th, 1852, Mr. William Woods was publicly recognised as pastor of the Baptist Church at Crowfield.

At an early hour many persons from Ipswich and other parts arrived, and the chapel was filled to overflowing, and many could not obtain admittance in the morning and afternoon. The morning service commenced by Brother Flory giving out a hymn; Brother Hill of Stoke Ash then read and engaged in prayer; another hymn was sung, and Brother George Hall, late of Carlton, Bedford, now at Zoar Chapel, Ipswich, stated the nature and constitution of a gospel church, in which he set forth, in a very lucid and vigorous manner, its origin, spiritual and heavenly character, in its Head, laws, doctrines, etc.; in itself and on the world, and as being utterly incompatible with all law establishments in these or other realms; another hymn was then sung, and our Brother then asked Brother Woods to give a statement of his call by grace; to which he responded by giving a short detail. It appeared that he was the son of godly parents (the father was there—what a comfort must it be to the dear parent!), and that his convictions of sin was very early; but the death of a beloved brother was the means, in the hand of God, of deepening those convictions. The recital of these circumstances much affected our Brother; and he then described the state of soul sorrow and suffering he endured under a feeling, sight, and sense of his lost and ruined state, till the Lord was pleased, by a piece written in *Zion’s Trumpet*, to appear to him, by which his soul was blessed and comforted; and with the ministry of the word was led on from strength to strength, and enabled to stand and withstand. Brother Hall then expressed his satisfaction, and asked him if he had not stood in connexion with the church at Yarmouth, under Mr. Tann, and also with the church of Brother Poock; to which he answered in the affirmative.

Our Brother was then asked for his call to the work of the ministry. It appeared that he had long been exercised therewith, and had great desires and great conflicts; but being often asked by Brother Flory to go to Rushmere, one Lord’s day, some time ago, he went; but such was the state of his mind that he thought he could not go again. The Lord opened other doors, and he was invited here. He came; the morning was cold, and the people appeared cold, and he thought he would never come again; but his mind was changed during the day, and

after a few visits he felt the Lord's hand and blessing upon him, and felt constrained to continue amongst them.

Brother Hall then asked what doctrines he had, and intended through grace, to preach amongst the people. To which our brother gave a statement of his faith, comprised in 'the doctrines of grace.' Our Brother Deacon Wright then gave a statement in reference to the cause, which we regret our space does not admit of giving; but from which it appeared the church had agreed to invite him for three months; and that during the three months a revival took place in the church; peace and union were restored, and the congregation much increased; that Mr. Wood had been with them fifteen months, and much good had resulted from his efforts.

Brother Hall then called for the church to signify their choice of Brother Woods, and then upon one of the deacons to give the right hand to him. He then offered up a most suitable ordination prayer. A hymn was now sung, and Brother Flory concluded by prayer for the Divine blessing.

The afternoon service began by singing. Brother Andrews read and supplicated the Divine Majesty; another hymn was then sung, and Brother Poock gave the charge to our minister, taking for his text 1 Tim. iv, 15, 16. It was a valuable discourse, and characterized by much earnestness for the spiritual good of the minister and church. Our brother concluded by prayer.

The evening service was commenced by singing. Brother Poock read and prayed; our pastor gave out a hymn; and Brother Reynolds preached to the people from Eph. v. 2. He entered most sweetly upon the relationship, as standing in adoption and election, arising out of eternal love. Our dear brother gave some important advice to the church, and to all the professed followers of the Lord, in their conduct to one another, and to their minister. Another hymn was sung; and after prayer by Brother Reynolds, and singing the doxology, was closed the services of one of the best days ever known at Crowfield. 'O Lord, we beseech thee, send now prosperity!'

RESIGNATION OF MR. W. H. BONNER.

We are requested to announce that, greatly to the regret of his flock, our esteemed brother, Mr. W. H. Bonner, has given notice to terminate his pastorate at Unicorn Yard Chapel, Tooley Street, Southwark. His address is, 20, New Church Street, Bermondsey, Surrey. We give on our cover, the arrangements for the Valedictory Tea Meeting, on Tuesday, May 4th, when our respected brother will deliver his farewell address to the church and congregation.

Death.

THE REV. J. IRONS.

WE regret to have to inform our readers of the death of this able and faithful minister of Jesus Christ, on Saturday, April 3rd, in the 68th year of his age. His increasing infirmities and failing health for some time previous had warned his friends of their coming loss; but it was not till about a fortnight before his decease, that such serious symptoms shewed themselves as betokened a speedy dissolution. In consequence of the greatness of the pain occasioned by the disease under which he suffered, and from the effects of the opiates which it was necessary to administer, he was quite unconscious for several days before his death. To one he remarked, previous to this, that he longed to be gone; and that of his salvation he did not a moment doubt, though he had not lately experienced so much joy and happiness. To another friend, he spoke with animation of 'the exceeding and eternal weight of glory,' which would succeed his light afflictions. His last sermon was from 1 Tim. i, 15.

He was interred on Good Friday, April 9th, in a vault at the back of the pulpit, from which he had faithfully declared the glorious gospel of Jesus Christ for a period of 35 years. On this occasion, Mr. R. J. Hunt read and prayed at the commencement of the service. Mr. R. Luckin of Clerkenwell gave an address previous to the interment: Mr. J. W. Gittens of Camden Town followed with a few remarks, while the coffin was being placed in the vault: and Mr. G. Bayfield closed with prayer. The spacious chapel was filled in every part. On the following Lord's day, April 11th, Mr. Luckin preached a funeral discourse from 2 Tim. iv, 7, 8, 'I have fought a good fight; I have finished my course,' &c. to a crowded and sympathising congregation. This passage was chosen by Mr. Irons himself for the occasion, at his last Anniversary, under the impression that he should not live to see another.

A great man has entered on his rest, and one whose firm and uncompromising advocacy of the distinguishing truths of the gospel, amidst the general defection of the ministers of his denomination, was too uncommon not to excite notice and respect. His views on political subjects were unusually contracted, and his prejudices against the ordinance of believers' baptism were strong: but, notwithstanding these drawbacks, he will ever be remembered with the deepest interest and esteem, as a faithful witness for the cause of God and truth. We understand that a Memoir and Correspondence are to be published very shortly.

Monthly Retrospect.

PUBLIC EDUCATION.—The whole question of education for the people has been referred to a Select Committee of the House of Commons, where the contending schemes now before the public will be fully examined. This committee, however, consists almost entirely of the advocates of the secular system, and those of the Manchester and Salford Plan, and contains the name of only one decided voluntary (Mr. Peto.) The first sitting took place April 22nd. Mr. Entwistle and Mr. Richson, the promoters of the Manchester Plan, will be the first witnesses called; the friends of secular education will then give evidence; and, subsequently, those who hold voluntary efforts to be sufficient, will have a hearing. Lord John Russell declining, Mr. Milner Gibson is appointed chairman.

CONTINENTAL PERSECUTION.—Religious persecution has made a further advance in Austria in the prohibition of the 'Anabaptists,' that is, the Baptists of that country, to meet for worship on the crown lands. Another seizure has been made of 900 Bibles, the property of the British and Foreign Bible Society; their printing office has been forcibly closed, and their future efforts for the distribution of the Scriptures in the country forbidden. By a letter received from Mr. J. G. Onchen, agent of the Edinburgh Bible Society at Hamburgh, it appears that that excellent man and devoted minister has been forcibly expelled from Berlin, while engaged in the lawful and peaceful discharge of his duties. The Committee of the Society have determined to use every means to obtain redress for the grievance committed against their agent, by the so-called *Protestant* Government of Prussia. We may here remark that in Prussia, the singular anomaly is constantly being exhibited of *Protestants persecuting Protestants*. The Lutheran State-Church pursues the Dissenting bodies with bitter hostility. Thus the pastor of the Baptist church at Memel states: 'We are watched with the greatest vigilance: armed policemen are constantly present, not only at our public services, but also at our church-meetings. I am forbidden to carry on the Sunday School, and am threatened for administering the Lord's Supper,' etc. In the state of Baden, religious meetings, unconnected with the State-church, except those of the Jesuits, are strictly forbidden.

PARLIAMENTARY REFORM.—An address, apparently issued in consequence of the present state of political affairs, by several London ministers, of various denominations, has been extensively circulated. Among

the signatures, we observe the well-known names of Bonner, Milner, and Curtis. In this address, the attention of ministers of the gospel is called to 'the necessity of a large extension of *Parliamentary Reform*, as deeply connected with the moral, social, and intellectual welfare of the great mass of the community, from whom, in future generations, the real strength of the church of Christ must be drawn.' The *Ballot* also is advocated as a necessary protection to conscientious electors, and other necessary changes are adverted to. In the concluding sentence of this well-timed address all must concur:—'The Christian, above all others, is bound to contribute his share of activity to every movement calculated to bring at once glory to God, peace on earth, and good will to men.'

PROPOSED NONCONFORMIST CLUB.—At the Adjourned Meeting of the promoters of this Institution in London, Mr. S. Morley moved a resolution, that books be opened for the registration of the names of shareholders and members. Temporary premises are to be taken at once, and the club opened. A Sub-Committee, consisting of Messrs. Peto, Piper, and Swaine, was appointed to take measures for obtaining a suitable site in the Metropolis for the building.

PROTESTANT DISSENTING DEPUTIES.—A Special General Meeting of this body took place on Friday, April 16th. The first subject discussed was the London Necropolis Bill, now before Parliament, by which it is proposed to close all existing intramural burying grounds, and to establish one vast Necropolis or Cemetery at Woking. By this Bill, compensation is proposed to be given to the London Parish Clergymen, in the shape of fees, to be exacted for *every burial* in the new burial ground, whether performed by Dissenters, or otherwise. A petition, praying for the insertion of a clause to remedy the grievance complained of, was unanimously adopted. A petition prepared by the Committee against the Maynooth Endowment Bill, was next brought on. After a sharp discussion as to whether the petition should embody a *special protest* against the endowment of Maynooth College, above all other religious endowments, which was decided in the negative, the petition, as amended, was unanimously adopted. A Deputation was appointed to wait on the Attorney-General, to press the exemption of Dissenting Chapels from the inquisitorial operation of the Charitable Trusts Bill, now before Parliament.

THE APOSTLE'S RESOLVE.

'But we will give ourselves continually to prayer, and to the ministry of the word.'—Acts vi, 4.

WE have here the origin of the institution of the Deacon's office. The apostles, not being willing to be engaged in the service of tables, directed the church to look out for men to relieve them from the care and concern of the temporalities of the church, that they might give themselves to prayer and the ministry of the word.

If, then, it was advisable that, for a due and proper administration of the ministry of God's word, the apostles should have been disencumbered from all the temporal concerns of the church, how much more necessary and expedient is it that the ministers of God's gospel at the present day, should, so far as possible, be relieved from all temporal cares and duties, so that they may give themselves *wholly* to prayer and the ministry of God's word? The disengaging God's apostles from such duties and cares would teach the absolute necessity of disentangling God's ministering servants, at the present day, from the ministration of temporal matters. Secular concerns (to a great extent) secularize the mind. Worldly cares bind the spirit to worldly things more than is expedient for

the minister, and more than is prudent for the church over which he is made overseer. He is not made overseer of the church's worldly concerns, but pastor and bishop of souls. The soul is the garden which he is to cultivate, and to which he is to yield his unwearying care; and the oversight of immortal spirits is a duty sufficiently extensive, onerous, and important, to occupy the unwearied and continuous prayerful anxiety and care of the pastor.

There are three prominent subjects in the above portion, that we purpose to notice, viz. the prayer, the word, and the ministry of that word.

1stly. The first to be noticed, is that which the apostle mentions as first—it is mentioned before the theme of preaching the word, viz. prayer. Not that he *here* means to assert the pre-eminence of the one to the other—he is not comparing the one with the other. All that was meant to be conveyed was, that, according to order, prayer is first. Prayer is first in the avocations of the preacher. He *here* gives no superiority to prayer over preaching; like as the pioneer of

an army is not necessarily superior to the soldiers who follow—both are useful and essential ; and as it is only necessary for us to contemplate prayer in its relative bearing to the preaching of God's word, we shall not stop to consider the advantages that one may have over the other. God could save sinners without preaching ; and he could provide a home for millions without praying, as is illustrated in the case of infants, whom we can hardly predicate to be subjects of prayer. Preaching never precedes prayer—really genuine godly preaching follows prayer. Paul prayed before he preached. Paul, the persecutor, prayed when he left off his bitter persecutions, and he was favoured to preach the sacrifice of that great High Priest whom he had hitherto persecuted ; and the same grace that made him a praying man, and a preaching evangelist and apostle, must be displayed at the present time. God hath determined that both prayer and preaching should go hand in hand—that they should, in peace, righteously kiss each other. As there cannot exist a prayerless Christian, so their cannot be a prayerless preacher. It may be true, that a preacher of man's ordination, and not God's, may not be desirous to give himself wholly to prayer and the ministry of the word. He that consecrates a man

to the work, conveys with that consecration such a desire as that evinced by the apostles. The praying preacher is the prevailing preacher—where there is prayer, there is spirituality ; and where the latter exists, real consolation is afforded to the spiritually-minded. Mere moral discourses will not satisfy those who live unto God ; there is no spirituality which does not include morality, but the latter, of itself, will never move the soul God-ward. Virtue has its charms and use ; but virtue, without spirituality, has only a secondary estimation in God's sight. Spiritual prayer is the prayer of faith ; and the latter is that which pierces to God's throne. Mere morality exhibits not prayer, neither does it, by itself, declare God's mercy.

This spiritual prayer availeth much in the case of the ministering servant of the Most High. It is the hand whereby the blessings from on high are received, through the efficiency of the Holy Ghost. A praying preacher is a powerful one, because God prospers him in his labour of love. A praying pastor has great influence over the people ; for they catch his fire ; and as heat engenders heat, each is mutually warmed and comforted. A minister with open book, bended knee, and upward glance, prays with glowing warmth for enlightenment

into God's word ; and the people pray that abundant utterance may be given him to open the Scriptures. Happy is that pastor who is borne up constantly by the prayers of his people. Their prayers unite. 'Aid my labour,' says the one ; 'Prosper his work,' says the other. 'Feed my sheep and lambs' is God's command. The desire of the minister is that, in all things, he may approve himself as such minister ; and the desire of the people is, that the gospel might not come in word only, but also in power, and in the Holy Ghost, and much assurance. (Thess. i.)

Prayer is the antecedent of preaching—God's blessing is the subsequent, or result, of prayerful preaching. The influence of the closet cheers the minister in his labour, and charms the hearer. He who wrestles hard over God's word, will not do so in vain. Incalculable good results from the private praying of God's minister ; by it he is enabled to weigh, with the word before him, his own weakness—his own wants ; by it the spiritual geologist is enabled to pierce and bore through the outward crust of God's truth, and to sink deep into the subsoil, and to bring forth things both new and old. Prayer is one of the most efficient means to prevent the neglect of the gift that is in the minister (1 Tim. iv.) ; for that gift is en-

larged, strengthened, and matured by prayer ; and he that neglects the latter, neglects the former. Every creature of God is good, for it is sanctified by the word of God and prayer (ver. 4, 5.) Exercise in spiritual things is as essential to the mind, as bodily exercise is to the due and proper development of the body. 'Watch and pray,' said our Lord, 'lest ye enter into temptation ;' and he that is found so doing, is much more able to perceive the wiles of Satan—is much more skilled in detecting his delusions, illusions, and oppositions.

The work of the minister is not done when preaching is ended ; neither is it begun when preaching is commenced. Prayer precedes, prayer attends, and prayer follows the labour of love ; and the more the atmosphere of prayer surrounds the preacher, the more his ministry will be blessed to the profit of the immortal souls of his charge.

2ndly. The word is a circle within a circle. The written word reveals the Word that was made flesh, and dwelt among men, and who was God. The Word of God has an amplitude, illimitation, profundity, extent, and inexhaustibility, that nothing else possesses. The fulness of *Him* that filleth all in all, filleth the pages of sacred writ. Here is a boundless theme for thought, meditation, and research ; its fulness is

undiminishable; its profundity unfathomable; its length, breadth, depth, and height pass all knowledge. Here is food for the mind, which nothing else contains; here is food for the soul, which is no where else to be found—the subjects are endless, are various, are interesting, and all important. We have here creation, providence, and grace; man's fall, his redemption by the Man Jesus, and his ultimate glorification, revealed; prophecies, fulfilled and unfulfilled; precepts, the morality and spirituality of which exceed all else—precepts, which are not only a rule for the outward life, but which are also for the regulation of the inward life—the life before man, and the life before God. The study of God's own word is so ennobling—the treasure so vast—the range so extensive—that all else is more or less included in its pages. It declares God's purpose, fulfilled, fulfilling, and to be fulfilled; that providence that preserves and guides; and that promise that cheers the path of the believer. It is the only book that connects God with man, heaven with earth, hope with certainty, expectation with fruition. With such a mine as this, what

minister can be barren? With such stores as here, who can be in want? With such treasures as these, who cannot fail to be passing rich?

The intrinsic worth of the word of God is without comparison. It reveals what, but for it, would remain hid; it discloses what, but for its revelation, would have never been divulged. It is the only revelation of the only Saviour. It relates the lapse and sin of man; it discloses the recovery of millions, and the redemption of a number no man can calculate. It predicted the coming of the Messiah; it points to *Him* as the purchaser of the Church of God from thralldom, and sin, and cruel bondage; it portrays his agonies, and how he became the man of sorrows, and *the acquainted* with grief. It cheers with gospel provision here, and furnishes us with the prospect and good hope of a happy hereafter. Here is ample provision, plenteous redemption, endless salvation, and glory without end. Well, then, may the apostles say, 'We will give ourselves unto prayer, and the ministry of the word.' May every minister make this happy resolve!

The third head we purpose leaving for a future paper.

C. T.

EDOUARD.

THE NEXT MEAL.

PERHAPS my good Christian reader, like myself, may never have been at his wit's end to know whence his next meal will come. I have had, at least, 8,000 meals since I was born; and if the reader be fifty years old,

and has had three meals each day (not reckoning the first year of his infancy), he will have had upwards of 17,000 meals! But there is a class of men, in this city, called 'supernumeraries;' that is, those who depend upon what casual employment they may obtain during the day, such as carrying gentlemen's carpet bags, getting the right omnibuses for ladies to take them to any particular part of London, or any trifling employment that may be offered; the number of these men is such that they are called 'Legion,' and after deducting those among them who are thieves and vagrants by profession, there is a vast number which rise daily and know not how to procure the food with which to break their fast, and have to earn their morning's meal in this uncertain way, before they can eat it!

Alas! alas! when our pathway is easy, and the lines have fallen to us in pleasant places, with what little gratitude are we sometimes apt to receive, at the hand of God, what are termed his 'common' mercies!

But my good reader may be a poor disciple, and *has* known what it is to be at his wit's end to get the *next meal*; he may have wearied or outlived his friends, and how to get food for wife, children, and self, has been a question easier put than answered; and he has been driven, where?—to commit suicide through desperation? No; through grace—but to the friend that loveth at all times, and who had promised that his bread should be given him and his water should be sure; and was the Scripture broken? I venture to say that it was not, and that the Lord did provide. May the Lord strengthen your heart, dear Christian, in poverty, and enable you to

throw *all* your care on Him, for he careth for you.

Whether, however, my reader be a rich or poor Christian, he has no reason to be envious of the wicked; for though it may be hard work for flesh and blood for the one to be in need of the necessities of life, and to see the cheek of the wicked to stand out with fatness, and to possess more than heart could wish, let him take heart; for the words of the dear man of God, John Stevens, are true: 'Time bounds our sorrows, eternity our joys;' and the reverse is the lot of the ungodly; for like a poet (Ambrose Philips) who flourished in the early part of the last century, and who had great difficulty to procure his livelihood during his younger days, but succeeded at last to possess enough money, in his old age, to buy a government annuity of £400 a-year, and thought, no doubt, that he could at last take his ease; but no, so ran the eternal counsel of Jehovah, the man was struck with palsy soon after he had made his purchase, and died without enjoying it. How often is such the case! and like the man in the gospel, who, having greatly succeeded in this world's affairs, said, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry: but God said unto him, Fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.' (Luke xii, 19—21.) Thus do this world's riches, like as a staff of 'gilded rottenness,' give way in the hour of trial; but not so the arm of the Lord, upon which leans his Hephzibah, his chosen people, be they rich or poor, and for whom alike the Lord does and will provide the next meal!

Islington, London.

ADOLESCENS.

JEREMIAH AND HIS ENEMIES.

'And they shall fight against thee; but they shall not prevail,' etc.—Jer. i. 19.

How very many of the Lord's sent servants have had their experiences like Jeremiah; fear has taken hold upon them, while they have cried out, 'Ah, Lord God, behold I cannot speak;' although the dear Lord had just assured him that before he was even formed in the womb, he was known; and before he came forth he was sanctified, and ordained to be a prophet; and yet how unbelief worked in his mind, while the common enemy of mankind threw at him his youth and inability to perform the will of God; thus making the poor soul forget the secret spring of strength, and all the promises of God to *make* him all that he is required to be. Beloved, how frequently this is the case with many of the Lord's chosen veterans, whom he has called, qualified, and sent out into the gospel-field; Satan lets them know their weak points, and sometimes harasses them in such a manner that they are ready to give up, and would assuredly do so were it not for the eternal purposes of God, who has otherwise appointed, and comes to them as He did to Jeremiah, 'Thou, therefore, gird up thy loins, and arise.' (ver. 17.)

Mark, beloved, there is no mistake in the matter; the personal pronoun 'thou' comes home, as it did to David—'Thou art the man.' There was no getting out of it. David knew his sin; and when the Holy Ghost brought home the word with power, he fell under its weight. Just so with Jeremiah; when the Lord spoke to him, it was of little avail for him to try and escape; the command was, 'Thou, therefore, gird up thy loins;' the 'therefore' drawing its argument from the foreknowledge of God, and the manifestations of his gracious presence, and the assurances of his love. Just so in the present day with every saint; the

Holy Ghost marks out the objects of Jehovah's love, who are weak enough in *themselves*; and, like Eze-kiel's infant cast out into the field, to the loathing of their persons; nevertheless, they are made to arise, and their loins are girded with truth, which strengthens and enables them to stand upon their feet, and listen to the words of God.

But Jeremiah was not only to hear for himself, but was to *speak* all that God commanded him; not a word of his own was to be added. There was to be no cutting, trimming, or paring the truth, in order to make it palatable for the professors of his day. O! no; or the prophet would have been followed as a popular preacher, and his words and company courted: but it was the Lord's message he was to declare, and to the Lord's people he was sent. Beloved, how stand matters with you? What ministry do you attend? The popular style is smooth and easy, so much mixing man's words with the word of God, and so much dressing up the truth for fear of offending; but be assured, dear reader, the plain, naked, and simple truth of God is as much hated and despised, too, in the present day of great profession, as it ever was in the day of Christ's ministry; and the unadorned ordinances of God's house are thought too straight and narrow for the large crowds of fashionable people. There was no choice for Jeremiah: 'All that I command thee,' was the message; whether that message cut them down in their feelings, and humbled their pride; or whether he had to declare the doctrines of the word, and sound out the eternal purposes of Jehovah, with the certainty of their accomplishment. It would, indeed, be a mercy for the church if all teachers studied the *command* of God; it

would save them from falling into the error against which the prophet was cautioned: 'Be not dismayed at *their* fears, lest I *confound* thee before them.' It is true the world may frown, the proud look scornfully, and empty professors forsake your ministry, telling you that you are too plain to be pleasant; never mind that. The writer has seen so much of compromising of principle, and keeping back the truth, that he sometimes feels annoyed and disgusted, while he is frequently obliged to walk alone: nevertheless the Lord does, and will, continue to own and bless a plain statement of his word, and the less fear we have of man, the more bold we shall grow; for 'the righteous are bold as a lion.'

And now, beloved, let us look at the encouragement: 'Behold, I have made thee this day [as] a defenced city.' I have surrounded thee with my arms; strength and salvation are thy bulwarks; and though thy enemies may try their rage, and vent their spite, remember that 'the eternal God is thy refuge, and underneath are the everlasting arms.' I have also made thee 'an iron pillar,' which cannot be broken; the bottom is resting on my promises, and the top sustained by my faithfulness—therefore it cannot be removed out of its place. And again, 'As brazen walls.' Jeremiah was as safe then as Job was within the hedge that the Lord had put around him; and as secure as Daniel was in the den of lions; and as well guarded as every vessel of mercy, surrounded by the electing love of God, fenced in and made fast by eternal union to Christ, and well preserved by the power and might of the Holy Ghost. It matters not what enemies we have to meet with, or what message to deliver, 'if God be for us, who can be against us?' But some may say, that Jeremiah had this blessed assurance from the Lord himself. True, he had; but

all Scripture is given for the comfort and edification of the saints, and so is this: for while peculiar trials call for peculiar manifestations, *all* the saints are equally loved by God, and all are equally dear to God. And the prophet's message was rather unpleasant to nature, for he was sent to prophecy against the kings of Judah, and against the princes thereof who desired his death (Jer. xxxviii. 4); and against the priests who were dealing falsely, and deceiving the king and people by declaring smooth things, and were given to covetousness, (Jer. viii. 10); and also against all the people of the land, who were gone over to idolatry, and wrought abominable practices, and therefore wished to get rid of so troublesome a person who dared to protest against their doings. But if there had been as many devils as there were people, Jeremiah's duty would have remained the same—he must declare all that God commanded him, and his persecutions would not in the least have been abated; for, when the Lord sent him on his errand, He told him plainly that they would not receive him, but that they would fight against him, and unite all their combined forces to destroy his person. They tried to hide his message, and, when prevented doing that, they endeavoured to starve the prophet; but the Lord took care of him when in the dungeon, and manifested his power and care over his faithful servant; for though kings, princes, priests, and people are all arrayed against the man of God, onward he goes; is spared to see many of his prophecies fulfilled, and at last, according to history, is slain in his work at Egypt, and taken home to glory.

Let us now look at the gracious promise, 'They shall not prevail against thee.' No, dear reader, that is impossible; for 'your life is hid with Christ in God,' and though hell

may appear for a time to have the victory—as it did when our gracious Lord was put to death by the malice of the Jews—He rose triumphantly, and so shall you. Sin may worry the believer, and again and again the soul be brought into bondage on its account; nevertheless, it cannot finally prevail; for God has declared that all our foes united shall not. Unbelief—that child of the devil—rebellion against the dealings of God, and all the trials through which you may be brought, must eventually give way before our Immanuel; for he says, ‘I am with thee.’ Mark, beloved, ‘I am’—in the present tense. Is the furnace hot? your God is there to temper it. Are the trials many? ‘I will be with thee in six troubles, and in the seventh will not forsake thee,’ is the gracious promise of your God; and although you may not *feel* his presence as you wish, or *see* the hand that leads, surely you would not be so foolish as to make God a liar, and deny his word. O no, come then; cheer up, tried and tempted believer; your God is still your Father, and the promises are *all* ‘yea and amen in Christ Jesus.’ If you look again at the text, you will see a ‘Thus saith the Lord’ attached; as though the Holy Ghost foresaw how short sighted we should be, and how we should call into question every thing that is for our encouragement. Therefore we have a ‘Thus saith the Lord’

Milton Street, Dorset Square.

to all that pertains to the living family.

Lastly: Why is God with his people? Not as we are frequently with each other—to look after a brother’s imperfections, No; No; but like a fond parent watching the interesting movements and ways of his little child; and our text says, ‘to deliver,’ not only to deliver you from going to hell at last—that has long been settled—but also to deliver you from every sorrow and affliction in the wilderness, and administer to your every want and necessity. We need a daily deliverance, as much as the poor soul who feels his bonds to be heavy and fast when first under conviction of sin; and these daily deliverances and sweet manifestations of the Lord to our soul, endears him more and more to the saint, who frequently cries out, ‘O that I had the wings of a dove, for then would I fly away and be at rest!’ Well, beloved, a few more sighs and groans, a little more fighting, a short period more to endure conflicts will soon run out, and then will come the crowning time; and we shall have to bless him as much for the cross, as we shall then feel thankful for the crown. May we have patience to wait, courage to pursue, and faith to trust; which blessings are all communicated from a Father’s heart, through a Brother’s intercession, and by the Sanctifier’s influence.

A LONDON CITY MISSIONARY.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

IV.—THE DIVINE DESIGN IN THE ATONEMENT.

DEAR BROTHER,—I resume my pen, to pursue my subject. How majestically grand, sublime, and beautiful are the oracles of heaven! There is nothing to be found equal to them,

in all the eloquence, which flows from the tongues, or the pens, of the most renowned of orators not divinely inspired. But whence their transcendent excellence? It rises from

the subjects which they describe and represent to mankind.

To these infallible guides let us always submit our understandings; rejecting, as deleterious, every rabbinical gloss, every philosophical exposition from the wisdom of this world, with every traditional comment imposed upon them by the Man of Sin, that son of perdition—of all the accursed, most deeply cursed. Let us take these oracles as they are, one compact body, composed of numerous distinct parts, all in harmonious connexion; each casting light upon each, and constantly irradiating each other, so as to place, in the clearest view, their respective meanings.

It is here that the glorious gospel of the blessed God reigns queen in the transcendent majesty of her own intrinsic excellence. She requires no embellishment from the hand of human art. All artificial ornament or decoration which art or genius can obtain, from classic lore, ancient or modern, cannot enhance the beauty of her majesty; but would rather diminish it, by shading her lovely features, or concealing her comely proportions. She asks no retinue from the circle of human sciences, nor solicits an individual from them as a handmaid to attend her. She has one faithful, efficient attendant, the Spirit of wisdom and might, who never leaves her. He stands at her right hand, diffusing around her a peculiar God-like effulgence, and inspiring her voice with energy, sufficient to raise the dead; and lay at her feet, in willing and adoring submission, the most alienated, vicious, and rebellious of mankind.

Of this we have abundant proof. Jesus preached the gospel: 'His word was with power.' He commanded the devils, and they obeyed him: he summoned the dead, and the dead started into life. The gospel was equally powerful in the

mouths of his chosen servants, as in his own. When Peter said unto Tabitha 'Arise,' Tabitha arose. Paul was not ashamed of the gospel of Christ, because he knew it to be the power of God unto salvation. He, among the sons of rebellion one of the most rebellious, fell beneath its power, and was, by its influence, brought to be, among the sons of humble obedience, the most humble and obedient. 'Lord, what wilt thou have me to do?' was his humble petition. He counted not his life dear to himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God: he was ready to die for the name of the Lord Jesus. Such is the energy of the gospel, attended by the Holy Ghost: and such its sanctifying, saving effects, in the minds and lives of sinful men.

It is, by an assiduous and judicious collation of the various parts of these Holy Oracles, that we obtain satisfactory responses to our anxious inquiries upon any distinct subject, What is Divine Truth?

The subject of investigation in the present letter is the Divine *design* in the *death* of Christ. By divine design, I mean the design of the eternal, immutable mind of Jehovah, by which all the operations of his wisdom, power, and love, are determined and adjusted. It is, in fact, the beginning and the circumscribing line of all the works of God. This definition is corroborated by the apostle Paul, and its truth is confirmed by the Holy Ghost in him, in the following Scriptures (Eph. i, 11), where the apostle affirms of the Most High, that 'he worketh all things after the counsel of his own will.' Wherever there is counsel there is design: there can be no such thing as counsel without design. In Dan. iv, 35, it is said of the Most High, who liveth for ever and ever;

that 'he doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?' In all his works, celestial or terrestrial, design takes the lead, directs every movement, and conducts every operation to its terminus, and secures its determined effect.

Of all the events produced on earth by the sovereignty, wisdom, and power of God, there is none in which design is more conspicuous than in the death of Christ (Luke xxii, 22): 'Truly the Son of Man goeth as it was determined.'

The Divine design is the design of the One Jehovah, in his Trinity of co-equal Persons, the Father, the Son, and the Holy Ghost. These three ever-blessed and all-adorable Persons, being one in essence, are one in mind, and one in covenant as their sacred name, Jehovah Aleim, imports, and are, therefore, one in design; which they fail not, in any case or degree whatever, to carry, by their concurring wisdom and energy, into full effect.

This design, relative to the death of Christ, is beautifully defined by St. Paul, (Heb. ii, 10,) with admirable propriety, perspicuity, and precision. 'It became him,' he says, 'by whom are all things, and for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect *through suffering*.'

Here is inspired apostolic precision with respect to persons, their destination, and the means, divinely ordained and employed, to raise them to their destiny. The persons are designated by the appellation of 'sons;' their destiny, celestial glory; and the means of their elevation to that glory, the death of Christ—sons—'many sons'—doubtless sons of God—the identical persons eternally predestinated by Jehovah the Father, to the adoption of sons,

according to the good pleasure of his will, for the praise of the glory of his grace, wherein he made them accepted in the beloved—'vessels of mercy, afore prepared unto glory,' (Eph. i, 5, 6; Rom. ix, 23.)

Knowing of no question, at present, relative to the *reality* of the death of Christ, among them that profess to believe the holy Scriptures, and the truth of Christianity, I take it for *granted*. But although the glorious and most important fact be admitted, it is regarded by many, if their words portray their thoughts, as a mere casualty, totally unconnected with divine design. And among those who view it as the effect of divine design, there are various opinions relative to that design. Some think it to be merely to give to mankind the most impressive proof of his Father's love and his own, to excite their sympathy and admiration. Others imagine that he died to do good to mankind, by placing before them an example of the most patient endurance of unmerited exquisite suffering; and to give effect to the new doctrine and the new system of things which he came to introduce into the world. Others there are, who both think and affirm, with an air of almost insulting assurance, that he died for the entire human race; that he might, by that means, so far pacify divine law and justice, and render the offended Deity placable, as to place all men in a salvable state, and make the salvation of every human creature possible, suspending the result upon the human will, leaving it to dispose and exert itself, to summon to action the power which man is said to possess, and which is believed to be sufficient, in the use of certain means possessing intrinsic efficacy, to make *certain* the salvation which the death of Christ has only made *possible*.

Here is a noisy battery, ever in determinate operation against the

truth as it is in Jesus, relative to that most transcendently important of all events, the certain salvation, resulting from his death, of all for whom he died; but divine truth, as the throne of heaven, is a rock which it can neither penetrate nor shake, how much soever it may, with its dusky smoke, obscure its reality; and by its noise deter the timorous from striving, or even desiring, to confide in it for security and peace.

Hallelujah for ever! I see at a distance, in the luminous page of the inspired oracles of heaven—levelled and pointed by the unerring eye of Infinite Wisdom against all the policy and powers of hell, and those of the vainly assumed wisdom and free-will of poor deluded, enslaved, and helpless man—that sublime sovereign, immutable design of the Eternal, the consummation of which will, as the discharge of some tremendous artillery, quite overwhelm them, with all that appears in hostile attitude against the wise and righteous, and especially the gracious counsels of his will. Thus saith Jehovah of Hosts: 'Who is he that saith, and it cometh to pass, when the Lord commandeth it not?'

It is only as we are taught by the Divine Spirit of wisdom and understanding, that we can have just views of Jehovah's design in the death of the Son of his love; and it is only by means of certain terms which he, in his wisdom, has associated with others, in the very lucid account of that most glorious, and to us guilty and hell-deserving sinners, most important event, that he is pleased to teach us, and bless us with such views, and endue us with that discernment of the divine glory displayed in the cross, by means of which we are transformed by him into the same image from glory to glory, and are crucified unto the world, and the world unto us.

The divine *design* in Messiah's

wondrous death, involves first, complete atonement for sin, all the sin, original and actual, of thought, word, and deed, which justly transferred to him by the Father, he assumed; and, by assumption, made his own; bore in his immaculate body on the tree; and for which he offered himself a sacrifice to God, in full recompense to his law and his justice, for the high dishonour done to them by those identical sins.

Secondly, the full judicial discharge of all those for whom he died from all condemnation, (Rom. viii, 33, 34.)

Although the divine covenant, in which is all the salvation which has been, which is, and which ever will be; with all the means devised for its consummation and its communication to sinful men, is in the Eternal mind, *one*, undividable and unchangeable; yet it is his good pleasure, whose it is to dispense its various contents to mankind in a variety of ways, all to the praise of the glory of his grace, which reigns in its own supreme sovereignty, and to which none, neither man nor angel, may say, 'What doest thou?'

At the commencement of the train of his dispensations, Jehovah instituted sanguinary sacrifices as types of the sacrifice of the Lamb of God, who was verily fore-ordained before the foundation of the world, to be manifested and slain, in the fulness of time, to take away sin. Those divinely instituted types were continued through all ages, from the beginning down to the day in which the Lord of glory was numbered with transgressors, and bowed his head in death.

Abel offered of the firstlings of his flocks an offering to the Lord; to which the Lord showed respect, which he would not have done had he not ordained that species of offering.

Passing the years of the antediluvian world, during which the few

that knew, and loved, and worshipped Jehovah, certainly honoured him by presenting to him his own instituted types of his beloved Messiah—after the flood, we see Noah building his altar to Jehovah, and taking of every clean beast, and of every clean fowl, and offering unto Jehovah: ‘And Jehovah smelled a savour of rest,’ and was well pleased with the symbols which himself had instituted of the bleeding sacrifice of the Son of his love.

Passing also the intervenient ages between Noah and Moses, that divinely-inspired historian, in his account of the sacrifices commanded by the Lord, places before us, as in a mirror of burnished gold, the most beautiful and satisfactory association, in the immutable design of eternal love, of sacrifice, atonement, and forgiveness; these the eternal Will has determinately combined: no power can sunder them, (see Lev. iv, 20.) There, in his order to Moses, relative to the offering which he appointed to be offered for the sin of the whole congregation of Israel, not for the whole world, the Lord clearly demonstrates this wise and gracious combination, ‘The priest shall make an atonement for them;’ and verse 26 for an individual, ‘And the priest shall make an atonement for him, concerning his sin, and it shall be forgiven him.’ Also ver. 31—35, and chap. v, 10, 13—18, etc.

This union of sacrifice, atonement, and forgiveness, in the divine design to raise many sons unto glory, has its most eminent display in the slaughter of that paternally devoted one, the great Immanuel, the Lamb of God, who is, in fact, both the archetype and substance of all the bleeding types and shadows of all the preordained dispensations.

I have called Jesus both archetype and antitype. He is truly both: the symbolical picture of him, exhibited in the Mosaic ritual, was drawn from the original, or, as we say, from the

life, by the Divine hand, as he stood in the design of the eternal mind, to raise, by means of his bloody death, many sons unto glory. How, as face answers to face in the glass, so the type answers to the archetype, and the antitype to the type; and we see in Christ crucified, as in the typical picture, sacrifice, atonement, and pardon; and in them we behold complete salvation from sin, death, and hell, and every woe, for all whom he died a sacrifice. The death of the Lord of glory was not casualty. It was the real effect of sovereign, wise, and most *gracious design*—his Father’s and his own. The cruel hearts and bloody hands of the Jews and Romans, when they nailed him to the cross, loaded with indignity the most spiteful and malignant, did only ‘what the hand and counsel of God had before determined should be done,’ (Acts iv, 28.) He gave himself; he at once resigned his life to the cruel hands of men, and to the Father’s will. Beautiful and impressive is the apostolic description of the disposition of his mind, and the language of his lips, at his coming into the world, to offer up himself a sacrifice for sin:—‘When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifice for sin, thou hast no pleasure. Then said I, Lo, I come. In the volume of the book it is written of me, to do thy will, O God,’ (Heb. x, 5, 7.)

In his death, appears, in substance, all the essentials of the typical sacrifice—divine ordination—substitution for the sinner for whom it was ordained, and for him only—its acceptance for him exclusively—its bearing upon itself his sin, for which only, it was doomed to die—and finally, its suffering, in his stead, the very death which he for his crime deserved to suffer;—the divinely appointed, and therefore, indispensable adjuncts of the types, atonement, forgiveness, and

the legal discharge of the sinner from all obligation to suffer for the sin for which the victim was slain, and for which its blood atoned. These, then, my brother, with all their ineffable glory and importance, are the divinely, and, therefore, immutably appointed adjuncts, or concomitants of the cross of the Prince of life and grace, who *personated*, in his unequalled agonies, all of every age, nation, and rank, whom his Father chose in him, and

gave unto him, really representing them, and bearing their sins in his own body on the tree. This that distinguished man of God well knew, who so pathetically and exultingly exclaimed, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'

Here I shall close the present letter, intending to treat this interesting subject more copiously in my next.

(To be continued.)

'The Excellent of the Earth'.

ABRAHAM BOOTH.—(Concluded from page 114.)

MR. BOOTH had now entered into the last year of his labours—he is grown grey in his master's work—he feels himself standing upon the brink of the grave, and his holy soul is deeply imbued with love to the cause of Jesus, therefore, we listen to his *Pastoral Cautions* as to the thoughts of a man of more than ordinary mind and experience; nor can we prayerfully and thoughtfully read them without profit. Mr. Booth also published several other pieces of great importance; as on the *Slave Trade*, the *Love of God to his Chosen People*, several funeral sermons, and addresses at the grave of ministers,—as Benjamin Waller, Joseph Swain, Dr. S. Stennett, etc. In these he appears calm, solid, and spiritual, all along aiming to debase the sinner, exalt the Redeemer, and affect the conscience of the unawakened. But the time drew on, when his strong and excellent constitution began to give way; he became distressingly affected with asthma, particularly during the winter seasons, for several years. About four years previous to his death, he sustained a trying shock in the loss of his aged and beloved wife. But God was very gracious to him, and his mind was kept composed. One of his friends being much struck with this, expressed to him the pleasure he felt in seeing him so composed and reconciled under such a loss, when he made the following memorable reply:—"There is great reason for my composure and serenity. About three-and-twenty years ago, my wife had a severe lying-in, which so weakened her, that we feared she would never recover

her strength. Her indisposition continued about two years. Shortly after, it pleased the Lord to permit the family to be visited by *scarlet fever*. My wife, and all except myself, were attacked with it. Her faculties were deranged, and the doctor said, "I fear, Sir, your wife is not likely to recover." I attended all of them as well as I could. The Bible was then sweeter to me than it ever had been, even when I could only snatch from it a few verses at a time; and I well remember one solemn transaction. One evening, I retired for the purpose of private prayer, and besought the Lord that I might find an entire resignation to his will. When I arose from my knees, I felt a peculiar satisfaction in the perfections of God; and had such full persuasion of his righteousness, his justice, his mercy, and his love, that I lifted up my eyes to heaven, and said—"O God, I give my wife, my children, my all to thee;" and if I ever prayed in my life, I prayed at that time. Seeing then, that He has given her to me for *three-and-twenty years in answer to my prayer, dare I now murmur? God forbid!* All recovered but the nurse; *she went away, had the fever, and died.*

Thus, we perceive, whether we trace Mr. Booth through the early course of his ministry, amidst his deep and studious years—in the pulpit, preaching the glorious gospel—in the study, writing his valuable books—or in the furnace of affliction, performing the office of nurse to his family, we invariably see him the simple-hearted, humble, devoted Christian. He had drank deep into the hum-

bling doctrines of the cross, and imbibed a large portion of his Divine Master's spirit; therefore, he was wont to come down from the mount of communion, into the valley of action, or the furnace of trial, with the lustre of peaceful serenity upon his countenance, the joy of the Lord strengthening his heart for the present, and the prospect of heavenly bliss encouraging his hope as to the future.

In the immediate prospect of death, his friends were delighted to see his mind retain all its wonted calmness and serenity. To their anxious enquiries, his reply generally was—'I have no fears about my state.

'The gospel bears my spirit up;
A faithful and unchanging God,
Lays the foundation for my hope,
In oaths, and promises, and blood.'

Thus our aged author continued to interest and instruct his beloved friends for several months after he was unable to preach, although he was enabled to administer the Lord's supper even to the very month of January, 1806, upon the 27th of which he died; and he even met his brethren in the ministry in his own chapel at their monthly meeting but four days previous to his death.

On the following Lord's day, his friends were informed that his dissolution seemed near at hand; many of them, therefore, visited their dear and dying pastor, who conversed with them, as well as his breathing would permit. To one he said:

'I am peaceful, but not elevated.' To another: 'The ways of religion are good ways; I have found them such these *sixty years*.' To a young friend: 'But a little while, and I shall be with your dear father and mother.' To another: 'I have often borne you on my heart before the Lord, now you need to pray for me, and you must pray for yourself.' And to another, in reference to the sentiments of a Socinian minister, he said, with much solemnity, 'Beware of ———'s sentiments.' Thus he laboured to redeem the last fleeting hours allotted to him in counselling the young, and establishing them in the ways of the Lord. Nor did he seem to have apprehended his end was so near. One of his sons-in-law engaged in prayer with him before he left, and about nine o'clock he was put to bed, and lay down, to rise no more till the resurrection morning. On the following day he was speechless, and about nine o'clock in the evening, two of his friends, who were watching him, not hearing him breathe, drew near to his bedside, just in time to see him expire without a struggle.

So closed the useful days of the venerable Abraham Booth, Jan. 27, 1806, having sustained the pastoral office in Little Prescott Street nearly 37 years. He came to his grave like a shock of corn fully ripe.

May our ministry be as useful, our lives be as upright, and our end as peaceful, as his! Amen.

'A MIRACLE OF MERCY.'

To the Editor of the Gospel Herald.

DEAR SIR,—It is somewhere about seventeen years ago since the writer of these lines was the subject of the following thoughts and feelings respecting eternal things.

At the time referred to, I had just arrived at the age of twenty-one, up to which time I had lived a most awful life of sin and iniquity, especially the last three or four months. At this time, God was pleased to send to send the messenger of death into my family, and, in a very short space of time, two of my dear sisters—one a little younger, the other a little older than myself—were called to meet their Maker, both of them thoughtless young women. I was not living at home at the time, and therefore was

written to by a dear sister who feared God. This letter I showed to my employer's wife, who also professed religion. After she had read it, she looked at me and said, 'Ah, James! God sometimes takes one of a family that the other may take warning.' The thought rushed into my mind, 'What! *has God sent my two sisters to hell that I may take warning?*' And in a moment I saw the awful state I was in before God. Every sin I was guilty of seemed to be set in the light of God's countenance before my eyes. How I left her, I know not; but, in a short time, I found myself alone in the workshop, in the greatest agony of mind that it is possible to conceive. Death, Eternity—Eternity, Death—ran through my thoughts a thousand times

in so short a space of time, that I could not think of anything I had to do. I thought of prayer, but dared not attempt it; for something seemed to say, that that would be only increasing my sin in the sight of God, for it was not to be expected that he would listen to such a wretch as I was. In a word,

'I felt the arrows of distress,
And found I had no hiding place.'

A kind friend lent me a book, called the *Whole Duty of Man*. I began to read; and, for some weeks, tried to form my life according to its directions. I read the prayers night and morning, accompanied with many vows and promises to God, that if he would but have *mercy upon me, and not send me to hell*, I would do many things. After some time, my mind became more tranquil; I now began to hope that all was right. I well recollect saying to myself at this time, on seeing a poor man staggering along the street, intoxicated: 'Ah! it has been a hard struggle; but, thank God, *I have got over it*.' But I had not gone far before my foot slipped, my vows and promises were all broken; and now my terrors of mind all returned with a ten-fold alarming aspect, so that I exceedingly feared and quaked. What to do, or whither to flee, to escape the vengeance due to me, I knew not; for, at this time, I knew nothing of Jesus Christ as the way of a sinner's escape from the wrath to come. No; I had not once thought of the blood of Jesus Christ, God's dear Son, that cleanseth from all sin. I was advised to go to some place of worship—I went; but could get no comfort. I had heard of people getting comfort from the Scriptures—I purchased a Bible, began to read; but all seemed one mass of confusion, excepting those parts which referred to God's indignation against sin. I now contemplated destruction by my own hands; but God had so deeply implanted the conviction in my heart that there was no such thing as annihilation after death, that I dare not. One day, when fresh accumulations of guilt and sorrow seemed as though I must be overwhelmed, I thought I would go once more to the Bible. I took it up, and let it fall open where it would, and the first words that caught my eye were, 'Cursed is every one that continueth not in all things written in the book of the

law to do them,' etc. This seemed to settle the question. I said, 'Then I must be damned; there is no hope for me. O, wretched man that I am! O, that I had never been born!'—were now the alternate heavings of my heart. In this state of mind, how often I used to look at the happy brute creation, and envy them their state. I now reasoned with myself in the following simple manner: 'Well; I know God will be just in my condemnation, and therefore I have no right to complain. I will now try and do the best I can as long as I live. I will not go back into my former course of immorality; but will live as righteously and uprightly in this wretched state as I can. And when I come before the judgment seat of God, and the great judgment day is set, and my turn comes to be judged, I will at once *plead guilty, and tell the Judge that it is no use to ask me any questions; FOR I AM ALL SIN*.' Having settled this in my mind, I sat down in black despair to lament my *sad fate*. But, blessed be the name of the Lord, he did not sign this death warrant, for

'Ere long a heavenly voice I heard,
And Mercy's angel-form appeared:
She led me on, with gentle pace,
To Jesus, as my hiding-place.'

And this was brought about in the following way:—

A young man, who feared God, called to see me, and the effects that sorrow of heart had wrought upon my constitution, were too visible to be hid. He was anxious to know the cause; and although I had determined in my mind not to tell any one, believing that to make my case known, would only expose me to the scorn and derision of men, as well as the just ire of God—for there never was such another sinner upon this earth—yet the young man by degrees elicited from me the greater part of the thoughts of my heart. To my great surprise, instead of treating me as I felt I deserved, he spoke comfortably to me; he *even* seemed to know all about me. From this I got a little relief, but not much; for I thought, '*Oh! you don't know what a sinner I am!*' A few days after, he brought me some little books, and said, he thought that if I would read them, I should see that I was not the only person in the world who was such a sinner; and

that there was hope in the blood of Christ, *even for me*. I complied with this request; but, for some time, these, like the Scriptures, seemed all confusion. However, I continued to read, till at length I began to understand their contents in some faint measure, and got a little comfort. These little books were published monthly, and I now determined to take them in; and, for this purpose, I and my friend went to a bookseller. He promised to get them, but did not seem at all pleased with our request; and when I went for the first number, it was not come. Seeing I was determined, however, to have it if possible, he at length procured it. Shortly after this, I had an occasion to go to him alone, and he then took the opportunity of telling me the reasons for his delay; and, after a few observations, said, 'Young man, it is my firm belief, that if there be any damnable heresies *now* in the world, they are those published in that work.'

Now this said bookseller was a deacon of a large Independent cause in the town; and therefore these words, coming from such a man, together with the emphasis he laid upon them, went through me like an electric shock. I clasped my hands, and heaved a deep sigh of thankfulness to God, that I had not altogether fallen into this awful abyss, and was fully determined never to read another. In a few days my friend came to see me again, when I told him what the bookseller had said about the books. Instead of being alarmed as I was, he smiled, and said that such expressions were nothing new against the gospel of Jesus Christ; and begged of me not to leave off reading them; and as my *burden* continued, and I knew not what to do, I at length ventured to read once more. And now, dear sir, I must tell you that this *said little book* was no other than the GOSPEL HERALD. The next number I took in was the October No., 1835, in which appeared a piece, headed *A Basket of Fruit from the Tree of Life*, written by 'John of Marylebone.' This was a basket of fruit from the *tree of life to my poor soul indeed*. Every word seemed sent on purpose for me. It was like the honey in which Jonathan dipped his staff, and ate of; for it enlightened my eyes, and strengthened my frame. From that time I became a new man. It led me to see

Jesus Christ as the only way of a sinner's escape from the wrath to come; it also led me to see grounds for a hope that he would admit the plea for *mercy of a sinner like myself*.

This *precious little book*—the GOSPEL HERALD—in the hands of the *Holy Ghost*, I think I may say, was the means of leading my soul into an understanding of the free-grace gospel of the Bible; especially the pieces written by the highly favoured man of God above referred to; for there was no such truth preached in any of the places of worship where I then lived. I have thousands of times blessed the Lord for that little work; and had I time and room, I could tell you of many more who have also received like blessings by it, where no *gospel preacher* has been heard. I would therefore say, 'Go on, dear sir, and be not weary in well doing.' And I would say the same to your highly favoured contributors; for I am sure that neither you as editor, nor they as writers, are aware of a thousandth part of the good done to poor souls in the dark corners of this nation, by your joint labours of love in this work. And may the Lord go on to bless *you*, and *it*, as he has done—*yea*, and tenfold more, if so could be his good pleasure! Amen.

In conclusion, I would just say, that what I have written so far, is at your disposal; if you think it may be useful to any poor soul that may be *now* in the same place and *state* as I was—but from which the Lord mercifully delivered me, brought me forth to the light, set my feet upon a rock, established my goings, and put a new song in my mouth, even praises to his name—you may publish it; if not, commit it to the flames. But I have a favour to beg of you, and that is, as early as possible to insert the following request, humbly made, to your valuable correspondent:—

Will 'John of Marylebone,' at a convenient season, favour me, and many more of the religious public, with his thoughts upon what the Apostle Paul meant by the 'Man of Sin, (1 Thess. ii, 3.) By so doing, he will bestow a great favour upon one who may subscribe himself,

A MIRACLE OF MERCY.
April 13th, 1852.

[We feel greatly encouraged by the

letter of our friend, and trust that to many more 'Miracles of Mercy,' our pages will prove a similar source of comfort and joy.—ED.]

Intelligence.

THE BAPTIST MISSIONARY MEETINGS FOR 1852.

FOREIGN MISSION.

THE Member's Meeting was held April 27th, at the Mission House; Mr. Phillips of Melksham, in the chair. From the Report read on the occasion, it appeared that the affairs of the Society were in a promising condition. The Committee express their desire and determination to promote *native agency*, and to place the Mission churches as far as possible on a self-supporting basis: to this point it will be seen, that the speech of the chairman at the Public Meeting was specially directed. In Northern India several new agents were greatly needed, and six missionaries will be sent as soon as practicable. The Calcutta press was reported to be in a very flourishing condition, the annual profit to the Society being about £2,000. From this depository 32,821 copies of the Scriptures, or parts of them, had been issued during the past year. In the East India Mission generally, 35 brethren were engaged, having under their care churches numbering upwards of 2,000 members, of whom about 1,700 were converts from Paganism or Mahommedanism. The report of the deputation (Messrs. Russell and Leechman) which visited India and Ceylon during the past year, was very encouraging. The total receipts for the year were £19,146; the expenditure £18,088; thus reducing the balance due to the treasurer to £4,723.

The Annual Public Meeting was held on the Thursday following, at Exeter Hall. S. M. Peto, Esq., M.P., occupied the chair, and made a most able and comprehensive speech on the occasion. The leading topic of his address was the duty and necessity of promoting native agency, and rendering the churches raised by the Mission self-supporting. He mentioned the striking fact, that scarcely one church connected with the Society was placed in that position, which, according to New Testament order, it ought to occupy; namely, independent of extraneous control and support, and having a pastor who was truly one of themselves, instead of being sent to them from Europe. He then read several extracts from a paper recently presented by the Secretaries to the Directors

on this subject, and said: 'As long as the Society is compelled to support the expenses of the native churches and their European pastors, not only are its funds diverted from their legitimate object, namely, strictly *missionary* efforts, but there is entailed upon those churches all the evils connected with permanent endowments.' And there can be no reasonable doubt that the requisite talent, energy, and independence exists among the native converts, and needs only to be promoted and tested. The chairman concluded by remarking that, until the native churches were placed on a self-supporting basis, and their pastors occupied the position, not of agents sent from abroad, but of brethren among brethren, and friends among friends, the Society would not have that measure of success which they desired, and which the promises of God warrant their expecting.

The first resolution, referring to the deputation to India, was moved by Mr. Standford of Devizes, and seconded by Dr. A. Tidman, who, in reference to the work of translation, said that wherever there was a missionary and a Mission church, there was the word of God in the language of the people. It had proved a sure safeguard to them against error in Tahiti, when assailed by the seductions of Jesuits; and in Madagascar against apostasy, when suffering cruel persecution. . . Mr. H. Dunckley, author of the Prize Essay, entitled *The Glory and Shame of Britain*, in a speech of remarkable beauty and power, combated the objection as to the limited success of Christian Missions, and eloquently contrasted the slow but sublime progress of the evangelical missionary, with the devastating career of the warlike conqueror. Messrs. Rattenbury, Alexander, and Larom, were the other speakers on the occasion.

HOME MISSION.

The Annual Meeting was held April 26th, at Finsbury Chapel; S. Leonard, Esq., of Bristol, presided. The report detailed the operations of the Society in the various districts of England, from which it appeared that 91 missionaries had been aided

during the past year; that the gospel was preached every week in 270 different places; that 94 Sabbath schools were in operation; that 405 had been baptized and added to the Mission churches during the year; and that many of the more prosperous churches had been rendered self-supporting. The receipts for the year were £3,865; the expenditure £4,269; balance due to the treasurer £404. The committee had, for the third time, invited Mr. Davis to act as Secretary, Collecting Agent, and Fraternal Visitor of the stations. The first resolution was moved by Mr. Griffith, and seconded, in an able speech, by Mr. Landels of Birmingham, who entered at great length into the deep-rooted opposition of vast numbers of the working classes of this country to evangelical religion, and the necessity for other efforts, less regular, but more direct and effective, to engage their attention to religious truth. Mr. Landels also ably exposed the popular fallacy of the great religious and moral benefits to be derived from the mere diffusion of knowledge among the people. Mr. C. Stovel followed with fresh illustrations of the same topics; and Mr. B. Noel concluded with a simple and impressive address, advocating, in addition to the personal efforts of members of churches, the liberal support of an organized body, like the present, to sustain individuals in devoting their *whole* time and energy to home missionary labour.

IRISH SOCIETY.

The Anniversary of this Society was held April 27th, at Finsbury Chapel, J. Tritton, Esq., in the chair. The chairman passed in review the labours of the Society during the last eight years. During that period many of its supporters had been removed, and its Secretaryship had been three times changed, Mr. W. Groser, who at present filled that office, being the fourth. From the Report, which was next read, it appeared that the past year had been one of the most prosperous in the course of the Society's history. The debt had been reduced from £1,828 to £449, and a saving would be now effected in regard to the expense of deputations from the Parent Society, the agency in Ireland having been also entirely raised. Various facts, illustrative of the success of the Society's agents, were related. A resolution, affirmative of sympathy in the intelligence respecting the diminution of the burdens of the Society, was ably moved by Mr. B. Bowes, and seconded by Mr. S.

Manning of Frome. Messrs. Young, Haycroft, and other speakers followed.

BIBLE TRANSLATION SOCIETY.

The Twelfth Anniversary of this Society was held April 30th, at Park Street Chapel, Southwark, G. T. Kemp, Esq., in the chair. The report stated that 4,500 copies of the *new* version of the Old Testament, in the Bengali language, had been printed during the past year, and progress had been made in the Hindoostani and Samaritan. The distribution during the past year in various languages had amounted to 32,821 copies. The receipts for the year were £1,876, and the expenditure £,1823, leaving a balance in the hands of the treasurer of £53. Messrs. Arthur, Stent, Dawson and Walters, then spoke of the claims of the Society on the Baptist denomination. Mr. B. Noel followed in an interesting speech, in which he avowed that, till lately, he was ignorant of the merits of this Society, and the principle which led to its formation. It was, he said, a branch of the Bible Society, with the additional advantage of giving a faithful translation of the original Scriptures upon the subject of baptism; the word *baptize* not being *transferred* into the various languages, but accurately translated according to its acknowledged meaning in the original. The proof of the excellence of the translations made under the auspices of this Society was afforded in the fact, that the Bible Society chose for its own circulation its Bengali version of the Scriptures, taking care, however, to expunge the word *immerse*, and substitute *baptize*.

BAPTIST UNION.

The fortieth Annual Session of this body took place at the Baptist Mission House, Moorgate Street, April 23rd. An introductory discourse was delivered on the occasion by Dr. Cox, of Hackney. This talented address was divided into two parts, the first of which was devoted to a consideration of the '*demands of the age which ought to be denied*;' and the second to '*the demands which ought to be granted*.' Under the first head were classed—1. A rationalizing theology; 2. A philosophising ministry; 3. A time-serving latitudinarianism. Under the second head the Dr. included personal godliness; brotherly love; a determined adherence to the principles of Protestantism, and an explicit avowal of them; a manful support of the interests of Dissent; a well-instructed ministry; distinct enunciations of evan-

gelical truth; active lay-agency. Upon each of these points pithy and practical observations were offered. The subjects discussed at the business sitting of the Union were the *persecution* of the Baptists in Germany, to whom Dr. Steane and Mr. Hinton had recently been sent as a deputation; *public education*, in which strong repugnance to government education by means of an educational rate, was expressed; and *denominational statistics*, which showed a clear increase of 6,444 members in the Baptist Churches in England and Wales from which returns had been received.

AGED PILGRIM'S FRIEND SOCIETY.

The Annual Meeting of this Society was held April 26th, at the London Tavern, H. Pownall, Esq. presided. The Secretary, Mr. Box, read a very encouraging Report; from which it appeared that the number of pensioners on the fund was very large, many of whom would have been entirely destitute, but for the help afforded by this excellent Society. The adoption of the Report was moved by Mr. Dibden, and seconded by Mr. Alderman Wire. A resolution was then moved by Mr. Gillen, to the following effect:—'That a tribute of love and esteem be accorded by this meeting to the memory of the late Rev. J. Irons, of Grove Chapel, Camberwell, for his unwearied advocacy of the claims of this Society, and the long-continued liberality of the Auxiliary connected with the church under his care. Also, a record of sympathy with the bereaved church at East Lane, Walworth, whose late pastor, Mr. Moody, so successfully advocated the claims of the Society.' Mr. Leask, in seconding this resolution, referred to the conduct of Mr. Irons, in relation to the Aged Pilgrims' Friend Society, as a refutation of the allegation that the doctrine of divine sovereignty paralyzed benevolent efforts. Messrs. Gibbert, Stent, Bloomfield and Woolacott, further took part in the proceedings, and the meeting concluded with prayer.

Baptisms, Recognitions, etc.

SALEM CHAPEL, MEARD'S COURT.

As many of the readers of the GOSPEL HERALD no doubt take an interest in the welfare of the church of Christ meeting in the above place, owing to their regard to the memory of our former pastor, the venerated John Stevens, or from other causes, it may not be unacceptable to them

if a few particulars relative thereto appear in these pages.

During the time of our destitute condition, the word of life was ministered unto us by a considerable number of the Lord's servants, whose kindness in so doing is hereby affectionately and gratefully acknowledged. The wholesome words of sound doctrine thus brought to our ears were frequently, by the power of the Holy Spirit, sweetly and savourily brought home to our hearts. Three of the brethren thus supplying were, at different periods, and in somewhat different forms, applied to, with a view to their taking the pastorate, but without success. It has not, therefore, been owing to no effort having been made with such object in view, that the church has been so long without a pastor. Nor have we without passing through some trials, arising from other causes, been at length, by the good hand of our God upon us, brought into a wealthy place. We have, however, been mercifully preserved as a church, and are the same now in doctrine and discipline, as in the days of our late beloved pastor in every respect, and the same precious truths of the gospel, including that of the ancient complexity of our adorable Saviour's wonderful person, are preached and prized among us now, as then. After nearly four years of waiting and praying, our attention was directed to Mr. J. E. Bloomfield, of Cheltenham, as a faithful man of God, of good report, who, at our solicitation, visited us in the months of August and September last. And so general was the feeling of satisfaction with which his ministrations were received among us, that, after his second visit, it was resolved to give him an immediate invitation to the pastorate. This was done by an almost unanimous vote, there being only five on the negative side. Mr. Bloomfield accepted the invitation, and, as announced in the HERALD for February, commenced his pastoral labours amongst us on the first Lord's day in that month. A special meeting for thanksgiving and prayer was held on the previous Thursday evening; that service was one of holy feeling, gratitude, and devotion. Five brethren engaged in prayer, including a brother of our late pastor; it was a time of much refreshing from the presence of the Lord, a pleasing prelude to the coming of his servant, and was felt to be a pledge that his Divine Master would come with him. Our dear brother opened his commission with a suitable and impressive discourse from the words, 'But we preach Christ crucified;' and clearly stated

the truths which, by the help of God, he intended to make the basis of his ministerial labours. In the afternoon he was publicly received into the church by the senior deacon, with some suitable observations; and pastor and people sat down at the Lord's table, and found it a solemn and profitable season. It is a matter of great thankfulness to our covenant God, that he thus interposed for us, at a time of some trouble, by sending his servant to us as under-shepherd; and our dear brother is entitled to our warmest regard, in thus undertaking the pastoral charge at a somewhat unpromising period of our history. The Lord has been graciously pleased to crown this union with his blessing; much brotherly love, and peaceful, united feeling, abound amongst us; the Holy Spirit gives testimony to the word of his grace; not a single member has left on account of our pastor's coming amongst us; the congregation has much increased: six believers in the Lord Jesus have been baptized in the holy name, and added to the church, and six others are expected to be so before the close of the present month. Six friends have presented themselves for membership from other societies, and two were received by dismission from churches in the country, in the month of March, and besides the above-mentioned, several others have come forward and expressed their wish to be baptized, who have not yet been formally proposed to the church.

These particulars are not given, we trust, in a spirit of boasting; but, first, from gratitude to the Father of mercies for his goodness towards us; secondly, as aforesaid, for the information of interested friends; and thirdly, to correct an impression which it seems has obtained in some instances, that Mr. Bloomfield's coming amongst us has occasioned a division in the church. Such has not been the case; the movement, which ultimated in the secession recorded in the April number of the *HERALD*, commenced before our brother appeared in Salem pulpit at all; and the seceding friends had ceased to worship with us, and had applied for their dismission, before the votes on the question of inviting him to the pastorate were finally taken, and their withdrawal arose from entirely different causes.

P. PHILLIPS,	} Deacons.
W. LAMB,	
T. KENT,	
H. GREENHALGH,	
R. HODDY,	

OUNDLÉ, NORTHAMPTONSHIRE.
On Monday, May 3rd, 1852, the first stone

of a new Particular Baptist Meeting-house was laid by Mr. Joseph Mountford, who has been for some time preaching the gospel in the market town of Oundle.

It is nearly fifty-five years since the late beloved John Stevens first preached in the little and uncomfortable barn-like meeting where the good folks have, for so many years, met for the worship of God. They have now, with a good determination (looking to the Lord for success), commenced the building of a new chapel in a good locality. Brother Mountford, after laying the stone, gave a very suitable address; after which, Brother Fish, of Great Gidding, implored the Lord's blessing. Tea being provided in the old chapel, friends to the number of 170 partook of the same; the entire proceeds of which were given to the building fund.

In the evening, after singing and prayer, addresses were delivered by Brethren Fish, Warren, Trimming, and Mountford. The best of feeling and desire seemed to prevail in aiming to promote so good a cause, as that of building a house for the worship of a Triune-covenant God.

The purchase of land and building will amount to a little more than £500; towards which, the friends at home have very liberally subscribed, and hope, by the last week in July next, when the chapel is to be opened (D.V.), to reduce the debt to £300. I do think it may be said of the friends at Oundle, as was said of those in good Nehemiah's days—'The people had a mind to work.' The God of heaven encourage them by giving others a mind to help them, is the prayer of

ONE WHO IS MADE WILLING TO DO SO.

PROPOSED BAPTIST BUILDING ASSOCIATION.

(To the Editor of the *Gospel Herald*.)

MR. EDITOR,—I wish to express my high satisfaction and pleasure at the prospect of our having a 'Baptist Building Association.' 'A Lover of Progress' said in our last *HERALD* (p. 116), 'The recently-formed Baptist Metropolitan Building Society appear too liberal' (that is, its promoters) 'to make the extension of Baptist principles an object of their care.' Now, is it so? Looking at their Circular, they first lament that 'large districts are destitute of the means, etc., as far as Baptists are concerned;' and then they solicit aid 'to provide for the more effective representation of our distinctive principle as Baptists.' I do think such throws should not be indulged in; for my own part, I think of contributing to both Societies (being both good). It matters not to me, that the one is a little higher or lower than the other. It is

high time that the Baptists (as well as the Independents), as a body, were more closely united; they (the Independents) do not divide as we do, and hence they accomplish more. There are many degrees of Calvinism among us, and thinking men express themselves differently, according to education, temperament, etc., etc.; and God seems alike to own them, and, perhaps, looks down with sovereign contempt upon our petty doings and differences. They (the first Society) say, they will not interfere in the independency of the churches that may be gathered. So far, so good. I mean to support both these Baptist Associations, and may God bless and prosper them!

I have now read the GOSPEL HERALD for many years; and may the Lord bless every section of our body, and bring us all more and more to unite together, or we must decline.

Your's truly,

London, May 10th. A VERY OLD READER.

P.S.—O what a thousand pities it is, that good men cannot go on, and promote and conduct societies formed with a view to promote the glory of God, without constant throws and invectives at even their own party and denomination. Are we not heartily sick of it? Well may the world laugh at our folly, and Satan rejoice. I am now an old man, and have lamented it all my days. What have we gained by it? God grant a better race may spring up; for, in our day, we have had some *bad spirits* in each of our different sections. 'Ye know not what manner of spirit ye are of,' said our blessed Lord.

WYCOMBE, BUCKS.

On May 23rd, our pastor, Mr. E. Jones, preached from 2 Cor. iv, 5:—'For the weapons of our warfare are not carnal,' etc.; after which he baptised two believers in the name of the Father, Son, and Holy Ghost. It was a very solemn time; and, as a church, we would thank God, and take courage. There are others among us who have been standing without for years, whom may God enable to

Take their Saviour's yoke, and wear it;
Love will make obedience sweet.
He will give them strength to bear it,
While his wisdom guides their feet
Safe to Glory,
Where his saints at last shall meet.

BARKING, ESSEX.

Since the opening of our new chapel in July last, we have received into our communion one brother, by letter from a sister church. In January, 1852, three persons were baptized, one of whom was received into

church fellowship with us. On Sabbath day, May 2nd, the baptistry was again opened; and in the morning, after a very appropriate discourse by our Brother J. H. Dearsley, from Acts viii, 12, three others were baptized; and in the evening of the same day, two of them were added to the church, and the ordinance of the Lord's Supper administered. There are also among our little congregation several who are evidently on the Lord's side; and one who has already been before the church, and gave a very satisfactory account of the Lord's dealings with him. Although we have met with many discouragements, we have much to be thankful for.

CULPHO, NEAR GRUNDISBURGH.

Mr. Collins baptized seven persons at this place, on Lord's day morning, May 23rd, at 9 o'clock. Two thousand persons were supposed to be present. The service was deeply interesting and solemn; and the most perfect order prevailed from beginning to end.

It is in contemplation to have an engraving taken of this place, formed by Mr. Thompson now nearly 50 years since, and so complete and commodious, that between two and three thousand persons can witness the service.

TESTIMONIAL TO MR. GEORGE WYARD.

A Congratulatory Meeting, to commemorate the tenth anniversary of Mr. Wyard's settlement, was held in the chapel at Soho, on Wednesday evening, the 12th of May.

Tea was provided for the Friends, of which upwards of 200 partook. Addresses were delivered by various ministers. Immediately after tea Mr. Foreman, whose engagements did not permit him to remain during the evening, very affectionately and powerfully addressed the pastor and people on their past and present condition, and congratulated them upon the concord and unity which prevailed among them; recommending them—pastor and people—to His care and keeping who watches over the interests of his church.

At seven o'clock, the real business of the meeting commenced. After a hymn was sung, Mr. Wyard called upon Mr. Jeffrys, one of his deacons, to open the meeting with prayer, which was done in a manner solemn and impressive; after which, Mr. Milner, who had been deputed by the female friends—members of the church and congregation—to present Mr. Wyard with a testimonial of their Christian regard, rose and spoke nearly as follows:—

'DEAR BROTHER WYARD,—I have been requested by the ladies of your congregation. I cannot but congratulate them and to be their spokesman on this interesting occa-

you on the position in which you mutually stand toward each other at this hour. Through the kindness of a gracious Providence you have, for ten years, been pastor over this flock; and how encouraging is the thought—you have been made the instrument, through the Holy Spirit, of adding many to the number of the disciples of our common Lord. Many, it is true, have been removed to join the redeemed above; but your number keeps up, and increases, and the appearance of so numerous a congregation as has assembled this evening, affords an encouraging proof of their affection and regard. What reason have you for thankfulness that peace has fixed her abode among you—that you are not harassed by divisions, nor rendered wretched by distrust. Long, dear brother, and Christian friends, long may you enjoy the fruits of this harmony, and, under the Divine blessing, may it increase more and more.

The handsome testimonial (a beautiful Time Piece) which I am now authorized to present to you, you will constantly regard with pleasure and satisfaction. It will often recall the proceedings of this evening, and bring to your memory delightful recollections. In addition to that testimonial, here is another (a purse containing fourteen sovereigns). Its contents you will better know how to dispose of than I can advise you; but I have no doubt you will find no great trouble in scattering them.

‘Now, my dear brother (grasping Mr. Wyard by the hand), may the God of all grace be still with you, to guide, comfort, and sustain you! and may pastor, church, and congregation vie with each other in evincing that spirit whose characteristic is peace, and whose fruit is holiness and joy.’

He then read the following address:—

‘**BELoved PASTOR**,—In presenting you with this small Testimonial of our affection and esteem, we cannot but congratulate ourselves and the church at Soho, over which you have so long and so faithfully presided, on account of the harmony and peace that have up to this hour characterized its proceedings, and stamped with a heavenly seal our common relationship, as pastor and people. From your zealous ministrations we have received instruction and consolation; by your truthful exposition of the gospel of our Blessed Saviour, we trust we have been built up in our most holy faith; and amidst the ever shifting and trying scenes of life, have been led to see the Hand that guides us, and the treasury from which our wants, temporal and spiritual, are abundantly supplied.

‘If, Respected Sir, we were to ascribe to

your sole exertions, the success which has attended your pastoral labours, in the gathering in of those who were either wandering like lost sheep on the mountains of vanity, or were apparently strangers to the commonwealth of Israel, we feel assured that no one would more forcibly repudiate the ascription of such merit than yourself. Yet allow us to say, that although an humble, you have been made an honoured instrument, under Divine Providence, in adding to the church a goodly number of those, who we have firm hopes in believing, will finally become inhabitants of the Celestial City—the Heavenly Jerusalem. And we rejoice to think that our number steadily increases. Week after week we feel encouraged and refreshed; and influenced, we humbly hope, by that spirit which should characterize every disciple of the Saviour, we feel constrained, as far as in us lies, to strengthen your hands for the arduous work in which you are engaged. The Memorial now presented for your acceptance, will as you perceive, take correct note of time, and mark with unerring certainty every moment as it flies. Employed as you are in daily ministrations, you less require such a monitor than we who are engaged in the too engrossing avocations of this transitory world. But the thought is blissful, and the anticipation ecstatic, that when time shall be no more, eternity shall commence with the re-union of the redeemed. “Hasten then, ye lingering hours!”—the believer may say—“I long to behold this glorious consummation!” Yet, though this may be our wish in moments of close communion with God, bound as we are to this earth by the ties of nature and sympathy, we long to see a further extension of the Redeemer’s kingdom: and our fervent prayer, beloved Pastor, is, that you, as an under shepherd, may be long spared to feed the flock committed to your charge, that from the Heavenly Treasury you may “bring forth things old and new,” and that the blessings of “the Upper and the Nether springs” may ever be the portion of you and yours.’

Mr. Wyard then appropriately replied.

The meeting was afterwards addressed by Mr. Moyle, Mr. Bonner, Mr. Curtis, and Mr. Bowes; and after a delightful evening, during which a crowded audience seemed deeply interested in what was passing, the proceedings were concluded with prayer.—D. M.

PERSECUTIONS ON THE CONTINENT.

ON Thursday evening, May 6th, a Special Prayer Meeting on behalf of the German Missions in connection with Mr. J. G. Oncken, of Hamburg, was held at the Bap-

tist Chapel, Holly Bush Hill, Hampstead. Mr. R. W. Overbury of Eagle Street, who presided, gave an introductory address; and Mr. Castleden, minister of the place, engaged in prayer; after which, very interesting addresses were delivered by Mr. Andrew Arthur of Edinburgh, and Mr. Eustace Carey, and prayer for the special blessing of the Lord on his devoted and suffering servants now labouring on the Continent, was offered by Mr. Cooper of Ebenezer Chapel, Hampstead, Mr. Warne of Hendon, and Mr. Overbury. The meeting was concluded with singing, and a collection was made in aid of the funds of the Hampstead Juvenile Auxiliary to the German Missions.

Mr. Authur, who has twice visited Hamburg and Berlin, gave an account of what he saw and heard while amongst the Continental Baptists. This second visit was to attend the Triennial Conference of the German Baptist Churches, held at Hamburg, in July, 1851. He spoke of the services on that occasion as very interesting and impressive, and of the general tone of feeling amongst our German brethren, as highly spiritual and devotional.

He also adverted to the great extent to which infidelity, in all its awful and delusive forms, prevails in Germany; and especially to the recent publication of the works of the notorious David Strauss, in a cheap form, suited to the poorer classes. The fearful doctrines set forth in these publications, with all the sophistry of a philosopher, must con-

tribute, to an alarming extent, to corrupt and mislead the mind of the masses, and nothing but the pure gospel of the Son of God, freely distributed and preached amongst the people, can stem the torrent, and bring sinners humbly to the feet of Jesus. Let us, then, do all in our power to assist, by our prayers and exertions, Christ's faithful labourers in this extensive and important sphere.

Death.

CORNELIUS KEEBLE.

Departed from the church militant, good old Cornelius Keeble, on the 16th of April, 1852, aged seventy-eight years. He had been baptized upon a profession of his faith more than fifty-two years; he was a warm-hearted Christian, a real lover of the house of his God, decided for a 'Yea and Amen' gospel; studied the peace, and prayed much for the prosperity of the church at Dairy Lane, Ipswich, where he had stood a beloved and useful member so many years. In his last affliction he was preserved steady, resting on his Lord, patiently waiting his will and time; nature gradually declined, his speech departed, and, with an uninterrupted calmness of soul, we viewed the venerable saint—

'Stand, but with his starry pinions on,
Drest for the flight, and ready to be gone.'

The message arrived; he gladly obeyed; he is absent from the body, he is present with the Lord.

THOMAS POOCK.

Monthly Retrospect.

BRITISH AND FOREIGN BIBLE SOCIETY.—The Report of this Society at its Anniversary, May 5th, at Exeter Hall, states that the receipts for the year amount to £108,449; being an increase of £5,119 over those of 1851; and of £1,600 over those of 1850. The issues of the Scriptures in the year amounted to 1,154,642 copies. The total issues of the Society from its commencement, had amounted to upwards of 25 million copies; and the number of versions, in whole or in part, hitherto completed, is 175, of which 121 are translations never before printed.

EDUCATION.—In the speech of Lord John Russell at the Annual Meeting of the British and Foreign School Society, recently held, the following remarks occur:—"I must say, that whatever plan of education you adopt, what you must look to is, that religious and moral truth be instilled into the minds of the people.

That kind of instruction "droppeth as the gentle dew from heaven;" and care should be taken not only that it should be one of the lessons taught, but that it should pervade all the lessons; and without this, all the mere mental instruction you may give will be of little use." This may, we presume, be regarded as an explicit declaration, on the part of his lordship, of his opposition to the '*secular system*,' which is now being so strongly urged upon Parliament. In connection with this subject, we may state that, the views of those who hold that public education should *not* be based upon State-control and support, have recently received a practical embodiment in the opening of Homerton College, London, as a Training School for Teachers, in connection with the Congregational Board of Education. On that occasion, Dr. Harris read a long and able paper upon the best mode of popular education,

showing it to be that which is combined with religious instruction, and is sustained by voluntary or social benevolence. A Public Meeting was afterwards held, at which Drs. Harris, Campbell, and Cox; and Messrs. Conder, Morley, Baines, etc., spoke upon various aspects of the Education question. Homerton College has been purchased and adapted for the purpose above-mentioned, at an expense of £10,000, all of which was raised before the day of opening. The Board had previously trained and sent out 90 teachers, and has 49 others now in preparation.

ANTI-STATE CHURCH ASSOCIATION.—The Annual Meeting of the Council of this body, was held May 5th; S. Courtauld, Esq., of Braintree, presided. In an ably-written Report read by the Secretary, those past and prospective events were passed in review in which the principles of the Society were involved: such as, the withdrawal of the *Regium Donum*; the recent Committee on Church-rates; the Maynooth Endowment Act; the approaching General Election, &c. Resolutions upon these subjects were moved and seconded by several well-known speakers. The funds of the Society were shown to be in a prosperous state, though small for the magnitude of the work undertaken. The publication scheme had been successful. Among the works announced for the ensuing year are, *The Free-Church of Ancient Christendom, and its Subjugation by Constantine*, by Basil H. Cooper; and *The Covenanters*, by G. Gilfillan. The public meeting, held the same evening at Finsbury Chapel, was numerously attended, and was addressed by Messrs. Walters, Landgridge, Forster, Miall, etc. This Association, though much condemned by many, is the *only* one in which the distinctive principles of Dissenters, *as such*, are embodied. It has now been established eight years; and, in that time, has accomplished much, by public appeals through platform and press, to prepare the way for the attainment of the end designed. We believe that events will, before long, *compel* those who have hitherto regarded the subject with practical indifference, to give their earnest attention to it, and show themselves more strongly in favour of anti-state church principles.

CONVERSION OF THE JEWS.—It was stated in the Report of the London Society for the Promotion of Christianity among the Jews, this month, that in London alone, at least 2,000 of the descendants of Abraham were now united with Christian churches. Fifty Jews had been ordained in the Church of England, and many

others had been appointed to the ministerial office in other denominations.

CHURCH REFORM.—The Marquis of Blandford has just introduced a Bill into the House of Commons, based upon his motion of last July, for Church Extension and Reform. He proposes to bring the Establishment into a more creditable and efficient condition, by the suppression of sinecure dignities, such as deans and canons, and the increase of episcopal superintendence. By his measure the incomes of existing sees would be reduced, and seventeen new bishoprics created. He acknowledged that the country was deeply indebted to Dissenting religious bodies, and avowed his object to be, 'to re-animate the life which the Church of England lost, and to restore her to that place in the estimation of the country, for which she was destined by the laws and constitution.' It will be seen that there is no provision in this measure for the better maintenance of the *working* clergy, which is far more needed than new bishops. After all, any attempt to resuscitate the influence of the Establishment, by adding to its already corrupt organization, is perfectly illusory. The house must come down, and be re-built upon a self-supporting basis, before it can be a creditable or efficient habitation.

THE MAYNOOTH GRANT.—On Tuesday, May 11th, Mr. Spooner moved for a select Committee of the House of Commons, to enquire into the system of education carried on at Maynooth College, with a view to the withdrawal of its existing endowment. After a long debate the question was adjourned; but the government announced that they would accede to the motion, on the ground that the purposes for which the Grant was made by Sir Robert Peel, viz., to secure a loyal and domestic priesthood in Ireland, and to break up, by generosity, a Romanist confederacy—had failed. This is, doubtless, a bid for popularity at the approaching election on the part of the Tory government; but as Mr. Gladstone candidly confessed, the Maynooth Endowment Act cannot be repealed without bringing into consideration our entire system of ecclesiastical endowments; and, in that case, not only the *Regium Donum* to the Presbyterians in Ireland, but the Irish Establishment itself will be doomed. [The adjourned debate was resumed on the 26th of May, discussed, and again adjourned to a later period of the same evening; but when the hour arrived, the House was 'counted out,'—the Government thus shelving the question for the present Session.]

THE APOSTLE'S RESOLVE.

'But we will give ourselves continually to prayer, and to the ministry of the word.'—ACTS vi, 4.

(Concluded from page 134.)

WE purpose now to consider the third portion of our subject, viz. the Ministry of the Word, which every thinking mind will admit to be a subject of extensive range, of great moment, and considerable importance; and this is seen when what is couched within is enumerated. The importance of the ministerial mission is seen, whether we consider its origin, or institution; its office, or work; its continuation, or course; its object, or intent; its result, or conclusion.

But not to dwell too extensively upon the introduction, we will, at once, treat upon the origin and office of that ministry which Christ promised to be *with*, 'even unto the end of the world.'

The origin of the sacred office is of God. The grace and sufficiency of the work are of and from him; for Paul says, 'Our sufficiency is of God, who also *hath made us* able ministers of the New Testament.' (2 Cor. iii, 6.) It requires the same grace to make a minister of the Word at this day, as it did in the apostle's day. The position of the minister is an exalted one; yet, *withal*, it is an humiliating one,

it being an office which leaves no place for self-sufficiency or conceit, for all sufficiency for the work is of God. 'We have,' said the apostle, 'this *treasure* in earthen vessels, that the *excellency* of the *power* may be of God, and *not* of us.' (Gal. i, 2); 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth.' (Rom. i, 16.) Thus the sufficiency, the excellency, and the power, are all of God; and so soon as the minister begins to conceive himself to be anything, from that moment he begins to eclipse the light of the glorious gospel, and is himself in great danger. Christ must be all in all—he must be Alpha and Omega; he must be all in the theory or substance of the truth; and he must equally be all in practice and experience. These three must blend, and will unite in praises to God alone. He who makes the Christian, makes the minister. The same Omnipotent hand moulds both; the same bountiful hand supplies vitality to both. Both must admit that the support promised comes from the fulness of Him who is

head over all things to the church ; and he who is favoured to receive much from this fulness of Him, much more will be required. All are debtors to grace, for all receive from the fulness of Christ, and 'grace for grace.' The gospel is God's creation—it is constantly called the gospel of Christ. It is 'the glorious gospel of the blessed God' (1 Tit. i, 11) ; which proves, incontestibly, that Christ is God. The message of glad tidings, and the commissions to the message-bearers, are of God's appointment : He says, 'Go ;' and he goeth. Paul is emphatic and distinct upon the origin of the office : 'The gospel whereof I *was made* a minister, *according to the gift of the grace of God given unto me by the effectual working of his power.*' (Eph. iii, 7.) Dissect this passage how you may, and there exists not the slightest shadow of a shade of proud self—the consecration to the work of the ministry is solely and entirely of God. Paul was made a minister : by what power ? That of God. According to what rule ? According to the gift of the grace of God. Where is boasting ? It is for ever excluded ; so that the excellency of the ministration of the word might be of God, and not of man. No minister is so powerful as when he comes forth in perfect weakness and dependence

upon his God ; and the consciousness of his weakness will not make him neglect the gift that is in him (1 Tit. 4) ; but his constant study will be to render it manifest that he is approved of God (2 Tit. 2) ; for he builds upon a right and royal foundation, for the word of God effectually worketh in all that believe. His desire is always to make full proof of his ministry. How good and pleasant it is to see an aged and able minister in the mysteries of God—one who has brought forth for years the deep things of God—come before the people with the simplicity of a child, manifesting to all around that the origin of his ministry is of God, and God alone. This we have seen—this we shall long remember.

2ndly. The office of the minister of God's word. The minister is sure to be misunderstood ; but he is to persevere : he will be maligned ; but he must forbear and forgive. This does not necessarily belong to the office of the ministry, though, alas ! it is too often the attendant upon ministerial labour ; but as this is not the pleasant side of the office, we will but thus allude to it, and proceed with the more pleasant portion of the work, simply observing, that as affection is manifested by the sacrifices it makes, so the minister is to sustain a fight of afflictions for the children of faith.

Paul said: 'I endure all things for the elect's sake,' (2 Tim. ii, 10.)

The minister's office is to anticipate the wants of his people. He is to lead them on in the divine extent of truth; he is to allure them forward, step by step, unto the great mysteries of the kingdom: and for him to do so, he himself must go before, and with them. His duty and privilege are to speak comfortably to the flock of God in the desert, and ministerially open a door of hope in the valley of Achor. (Hos. ii, 14.) To do this, much thought, much study, and much prayer, are requisite; his constant expression will be, as he opens the extensive field of truth, 'Come, follow me;' 'I beseech you, be followers of me,' (1 Cor. iv, 16.) The minister is exactly like the Eastern Shepherd—he goes before the flock which he feeds.

He is not to chain the people of his charge to one portion of divine truth, but to lead them from pasture to pasture; from truth to truth: from new ground to new ground: for the flock to be healthy, all the green pastures of God's word must be fed upon, doctrine, precept, and practice. He is to sow the seed of truth; and whoever did so without constant occupation. For the seeds of divine truth to germinate, they must be sown, planted, and watered; and

that increase sought for by prayer will be wholly of God.

The office of a minister is no mean employment, but is a dignified occupation; because the mind, the spirit, the soul, are in constant employ; and he who is favoured to be selected by God to hold forth the light of Divine Truth, has a favour far more exalted and exalting than the greatest bearer of earthly honour or fame, because he is chosen of God, and sent by God, on a special mission to immortal souls. But his office is an arduous one—one of constant toil and anguish; and the daylight ends not the the toil of his head and heart, but in the silent watches of the night, his mind is thinking upon God, and his soul is weighing the sayings of his God, and often, for the sorrow of the day, he has a song in the night. He is doomed to meet with sharp disappointments, and he must be prepared accordingly; but he is blest to enjoy the most divine and warmest pleasures in seeing the work of his hands, and the toils of his mind ministerially effecting the salvation of souls, heretofore in the service and vassalage of sin and Satan.

Seeing, then, that the minister's office is one of great importance—that it must be subject to joys so great and exalted, and sorrows so keen and poignant—to zeal and enthusiasm so pure—he may well

need, to a considerable degree, sound discretion : and he has also great need of the prayers of his charge, that all those things may be well balanced. His sorrows and joys are of that peculiar nature and cast, that no one can properly comprehend them, or understand them, in their fullest scope. No one can really intermeddle with his joys ; so none can participate in his troubles and sorrows : they are peculiar to the office he is engaged in, and they are so varied, that the fellow-labourer in God's vineyard cannot understand them but in degree. Each minister has joys and sorrows alike ; each has pleasures and pains in common ; but each has his own peculiar and exclusive sorrows and joys.

The office is of that peculiarity, that every attribution and acquisition of man is useful. All can be turned to account—talent and tact ; faith and fervour ; wisdom and knowledge—all mental endowments, with the riches of faith, all can blend with honour to God, and good to the souls of men—all come within the exhortation, 'Study to shew thyself approved of God ;' to fill the people with all knowledge, (Rom. xv, 14), he must continually work, and be not weary in well-doing ;' and his labour will sure to be seen. 'Because the preacher was wise, he still taught the people

knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs,' (Eccl. xii. 9.)

He needs sympathy, brotherly kindness, love, patience, forbearance, good-will, sincere love to God and man ; and he is willing, and wishful, to be nothing, that Christ may be all in all. His delight is to forget himself, to obscure himself behind a crucified Christ ; and his honour and happiness consist in promulgating that gospel which bringeth the tidings of the greatest good. His joy is to bring to the people the alleviating sources of comfort which the word contains ; yea, that solid happiness which Christianity alone possesses.

There is no misery, sorrow, trial, or trouble that he does not seek to alleviate ; he has that pure benevolence, because it is based upon the spirituality of the gospel and spiritual sympathy. How good it is ! it is a healing balm to the mind of the child of God, and produces great honour to God, because it is Christianity walking out in lively exercise.

His office is not to recompose the word, but to administer it just as he finds it, as a whole ; he is the faithful minister and steward of its mysteries ; he proclaims it to the best of his ability, regardless of all opposition ; his desire is to promulgate it just so far as the Eternal

God may have revealed it to him ; for their are divers ministrations of the one word : one may have a longer sight than another, but the other may have a clearer perception of truth than the former ; each has his own peculiar gifts and work, but they clash not ; the field is so very extensive, that it will allow of labourers without number, and gleaners without limit. The true minister of God may, and should, be bold in the cause of God and of truth ; but in that intrepidity, he would not willingly wound any, because he is to be courteous and kind, and he possesses somewhat of his Master's spirit, who would not bruise the broken reed, or quench the smoking flax. He proclaims peace by the Prince of Peace ; he opens the truth by the Spirit of truth ; and this, whether man will bear or forbear. Christianity heightens the amenities, courtesies, sympathies, and affections of life, and does not blunt or deaden them. The attributes of the office of the minister of God's work are so extensive, that other objects become merged ; all the rods of wrath and anger, of ignorance and evil influence, are swallowed up by the one great rod of salvation. The wisdom and love of the Father ; the worth of the Son's atonement ; and the effectual working of the Holy Spirit, form the great burden and delight-

some task of the minister. His work is his wages ; his labour is love ; and his ministry is the delight of his mind.

His office is to be in constant antagonism with sin, wherever found. He opposes spiritual wickedness in high places, as well as he deprecates and exposes its degrading influences in the lower walks of life ; he endeavours to demonstrate the exceeding sinfulness of sin ; he points out the course of that debasing and deforming thing, sin, and how lamentably sad is its end : 'The wages of sin is death ;' he points to Christ as sin's great antidote, as he that hath put away sin by the sacrifice of himself, that every incoming sinner might be brought unto God. The minister's delight is to see sinners brought to Christ, sitting at his feet, clothed in their right mind, and penitent like, there confessing their sin ; and there the penitent will find God to be faithful to forgive sins.

The Christian life is designated a warfare ; the minister has a double warfare to carry on, but he can only carry on this warfare through Christ's strengthening ; for if God goes not up in this battle, he is sure of discomfiture. He has a twofold contest—the ordinary warfare of all Christian, and the special and constant antagonism to sin in his office ; and the spiritual psychomachy, or

conflict of the soul with the body—the spirit with the flesh—is much more severe in the Christian than in the child of sin ; because the latter is lulled into carnal security by the power and influence of that enemy, whose constant delight is to suppress every rising of the thought Godward ; but, in the former, he cannot do so—hence that constant and continuous conflict : and it is in this arduous warfare the minister's dexterity, intelligence, spirituality, and aptitude to teach, warn, and console, are strikingly seen ; and that minister who knows most of Christ and his word, will be the most useful in this branch of his office.

In the ministration of all God's servants there will be dissimilarities, but one spirit ; one radical unanimity—they all tend to one Saviour : the life blood of the whole is Christ ; each and all can say, "We preach Christ." One may have a greater grasp of intellect ; another a more burning zeal ; the one may be more solid in judgment, the other more happy in expression ; the one may be more severe in his rebukes of sin, the other may be more consoling to the sin burdened ; the one may be more correct in his thoughts, the other may be more felicitous in his illustrations—but they all preach one Christ, one God and Saviour.

Paul may have had a more com-

prehensive understanding of the system of salvation, but Barnabas may have been able the more eloquently to set forth the truth of God.

One may dwell more upon the deep things of God, till the mind has almost lost itself, being mentally carried up, as it were, to the third heavens—the other may dilate more upon the practical excellency of divine revelation ; one may lay a solid basis for faith, by a happy display of the theory of truth—the other may exhibit its effects in its practical bearing ; one may burn with a holy enthusiasm and godly indignation against sin, and the powers of darkness, being exceeding jealous for the Lord God of Hosts,—like unto Elijah, the prophets, and Luther, the Apostle of the Reformation—and the other may evince, in constant practical life, the spiritual amiabilities of love to God, shedding a lustre, the more subdued and less dazzling, on all around, speaking to all within the range of its influence, as with a still small but effectual voice ; the one may attract, sparkle, and illuminate greatly—but the other influences with a purer and beauteous captivation. In illustration of these remarks, we may refer our readers, as set in juxta-position to Elijah and Luther, the loving apostle John, and the meek and unassuming companion of Luther, viz. Melancthon, but each

acknowledge the one Saviour ; each has Christ ; and all have Christ. All are taught of God, and though taught by the One Spirit, have divers gifts, all to the edifying of the body of Christ, the church, and all for the lifting of the Saviour on high, far above all principalities. Christ, then, becomes all in all to all his people ; and all can truly

say, ' We all have received of his fulness, and grace for grace.'

Trusting these few remarks upon an interesting subject may be acceptable to the reader, we can add no more now, but hope to give ourselves the pleasure of dwelling upon a subject that places Christ first and foremost, midst, and all.

C. T.

EDOUARD.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

V.—TYPICAL ILLUSTRATION OF THE ATONEMENT.

MY GOOD BROTHER,—I hinted in my last, that it was my design to treat more copiously the typical representations of our bleeding, dying Substitute ; but now our living, ever living, all perfect, and ineffably glorious Representative, before the throne of his Father, and our Father. The subject is, to me, of great importance. It, at least in my view, bears, with effective force, upon the whole body of our popular divinity of the present day. Is it not the rudimental substance of the pure gospel ? Does not the apostle Paul (Heb. vi, 1) call the typical representation the principles of the doctrine of Christ ?

But before attempting to elucidate this subject, which I have not only in *view*, but at *heart*, as one of prime importance to the royal household of faith, I shall make a few observations upon two of the peculiar oracles of heaven, which, to me, appear to bear immediately upon the subject of the typical representation. In Heb. i, it is said, that ' God, who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son.'

That one of the divers manners in which the Lord spoke to the fathers, was by types, is to me most evident.

That Moses, who wrote from the mouth of God the typical ritual, was himself a prophet of superior order, is evident in the comparison which he drew between himself and the Messiah, whose coming he predicted in lucid and pathetic terms : ' A prophet shall the Lord God raise up unto thee from the midst of thee, of thy brethren, like unto me, unto Him shall ye hearken.' (Deut. xviii, 15; Acts iii, 22.)

Now, as Moses verbally predicted Jesus as a prophet, he also predicted him typically in all the bleeding types which prefigured him as a Priest, and as a Sacrifice for sin ; and as God spoke of the sufferings of Christ by the mouths of all his holy prophets since the world began (Acts iii, 21), he doubtless spoke by Moses in all the thousands of bleeding, dying, representatives of Him whom he had verily foreordained to be led as a lamb to the slaughter ; the countless death-wounds of the slaughtered animals that expired under the sacerdotal knife, are, in

my view, as so many months by which the Eternal foretold *those* bleeding wounds, by which our sin-made deadly wounds are healed.

In Hos. x, the Lord says, 'I have spoken by the prophets, and I have multiplied visions and used similitudes.' These are among the divers manners in which 'the Most High was, in his infinite wisdom, pleased to teach his peculiar nation, that Christ, crucified and glorified, was the grand subject of prophetic ministrations. 'Search the Scriptures,' was the command given by the Saviour to the Jews; 'for they are they that testify of me,' was his plain and faithful declaration to them and to us.

'To him bear all the prophets witness,' inquiring diligently into his salvation—searching with avidity to learn what, or what manner of time, the spirit of Christ which was in them did signify, when "he testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them—that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.'

These holy, these divinely-inspired men of God, advance with their heavenly credentials; one, with his predictions, and his plain positive declarations of promises and mercy—of threatenings and judgments; another, with his dreams and his visions; and Moses, with his bleeding beeves and rams, his lambs and goats, his kids and turtle-doves—all patterns and similitudes of the bleeding Prince of Life in the agonies of death. These, all these, have one voice, though variously toned and modified. It is the voice of the Eternal, uttered in all their varied tones and accents, calling our constant attention, and directing our

views, to the Lamb that was slain, and who lives to consummate the unchangeable design of the Eternal Mind, relative to his ignominious, but transcendently glorious death; the certain effects of which are divinely decreed to fill eternity with adoring wonder and ecstatic praise.

When I contemplate the Divine decisive choice, positive ordination, and minute arrangement of all things relating to typical institution and design, with the prohibition of the least deviation from the rules prescribed for its administration, and the tremendous threatening with which such deviation is attended, I feel myself impelled to conclude, that the Sovereign, Wise, Eternal Mind, has not been less decisive in his design, less minute in his arrangement of all things, relative to the antitype.

If we carefully examine the typical representation of Christ crucified, we see consecrated the chosen, substituted, and devoted animal; its vicarious death; the officiating priest; the sustaining, sanctifying altar; the sacred fire, and the burning; the atonement, and the certain forgiveness of the identical person or persons represented by the bleeding victim, for whom it suffered, and was accepted by the Lord as a sweet smelling savour.

Now, if we pass from these shadows, on which we can neither feed nor repose, in quest of their substance, inquiring, as we advance, of men divinely inspired to teach the inquiring mind, we shall find them all embodied and consolidated in the bleeding, agonising victim of his own most tender love, who expired on the cross on Calvary, and expiring cried, 'It is finished.' 'For who,' as the Psalmist pathetically asks (Psa. xviii, 31) 'is God' [AL], the devoted or accursed One, but Jehovah? Jehovah in our nature, the Anointed of the Lord, his Father; chosen by him and consecrated to be the sub-

stitute of his guilty people, and to die accursed in place of them. He was, verily, foreordained; and, in his ordination, was the Lamb slain before the foundation of the world was laid. (1 Pet. i, 21; Rev. xiii, 8.) He, by the highest authority, was consecrated to the priesthood, not by the law of a carnal commandment, but after the power of an endless life. (Heb. vii, 16.)

As every priest was ordained to offer gifts and sacrifices, it was necessary that this man should have somewhat to offer. (Heb. viii. 3.) He had the very identical holy thing which was born of the virgin, and which God had ordained for his own acceptance; for all for whom he ordained it to be offered, as a full recompense for all their guilt, and the dishonour done by them to his law, his justice, and his holiness. When he came into the world, he said to his Father, 'Sacrifice and offering thou wouldst not, but a body hast thou fitted for me. Then said I, Lo! I come to do thy will, O God.' To which Paul adds: 'By the which will we are sanctified, through the offering of the body of Christ once for all.' (Heb. x, 5, 7, 18.) It is said, elsewhere, that 'his soul would be made an offering for sin.' (Isa. liii. 10.) In each of these places, his entire human nature is intended, (see Heb. vii, 27; ix, 23). Thus, in the wisdom of God, innocent and pure human nature, subsisting in personal union with God, through a gracious and just substitution, suffered for guilty and polluted human nature, existing in the person of man. Such is the priest of the Most High God, and the High Priest of our profession; and such his offering.

In the divinely ordained sacrificial types, the altar both supported and sanctified the offered victim; had it been presented to the Lord in any other place, or in any other manner, than those in which he, in his wisdom and sovereignty, had appointed,

it would not have been accepted; therefore would not, in the least, have availed the sinner, or sinners, for whom it was offered; so under the anti-typical dispensation, when the one transcendent and final offering for sin was presented to the Lord, the Divinity of the Devoted Victim at once sustained and rendered it available for every person, and for every purpose for which it was designed. Only to think that Man, in hypostatical union with Deity, and in whom, even in the awful moment in which his human life expired, all the fulness of the Godhead dwelt bodily, could, in any sense, or in any degree, die in vain, would be most awful mental blasphemy. Let the bold man, who dares affirm that the death of Christ is, in any sense or in any degree, a failure, prepare to meet his Judge.

The fire, which preyed upon the typical Victim, was from heaven; and was a most expressive emblem of the fierce wrath of the offended Eternal—burning like devouring fire, and falling direct, in its utmost intensity, upon our innocent, guilty Substitute—*personally innocent; substitutionally guilty*—bearing, in his own body on the tree, the entire guilt of all the myriads of his people, and suffering the just for the unjust. It was in that dread moment, without a parallel, when Jesus cried, 'My God, my God, why hast thou forsaken me?' that the Divine Father, still resting in his love to his Son, put off the Father and assumed the Judge, to give the fullest effect to the sentence of his law, and the wrath of his justice against sin; the only thing in the universe by which he is dishonoured, and which he most intensely abhors. Then it was that he was wroth with, and abhorred, his Anointed, and cast him off (see Psa. lxxxix, 38), and for a season forsook him, leaving him to conflict alone with law and justice, and with the mighty ven-

geance due to the persons whom he represented, and to their countless crimes which he bore. Then it was that the sorrows of death and of hell compassed him, and enfolded him in their ruthless arms: then it was that 'the earth shook and trembled, because Jehovah was wroth;' 'There went up a smoke out of his nostrils,

and fire out of his mouth devoured.' 'He bowed the heavens and came down, and darkness was under his feet: he made darkness his secret place; his pavilion round about him dark waters, and thick clouds of the skies.' (Compare Psa. xviii, 7, 9, 11, with Matt. xxvii, 45, 51.)

(To be continued.)

ON DEGREES IN GLORY.

(A Letter to a Friend.)

MY DEAR BROTHER IN JESUS—Your kind note I received, and in reply, would just say, that I possess neither talent nor disposition for controversy. I have no objection, however, to state my own views to you on the subject you mention. My mind is still the same as when I conversed with you and your friends: I am still an unbeliever in the doctrine of degrees in glory among the saints in light; and I am so from a deep conviction that it has no support from the word of God. I have no wish to speak dogmatically, but to me it does appear, that if our salvation be of grace, works can have nothing to do with our future glory, either in whole or in part. But if in heaven our exaltation is to be regulated by our works here, however we may admit that it is grace that brings us there, grace cannot reign supreme on the throne. Besides, whatsoever good a man does or thinks, he does only by the promptings of grace: for while we own that all evil is chargeable upon ourselves, it is certain that no good, either in motive or in motion, is ever known, but by the sacred Spirit's operations. Then it amounts to this:—Jehovah gives more efficacious grace here to one man than to another, and then raises him to a more dignified station in glory because he was thus favoured here. I know that God has a perfect right to act sovereignly, but then, in that case, the idea of *rewards* falls to the ground; and if degrees in glory

be pleaded for on the ground of sovereignty, no one can say who shall fill the highest, or who the lowest station; for as gracious sovereignty brings all to glory, so gracious sovereignty might raise those to the highest dignity there who have been the least devoted here, and yet be equitable and kind to others still. But I believe degrees in glory are not generally so much pleaded for on the ground of sovereignty, as upon that of equity. It is said, and truly said, Jehovah never displays his sovereignty at the expense of equity; and though his sovereign favour brings all his family home in safety, yet equity demands that some distinction should be made between them, to show that their conduct, while on their way home, was more or less pleasing in his sight. Here it might be observed the equity may be, and no doubt is, maintained without these degrees in glory. Jehovah knows perfectly well how to maintain all the honours of his character, without infringing at all upon the sovereign reign of grace. He can be at no loss how to make a disobedient child feel his displeasure at wilful disobedience; or one whose aim is to honour him, how sweet is his service. My firm conviction is, that it is here in the body, and here only, that one is exalted, and another put low, and that the equitable hand of our Father measures out joys and sorrows, grants soul-exalting or soul-debasing,

much more in accordance with our devotion or want of devotion to him, than is generally allowed. And should a life of carelessness be permitted to pass without much inward anguish, he can, and often does, plant thorns in the dying pillow of such; while, on the contrary, those who are anxiously concerned to honour him in heart and life, whether possessed of great or very limited talents, and whose desire is to aim at his glory in all they do, are generally favoured with most inward peace, have nearest communion with him, and are, in many ways, more honoured by him before men, according to that ancient assurance: 'Him that honoureth me, I will honour; but those that despise me shall be lightly esteemed.' And although Jehovah does sometimes sovereignly hide his face from the most eminent, when sinking in the arms of death, yet this is the exception, not the rule. Generally the devoted and humble in life, are the most happy, and often gloriously triumphant, in death. True, then, Jehovah can and does show an equitable displeasure at indulged sin on one hand, and his gracious approbation towards devotedness on the other; but beyond this life, I believe, equity demands that all distinctions shall cease, and cease for ever among the heirs of life. Heaven—*all* heaven is freely given us in Christ, in whom we are predestinated to the adoption of sons, and with whom we are joint-heirs together of life eternal. If degrees must exist, then this ancient deed either settled, and now confirms all, or it does not. If it does determine on the degree of glory then to be shared by each individual, sovereignty reigns in glory-distinctions; but, as a consequence, all idea of reward falls to the ground. If it does not determine it, then a part of our heaven at least depends on ourselves, for ancient love hath left the matter undecided, till by our conduct

it shall be proved what station equity ought to assign us in heaven. I confess I have not so learned Christ. I fully expect that equity and sovereignty will brightly shine in Jesus in the equal exaltation of all his beloved ones in the heavenly world. Less than the whole of his merit will not avail any guilty soul, and, more than all, no one can have: all his righteousness is essential to the justification and glorification of every one, and, more than all, no one can have. Now if my heaven consists in all the merit of his death, and all the righteousness of his life imputed to me, and the blessedness of all being enjoyed as mine in his immediate presence for evermore, who can have or enjoy more? Who can shine brighter than myself? To me it appears that this view of the saints in glory is scriptural, and that it overturns the idea of different degrees completely.

But it would be unfair and unchristianlike to forget that our friends, who plead for these distinctions in the heavenly state, consider that they are supported by the word of truth, and very many passages are quoted as favourable to their ideas. I just glance at two or three of those Scriptures, as some of these confidently relied on. One is in Dan. xii, 3: 'Then shall they that are wise shine forth as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.' Little difference of opinion exists, we presume, concerning the time and event mentioned in the verse preceding; but from the phraseology of this verse, it has been thought that diligent men, especially ministers, who are instrumental in bringing many to God, are certainly to have distinguished honours conferred on them above others in the glory-world. But I see nothing in the passage to support such an idea. There is, indeed, a difference in the

figures used, but to me it does not appear a difference bespeaking distinction, so much as a rich variety of expression to illustrate the same truth. The sacred Scriptures abound with instances of this description; and why the latter figure should be considered as so much more dignified when applied to him who turneth many to righteousness, than the former applied to the wise, I am at a loss to understand. I believe the character alluded to in both clauses is the same—the wise man who shall shine as the brightness of the firmament, is the man who uses the wisdom given him in seeking to bring others near to God. But it may be said, He that thus successfully labours to win souls, we are told shall shine as the stars for ever and ever. This is a truth, but it proves nothing for degrees in glory; for if *some* are to shine ‘as bright as stars,’ according to Daniel, *all* are to shine ‘like the sun,’ according to Christ, who says: ‘Then shall the righteous shine forth as the sun in the kingdom of their Father,’ (Matt. xiii, 43.) Here is no distinction; evidently our Lord is speaking of all his people made righteous in him, and made to love and follow righteousness for his sake. Now if the least of them shall shine like the sun, what room is there for degrees above them? If it be objected that they may all resemble the sun, without all being alike bright, I only answer, what may be is not sufficient, but what must be; and the language of Christ gives no hint that such will be the case.

Another Scripture quoted is 1 Cor. xv, 41, 42, where the apostle speaks of one star differing from another star in glory; and then adds, ‘so is the resurrection,’ etc. How any

good man, who has a mind and uses it, can press this passage into his service to support degrees in glory, is astonishing. The drift of the apostle is so plain here, that it seems needless to say one word, and a remark or two is all that shall be attempted. The design of the inspired penman evidently was not to speak of degrees in glory, but to show the vast difference between the mortal body of the saint sinking into the grave, and the glorious body of the saint as rising from the grave. The identity of the body was not to be lost; but all its corruptions done away, and all obstructions to its glory removed. That this was the idea of the apostle, the words that immediately follow sufficiently prove, ‘So also is the resurrection.’ It (the body) is sown in corruption, in dishonour, and in weakness—a natural body; it is raised in incorruption, in glory, and in power—a spiritual body. So reasoned Paul: nor does it appear that degrees in glory once entered his mind, while he thus ably sets forth the glory of our resurrection state. All he says is sweetly in accordance with the truths taught by his great Master, and from the mouth of neither, in my opinion, is the doctrine of degrees in glory taught.

I have already prolonged my remarks beyond what I intended, and must for the present lay down my pen, other matters demanding my time and attention. Perhaps, at some future time I may notice another passage or two, and add a few remarks on the controverted subject; but at present must desist. With a sincere desire that you and yours may enjoy every new covenant blessing,

I remain, yours in gospel bonds,

J. NORRIS.

Readings from Select Authors.

THE SUFFERINGS OF CHRIST; THEIR NATURE AND DEGREE.

BY DR. OWEN.

WHETHER the sufferings of Christ were merely of the *same kind* which his people should have suffered, or whether they were the *same sufferings* which they should have endured, has been variously debated by learned men, who yet are sound upon the doctrine of the satisfaction of Christ. First, in regard to the consideration of our sins as debts, and God as the creditor, upon which the question greatly depends, there is a great distinction to be put between such debts as are civil and pecuniary only, and those which are criminal also. And when the Scripture sets out our sins as debts, with such circumstances as allude to pecuniary debts and their payment, it is to make the thing treated of obvious to our understanding; by a similitude familiar to all men; but when our sins are really intended, the expression is metaphorical, and signifies that the sinner is liable and obnoxious to punishment in the judgment of God, who is the sovereign Ruler over all. Secondly, there is much ambiguity in that expression of Christ's payment of the same, that was due from us. For that term, *the same*, may be variously modified from various respects. Consider the punishment suffered, and it may be it was the same: consider the person suffering, and it was not the same. And therefore it may be said that, as far as it was a penalty, it was the same: as it was a payment or satisfaction, it was not the same. For it was only what the law required, and the law required no satisfaction as formally such. Punishment and satisfaction differ formally, though materially they may be the same. I judge, therefore, that Christ was to undergo the

very punishment, in the kind of it, which those for whom he suffered should have undergone, and that, among others, for these reasons.

1. Christ underwent the punishment which, in the justice or judgment of God, was due unto sin. To answer or satisfy this justice, it was that he suffered; and, therefore, he suffered what that justice required. And this is what is pleaded for, and all. We should have undergone no more but what, in the justice of God, was due to sin. This Christ underwent. And it cannot be supposed that, in the justice of God, there might be two sorts of penalties due to sin, one of one kind, another of another. If it be said that, because it was undergone by another, it was not the same, I grant it was *payment*, which our suffering would never have been. It was satisfaction, which we, by undergoing any penalty, could not make; but he yet suffered the same penalty which we should have done. No more is intended, but that the Lord Christ underwent that punishment which was due to our sins; which I see not how it can be denied by those who grant that he underwent any punishment at all, seeing the justice of God required no other.

2. That which was due to sin was all of it comprehended in the CURSE OF THE LAW. Now the curse of the law is nothing but an expression of that punishment which is due unto the breach of it, delivered in a way of threatening. But Jesus Christ underwent the curse of the law, by which I know not what to understand, but that very punishment which the transgressors of the law should have undergone. And there were not two kinds of punishment contained in

the curse of the law, one that the sinner should himself undergo, and another that should fall on the Mediator. For neither the law nor its curse had any respect unto a Mediator.

3. Christ *suffered in our stead*. When one would substitute himself in the room of another, who was obnoxious to punishment, he that was so substituted was always to undergo that very penalty, whether by loss of limb, liberty, or life, that the other should have undergone. And in like manner, if the Lord Christ suffered in our stead as our substitute, he suffered what we should have done. And to conclude: if a certain punishment of sin be required indispensably on account of the holiness and essential righteousness of God, I know not on what ground we can suppose that divers sorts or kinds of punishment might be inflicted for it at pleasure.

But it is objected that the punishment we should have undergone was *death eternal*. But this Christ did not, nor could undergo, so that he underwent not the same punishment that we should have done. I answer that death as eternal was in the punishment due unto our sin, not directly, but consequentially, from the nature of the subject, not from the nature of the cause. For that the punishment

of sin should be eternal, arose not from the nature and order of all things, namely of God, the law, and the sinner, but from the nature and condition of the sinner only. This was such as that it could no otherwise undergo a punishment proportionable unto the demerit of sin, but by an eternal continuance under it. This, therefore, was not a necessary consequent of the guilt absolutely, but of guilt in such a subject as a sinner is, who is only a finite limited creature. But when, by God's appointment, the same punishment fell on Him whose person, upon another consideration, was infinitely removed from those of the sinners themselves, eternity was not of the nature of it. It is not, however, pleaded that the dignity of the person of Christ makes up what was wanting in the kind or degree of punishment, whence it might be supposed to follow that then he who so suffered, suffered not what others should have done who were not so worthy. It is only pleaded that from the dignity of the person undergoing the same kind of punishment that others should have done, that respect of it, which consisted in its duration, and arose from the disability of the person liable unto it, otherwise to undergo it, could here have no place.

Biographical Sketches.

A LAMB OF THE ONE FOLD, LOVINGLY LED BY THE ONE SHEPHERD.

AMONGST the young persons who attended the ministry at Nettleton, of Mr. James Holbrook, a member of the Baptist Church, Bradford, Wilts, was Fanny West. She was always a comfort to her parents, and a favourite with all who knew her. But though naturally amiable—and it was to her, and is to all, a great blessing to be so—yet she was ignorant of her lost state before God, until, during a nine months' visit to a believing uncle, at Portshead. 'It was there,' she would say, 'I first felt my need of a Saviour;

it was there I first kneeled at the feet of Jesus for mercy.' She was then under fifteen years of age. This was a blessed turning-point in her time, and eternal, destiny. Before she was in the kingdom of darkness; she now is translated from that into the kingdom of God's dear Son. She obtained mercy. And what a mercy! 'I prayed,' continued she; 'I prayed that I might be cleansed from my sins, and be made a child of God.' Poor dear young thing! she now learnt she was by nature 'a child of wrath, even as

others,' and she wisely and earnestly longed to *feel her interest* in that divine truth, that 'We are all children of God by faith in Christ Jesus.'

She was blessed to find the mercy she sought; and then, while hoping in the Lord for her own salvation, she felt a *sweetness* in praying for the like blessing on 'all my sisters and brothers, father and mother, and all that belonged to me.' But a deadly disease is sent, and soon lays her by; and during the first six months of her confinement to her home, it was her great delight to repeat to her aged grandmother the sermons she had felt it a privilege to hear, and profit in hearing. And feeling real pleasure in eternal things and her own interest in them, she used, with particular emphasis, to impress it on them, that—'Religion is not designed to make your pleasure less, but your happiness more secure.' This is sweet; for how *secure* is happiness without true religion? How soon, as in her own case, may all earthly pleasure be dashed as an earthen vessel? How certain that sin mars all, and death kills it all?

Her disease rapidly grew; and at the beginning of this year (1852) her limbs greatly swelled, the oppression at her chest was very painful, and her breathing exceedingly laborious. Her earnest prayers much impressed those who attended her. 'She seemed,' says her father, 'as though she was piercing heaven with her prayers!' And such was her solemn comfort and joy, as to remark, with evident delight in the midst of most acute pain, 'I am at the feet of Jesus, begging for mercy.—Jesus is a precious Saviour. I felt just now as if I had not strength to speak a word; I feel now so strong in Jesus, I can say any thing.' Then, as if expecting and wishing to depart, did say—'Jesus will receive with open arms my spirit. Now come, Lord Jesus, come quickly, and receive me into thy kingdom, where I shall for ever sing redeeming love.' etc. etc.

Getting worse and worse, she suffered distressingly, and often fainted in her excessive weakness and pain. In the midst of this she would say, 'What is this to my dear Saviour's sufferings on the cross for me?' Convulsions now seized this lovely creature, and at midnight her attendants thought the hand of

death was on her. Between the fits she prayed—'Jesus, if it be thy blessed will, let the next struggle bring me home to thy courts above.' As soon as each fit was over, Mr. West says—and is it not interesting in the highest degree?—she would exclaim—

'The deeper our sorrows,
The louder we'll sing.'

Now she does not breathe; her sufferings being over, as they thought, her father, who had been supporting her in bed, goes to lay her back for dead; but she threw herself forward, looked around on her supporter, and smiled. 'You smile, Fanny,' said he. 'Yes; I am so happy,' she replied; and then repeated—

'Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail:
O may my last expiring breath
His loving-kindness sing in death.
Then let me mount and soar away,
To the bright world of endless day,
And sing with rapture and surprise
His loving-kindness in the skies.'

Her joy was very great; and she appeared by her words to expect her immediate deliverance: but she lingered on, and very delightful was it to hear her enlightened discourse on the blessed Sabbath, the following being a Lord's day. On Monday it distressed all to witness her sad suffering; and on her grandmother weeping at her bedside, she pointed upwards with great earnestness, saying, 'I am going home, grandmother; weep not for me':—

'Weep not for the saints that ascend up on high,
Partakers of heavenly bliss;
But weep for those that in darkness do die!

Here she sank into a slumber, which was a mercy in her painful condition; yet every now and then she roused herself, and endeavoured to sing—

'Praise God from whom all blessings flow.'

Amongst other suitable verses, she repeated, with wonderful feeling, all that piece including these expressive lines—

'The world recedes; it disappears!
Heaven opens on my eyes; my ears
With sounds seraphic ring;
'Lend, lend your wings! I mount! I fly!
O grave! where is thy victory!
O death! where is thy sting!'

Death's restlessness increased, and her feebleness prevented her speaking but with difficulty; but on Mr. Moore, a minister of the neighbourhood, calling and asking if she was afraid to die? her

answer was, 'No; Jesus has taken the sting away; and blessed be God who hath given us the victory.' After prayer, he bid her good bye. She replied: 'Good bye; I shall soon be home with Jesus; and—'

'I will praise Him again when I pass over Jordan.'

Her loving heart seemed to take every opportunity to show itself; so when her mother was supporting her feeble, fainting frame, she said:—'In sacred writ it is declared "Jesus shall reign king on earth."—O happy earth! I have been praying to Him that we might be a happy family in heaven;' and then, with affection, impressed it on them the necessity of all being saved by Jesus, and of going to Jesus. It was very cheering to see her so truly comforted, and to see the joy of her soul depicted on her countenance, as she repeated that long hymn, the chorus of which is—

'Sweet affliction! sweet affliction,
Thus to bring my Saviour near.'

After spending a more quiet night, on being asked in the morning how she was, she replied, 'How gently the Lord is leading me along; I have had such a good night! Her grandmother enquired if she could get her anything to take? 'I want nothing but Christ, grandmother; nothing but Christ will do for me,' was her answer.

Her last Lord's day on earth witnessed extreme suffering, with most afflictive convulsions, and while in this state lying on a friend's bosom, she said to her, 'Jesus is a precious Saviour; I shall soon be with him;' repeating—

'Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interposed his precious blood!'

At the turn of the night, having dozed about an hour, she awoke delighted with a dream she had had of the marriage supper of the Lamb; and said,

'Soon I shall mount and soar away,
To the bright realms of endless day.'

On the evening of Tuesday, she kissed and bade farewell to her sisters and brothers, exhorting them respecting their conduct here, and their state hereafter. Ah! lovely maiden, she was highly distinguished and richly supplied—a very princess of the royal family of heaven. Then she kissed her father, and mother, and grandmother, saying, 'I hope we all shall soon meet again above.' She sank into a doze again, and when she awoke said, 'I thought I was going over the river Jordan; O how gently I was going along!' etc. etc., and calling for her Bible, she pointed them to Rev. vii. 12, as her funeral text. Through all this night she continued to praise the great Shepherd, who had saved, and was so gently and blessedly leading her to the one upper fold above. As the morning approached, for a time her voice failed—it reviving a little, she said, 'Fetch the best robe—the one without a seam.' And again she sank helpless. In a few minutes she rose, and lifted her arms as though she was going to fly upwards, and so breathed her last below, entering the heights of bliss January 14th, 1852, aged 15 years and 8 months.

Baptist Parsonage, Bradford, 1852.

THE TRIAL OF BAPTIZO.

THIS case has excited great attention in the Christian world. The word Baptizo has, for many years, been charged with usurping the place of another Greek word, and thereby depriving it of its proper place in the vocabulary, and of its proper meaning in composition. Others affirm that Baptizo is not guilty of the charge, as he signifies the same act which is expressed by the other. On this account many minds have been exceedingly perplexed to ascertain the truth; and as the matter concerns Christians, it has caused many 'hard speeches' to be uttered by *brother towards brother*, and

greatly disturbed the peace and order of the household of faith, to the great grief of many members of the *family*. It was, therefore, determined to bring the case before the *Court of Common Sense*, and have the matter settled by Mr. Judge Candour, who always gives judgment in accordance with evidence, and will never allow a 'packed jury.'

Before the case was opened, the court was crowded to excess, with almost every idea in connexion with the ordinance of Christian baptism, and in every countenance there was manifest the most intense interest, as to the result of the inquiry.

But without further preface, we proceed to lay before our readers the proceedings of the Court, and leave them to form their own opinion in the case. RANTIZO was the plaintiff, whose case was stated by Mr. Dipper. Mr. Sprinkler appeared on behalf of the defendant, BAPTIZO; and a number of Greek prepositions, and one Mr. Godfather, were summoned as witnesses. Mr. Fear-God was deputed by the crown to watch the proceedings, and he had a strict charge from the King of Zion to interpose in case of shuffling on either side.

In stating the case for the plaintiff, Mr. Dipper observed:—'My client has long felt aggrieved that his place has been occupied in so many books and sermons by the defendant, who has taken

a signification not belonging to him. Therefore RANTIZO, in justice to himself and the Christian public, seeks redress in this court. In numberless cases, and for hundreds of years, the sprinkling of little children has been called Baptism, whereas in reality, it is not baptism, but RANTISM; therefore Rantizo, and not Baptizo, is the word which ought to be used to express that act. And if I can prove this, then, my case is clearly established, and the jury must, in all honesty, give a verdict for the plaintiff; and to make out the case, I shall refer to the highest authority on record. Let us go to that Book of Books, the Bible, and let us refer to men *who spake as they were moved by the Holy Ghost.*

(To be continued.)

Intelligence.

METROPOLITAN BUILDING ASSOCIATION.

To the Editor of the Gospel Herald.

DEAR SIR,—In the last number of the *HERALD*, objection is made by 'A very Old Reader' to an observation I made upon the recently-formed Metropolitan Baptist Building Society, in a letter in the previous number, on the Baptist Building Association proposed by Mr. Bowser. Now, without wishing to occupy much space in reply, I crave permission to add a few words in explanation; and, in so doing, to clear myself from the charge of indulging in 'throws' and 'invectives' against societies formed 'even in my own denomination.'

In order to see that the extension of Baptist principles is *not* an object of concern to the Baptist Metropolitan Building Society, I refer, not to the *prospectus* put forth by its promoters to obtain the support of their Baptist friends, but to the *Rules* drawn up and agreed to at a meeting held Feb. 5th, as the basis of their operations. In these Rules, there is no guarantee whatever that the chapels built by the Society shall be occupied by *Baptist* churches; or, in fact, any allusion to the subject. Chapels are proposed to be built by funds contributed by Baptists; yet there is not the slightest proof, as far as the rules are concerned, that the churches expected to be formed in connection with the chapels, will be Baptist Churches. Of course, it cannot be desired that the independency of those churches, when once formed, should be interfered with; but does this prevent the Society taking care, by trust-deed or otherwise, that their chapels shall be se-

cured to the use of Baptist churches? And if they do not do so, where is the consistency of their lamenting, as they do, in their prospectus, 'that large districts are *destitute* of the means of grace, as far as Baptists are concerned?' or the honesty of their soliciting 'aid of all who are desirous of providing for the more effective representation of our principles as Baptists?' One of the Rules requiring that the affairs of the Society shall be conducted by a committee of 20 members, 'being Baptists,' gives reason, I admit to '*hope*' that the chapels built by the Society will be, to all intents and purposes, Baptist chapels. But we need something more than a hope in reference to this matter. Without distinct guarantees, we have no evidence, that, in supporting this Society, it will not ultimately be found that we have been aiding in building 'commodious chapels' for Pædobaptists, and thus promoting sentiments which we profess to regard as erroneous, instead of extending our distinctive principles upon an important branch of the will of Christ. That the promoters of this Society, containing among them such names as Angus, Steane, Stovel, Brock, Noel, Peto, &c., are usefully devoted and excellent individuals, will be readily admitted; but when we know that they all agree in dispensing with baptism as a requisite for communion at the Lord's table, we may be allowed to doubt whether the question of baptism may not be compromised in this Society.

Your correspondent will, I trust, perceive from these remarks, that the obser-

vations to which he objects as a 'throw,' was simply the expression of a well-founded apprehension upon the subject to which it relates. It may not 'matter to him whether one society be a little higher and lower than the other;' and he may also believe, that 'thinking' men express themselves differently on points of doctrine, according to education, temperament, etc.; and even that 'God looks down with contempt on our petty differences.' But it appears to me, that to urge these things as an argument for union with those whose sentiments we hold to be erroneous and dangerous, conveys the impression that union is more important than truth; and thus opens the door to every degree of laxity of sentiment. He may rest assured that God does *not* look down with sovereign contempt upon any scripturally-regulated effort to maintain and diffuse what we conscientiously believe to be his revealed truth.

Your's very truly,

A LOVER OF PROGRESS.

London, June 14th.

To the Editor of the Gospel Herald.

DEAR SIR—Will you allow me a few observations upon the remarks of your correspondent, 'A Very Old Reader,' in your June Magazine. He says:—"It matters not to me that one is a little higher or lower than the other; for my own part, I think of contributing to *both*." In my proposition for a Strict Baptist Loan Fund, I did not refer to the efforts of the Metropolitan Baptist Society. I must leave it to your correspondent, not wishing my proposition to be antagonistic in any of its operations.

I have said, and I hope you will allow me to repeat, that in the 'Baptist Building Fund' the question of communion, or of what is termed high or low doctrine, is not considered in reference to the cases of that Society; its constitution only requires that the chapels be properly invested in trust, for the use of Particular or Calvinistic Baptists. The cases must be decided in the rotation in which application is made: High or Low, Strict or Open, is not—cannot—in any way make for or against its success; in its rotation it must be considered; by its merits it is, and must be, decided. I suppose I am right in concluding, that your correspondent has reference, in the above quotation, to both the Baptist Building Fund now established on the Loan Fund principle, and the recently formed Metropolitan Baptist Society. Will you permit me to ask him to allow me the privilege of handing to the Treasurer of

the Baptist Building Society whatever contribution he may have made up his mind to give to it. I do assure him, his £100, or his £10, or his £1, will forthwith (perhaps *before* your Magazine can announce the donation) be in the hands of one of the more than thirty churches that are waiting funds to answer their applications, and will have discharged a proportion of its Building Debt. And when your Magazine shall have made another six month's circuit, a portion of it will be repaid, and discharged a portion of the building debt of a *second* church; and when the magazine shall have run its annual round, three portions will have been repaid, and discharged a proportion of the building debt of a *third* church; and so on without intermission, will the contribution of your correspondent live, and live, and with every returning six months, be again rendering to some new case its proportion towards the discharge of the building debt of another and another church. And may I not hope that 'A Very Old Reader' will allow me the pleasure of being the bearer of whatever amount he intends to give, that it may immediately begin its living life, and its beneficial influence upon succeeding churches, and its certain blessing to the pastors and the churches to whom, from time to time, it shall be administered? He can also do, as in the large purposes of his heart, towards the 'Metropolitan;' but as they have not yet adopted the Loan Fund principle established in the 'Baptist Building Fund,' and when, with other contributions, it shall have accumulated in the hands of the Treasurer to a sufficient amount, it will be expended in the erection of some chapel, his £100, his £10, or his £1, will stand as so many bricks in that building *and there its ceases its work!!* It lives not to call up the new life which the Loan Fund principle continually excites into action! It has not, in its own nature and circumstance, a self-enforcing principle always active, as it is with the Loan-Fund principle of the Baptist Building Fund. It presents no living, speaking call to the members of the church, every six months to meet for social intercourse and prayer, at their Tea Meetings, where they may make up the half-yearly instalment that will serve the double purpose—paying for their own chapel, and that payment itself contributing to enable some sister church to do the same.

Sir, there is not an aspect in which the two modes—gift or loan—can be presented, but the Loan Fund, without interest, claims for it the decided preference, in every attempt to repair, enlarge, rebuild, or erect our places of worship. It is at

once self-enforcing, self-supporting, self-restraining; whilst it is amply sufficient for all the legitimate purposes of extending the Redeemer's kingdom, so far as that is to be done in providing the house of God, in which the disciples of that kingdom may associate, for all the blessings promised there to be enjoyed.

You will oblige me by inserting the above. I thought it right that the matter in controversy between your correspondents, 'A Lover of Progress' and 'A Very Old Reader,' should, as I am sure it might safely, be left to them to discuss in the spirit of love; whilst my proposition might not, in any respect, be considered as antagonistic to any.

I am, Dear Sir, your's very sincerely,

WM. BOWSER.

7, Catherine Court, Tower Hill.

Baptisms, Recognitions, etc.

BAPTIST CHAPEL, MILL STREET, BEDFORD.

As a church and congregation, we have abundant cause for gratitude and praise to the Father of all mercies. He has, in a very remarkable way, made bare his Almighty arm in our midst during this year, in adding to our number such as are the saved. On Lord's day morning, June 6th, 1852, Mr. Killen preached a very striking sermon to a large and attentive congregation, from Isa. xxiv. 5, from the words, 'They have changed the ordinances.' He proved from these words that all Pædobaptists had changed the ordinance, both with regard to the mode and the subjects. We have heard that the subject did not fall to the ground; that some were convinced of their duty at the time, and whom we believe will soon put on Christ by a public profession. This despised ordinance is secretly gaining ground, and will ultimately triumph over all opposition, because it is of God. After the above sermon, Mr. Killen baptized three young disciples, a young man and two young women.

CRANSFORD.

The ordinance of believer's baptism was administered to two males and one female, on Lord's day, June 13th, before a large and attentive congregation. It was truly a solemn day to our souls! There are others waiting for the moving of the waters. The Lord be praised.

WILLINGHAM, CAMBS.

On the 26th of May, nine friends (three males and six females) followed the Lord

through the ordinance of believer's baptism, at Over Court (one belonging to Oakington, where our Brother W. Nottage labours.) The day was unfavourable, rain falling the whole time, and many were prevented attending; but we trust that the Lord was there, for he has ever sanctioned his own institution. In the evening there was a public meeting in the Chapel at Willingham, in commemoration of our pastor's ordination. He gave a short account of the dealings of Divine Providence with us a church, in which there was great cause for thankfulness and praise. Brethren Nottage, Whiting, Horsley and King, took part in the service. May the Lord continue to water his plantation! For this purpose, may both pastor and flock be urgent at a throne of grace, until both, through grace, shall meet around the heavenly throne.

SUTTON, ISLE OF ELY.

On Thursday, June 3rd, the ordinance of baptism was administered at Sutton Bridge, by our respected pastor, Mr. Flack, when six persons declared their alliance to the King of kings, by following the example of their adored Lord. The sovereignty of Jehovah was visibly seen. One of the candidates for many years had been in a state of nature, but was at length snatched as a brand from the burning, and after some years of bondage and trouble, was brought to joy in the God of her salvation. Another for months had been terrified by the thunders of Sinai, but at length received comfort from the gospel of peace. The other three were young; but through the tender mercy of God, taught to 'remember their Creator in the days of their youth.' Two of them were united by the ties of nature (being a brother and sister in the flesh); thus they are cemented by a double bond. A pleasing sight this; and whilst our hearts are cheered by such scenes as these, may we with holy gratitude exclaim, 'What hath God wrought!' and erect fresh Ebenezers to His praise, who hath done such great things for us. The other candidate was baptized with a view of being received into the Church lately formed at Ely.

Though the weather was unfavourable, some hundreds of spectators were present. The 452nd Hymn Rippon's Selection was sung. Mr. Foreman of March prayed. Mr. Crampin of Streatham then delivered a short address from a few verses in the former part of John iii. The ordinance was then administered, and the presence of the Lord much enjoyed by some.

A tea was provided at a house close to the water, and about 50 persons partook of it.

In the evening Mr. Foreman preached an excellent sermon from Matt. xviii, 18, 20. The following Sabbath, the five candidates were received into church fellowship, with two others (formerly members at Over), a suitable address being given to each, by our esteemed Pastor.

The Lord appears to be working mightily here, and crowning the labours of His servant with abundant success. Many are still enquiring the way with their faces Zionward; many hovering round, but afraid to enter, because they dare not say, 'This God is my God for ever and ever.' May the Lord so shine upon them that they may be constrained to say, 'Come and hear all ye that fear God, etc.' May He still continue to strengthen the hands of his servant, that he may with renewed vigour go forth to proclaim the 'unsearchable riches of Christ,' remembering the gracious promise, 'I am with you always, even unto the end.' A SPECTATOR.

KENT AND SUSSEX ASSOCIATION.

The Annual Meetings of the Kent and Sussex Association of Particular Baptist Churches were held at Mount Zion Chapel, Ramsgate, June 8 and 9, 1852.

Brother Austin of Tonbridge Wells preached on Tuesday evening, from Acts xxiv. 16. Sermons were likewise preached on Wednesday morning, by brother Jones of Chatham, from Psa. lxxviii. 11; afternoon, by brother Wall of Rye from Rom. viii. 1; and in the evening, by brother Pearce of Lessness Heath, from Acts xx. 32.

The letters read from the churches expressed a strong attachment to the glorious truths set forth on the front of our Annual Circular. But then, all complain of barrenness, discontent, and laxity of church duties on the part of some of the members. There appears no lack of intelligence on Bible subjects, but a sad want of energy, power, and love. On these accounts it was resolved,

'That the next Circular Letter be written by brother Austin, on the best means for reviving the church, and raising it to the position predicated of Zion in the word of God.'

During the sittings of the pastors and messengers, among other matters pertaining to the Association, it was resolved,

'That our brother M'Cure, late pastor of the church at Hadlow, having a large family, has been advised to go out to Australia, where faithful ministers are much wanted; and as he is entirely without means, his case is affectionately commended to the churches.'

Signed, J. P. EDGCOMBE, *Moderator*,
CORNELIUS SLIM, *Secretary*.

CARLETON RODE, NORFOLK.

The ordination of Mr. P. B. Woodgate, as pastor of the Particular Baptist Church at Carleton Rode, took place on Tuesday, May 18th At half-past ten in the morning, brother Crag from Ellingham commenced the services by reading and prayer; brother Gowing from Norwich stated the nature and constitution of a Gospel church; brother Wright from Beccles, asked the usual questions, and concluded the morning service by prayer. The services were again resumed in the afternoon, when brother Wright offered the ordination prayer, and delivered a solemn, weighty, and important charge, from 1 Pet. v. 1-4.

In the evening, brother Howell from Kemingham preached a stirring sermon to the church and congregation, taking for his text Phil. ii. 15.

About 30 friends sat down to dinner, which was provided in the vestry and chapel; and about 140 at tea.

The meeting-house was well filled during the day with an attentive audience, and our brethren who took part in the services, appeared to experience the outpouring of the Holy Spirit. A very remarkable spirit of unity prevailed among the friends, and we have every reason to believe that it will be a day long to be remembered.

Here let the Son of David reign,

Let God's anointed shine;

Justice and truth his court maintain,

With love and power divine.

SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

THE Annual Meeting of this Association was held on Tuesday, the first, and Wednesday the second, day of June, at Sutton, a small village in Suffolk, near the river Deben, almost isolated in extensive tract of heath and sheep walks. In this spot, like an oasis in the desert, the tent was pitched; and in the morning of the first day, was well filled with an assembly of devout worshippers from the churches and neighbouring localities. The letters gave, upon the whole, a favourable and encouraging report of the progress of the Redeemer's cause throughout the Association, with indications of and enlarged outpouring of the Holy Ghost on some of the churches. About eighty villages are occupied in connexion with the several churches, as stations for preaching and prayer; and upwards of fifteen hundred children are taught in the Sabbath Schools.

In the afternoon Mr. Brand of Aldringham preached from Exod. xv, 13: 'Thou in thy mercy hast led forth the people which thou hast redeemed; though hast guided them in thy strength unto thy holy habitation!' and

in the evening, Mr. Thornley of Stowmarket took as the subject of his discourse, the theme of apostolic ministration—recorded in Acts v, 42: “And daily in the temple, and in every house, they ceased not to teach, and preach Jesus Christ.”

The early part of the morning of the second day spent in solemn, earnest and united prayer, accompanied with an address by Mr. Abbott of Wetherden. In the forenoon, Mr Wright of Beccles preached from Isa. xxx, 26: ‘Moreover, the light of the moon shall be as the light of the sun.’ The wind, which had been blowing strong, increased to a gale, and in the interval of the services, fears were entertained for the safety of the tent. Additional means were used to secure it, and in the afternoon, the congregation was sufficiently large to fill its capacious area. Worship was commenced and proceeded with, and Mr. Collins of Grundisburgh commenced and read as his text, Matt. xxv, 31—33, “When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, etc.; but at this juncture, the effect of the gale upon the tent was such, that it was deemed advisable for the congregation to withdraw to the outside, where Mr. Collins, in the most sheltered standing that could be selected, expatiated on the sublime truth which filled his thoughts. The usual parting hymn, the 254th of Rippon’s Selection, was sung, and terminated another of those anniversary gatherings of the churches which have been so often favoured, and continued to be favoured, with signal proofs of the presence and grace of Zion’s reigning Head, whose ‘name is as ointment poured forth.’

In the evening, Mr. Hill of Stoke Ash preached to an attentive congregation in the chapel, from the cxxii. Psalm.

The public collections amounted to £12 18s. 1½d.; and the sum of £49 was voted to the churches making application for assistance.

The Circular Letter, on the ‘MINISTRY OF ANGELS,’ written by Mr. Isaac of Chelmon-diston, was ordered to be printed, and a small surplus will be in the hands of the Secretary, Mr. Wright, of Beccles, who will forward any quantity, not less than a dozen, to any person who will send an order to him, with direction as to the means of conveyance. Circular Letters so ordered will be charged only three-pence each, the price at which they are sold to the Associated Churches.

CHESHUNT, HERTS.

At this place on Tuesday, June 1st, a neat and commodious Chapel was opened by brethren Foreman, Bland, and Coles. Brother Foreman preached a faithful gospel sermon in the forenoon, from Deut. xxii, 8

enforcing the necessity of truth as a battlement for every church of the living God. Brother Bland in the afternoon took his text from Acts xx, 24, shewing that all effort amongst Christians tends to effect this glorious purpose, under the blessing of the most High. Brother Coles in the evening preached from Isa. lx, 7, to which gracious assurance of a covenant God, as set forth by our dear brother, every living soul responded a hearty Amen.

The weather was propitious, and many friends from London and the neighbourhood were present. Brethren Moyll, Pepper, Blackshaw and others were amongst the number, and a season of refreshing from the presence of the Lord was vouchsafed to many; and we trust the day will not only thus be borne in grateful remembrance by the Lord’s little ones, but that time will show that the gospel seed sowed on that day will be productive of fruit to the glory of his dear name, to whom the building was thus dedicated. The collections, with a small profit on the dinner and tea, amounted to about £15, and may the good Lord now send prosperity!

The following is an abstract of the report read in the afternoon.

For some years (commencing about May, 1840,) brother Coles (now of Brentford, but then living in a family at Cheshunt) was accustomed to preach in two or three rooms in the village; and although our brother has long been removed, no doubt some connection may be traced thence to the present establishment of a free grace ministry amongst us. In 1847, Mr. John Gadsby and his family came to reside at Cheshunt. They sought for such a gospel ministry as their souls could feed and live upon; and after consulting several friends who were eager to enjoy the same privilege, the lower part of his house was opened for worship in October, 1847. After six months, the attendance increasing, and the blessing of the Lord being evidently manifested, an out-building of Mr. Gadsby’s was fitted up as a Chapel, and opened, April 1848. In this place until now, has the word been faithfully preached, and many tokens of the Lord’s presence granted; but almost from the commencement a strong desire was felt to erect a Chapel, which the friends could hold independently; and in which the ordinances of the Lord’s house could be scripturally attended to.

Early in 1849 Mr. G. kindly offered to find £100 towards the cost; and a subscription was commenced. To this offer he afterwards added a piece of freehold land, provided the people raised another £100. Subsequently, Mr. G. sustained a considerable loss by the fire at his printing office, and he felt obliged to withdraw the first part of his offer, still

promising the land. In October last, the friends had in cash and promises a sufficient sum to commence building a small place; and announced the same to Mr. G. (who had removed from Cheshunt.) The conditions, however, on which alone Mr. G. would give the land, were such as could not conscientiously be acceded to; and the friends felt that the only course to maintain an independent and scriptural position, was to decline the offer of Mr. G's land, and look out for an eligible plot to purchase.

It was now considered necessary, before proceeding further, that New Testament order should be observed, and Christian fellowship established. Accordingly, six of the brethren were baptized at East Lane, Walworth, by brother Moyll, in January last; and with others previously baptized, were formed into a gospel church, declaring the principles of sovereign grace, and the practice of strict communion, by brother Foreman, and others who occasionally preach the word there.

The work now went forward amidst many difficulties; ground was found, and purchased; helping friends were raised up on many sides; and the Chapel erected, seating 200 people. The debt now remaining (including £100, the cost of the land) is about £210; which, with the erection of vestries, and the completion of the baptistry (shortly to be commenced), brings the cause before the sympathies of the people of God, and calls upon them, as they see the Lord's hand in the matter, to help and cheer on this infant cause, for his name's sake.

Donations thankfully received by Brethren Collins, Grocer, Waltham Abbey, and Bland, Lead Merchant, Liason Grove, Marylebone, London.

W. HOLMES.

DACRE PARK CHAPEL, BLACKHEATH.

Blackheath has grown into a large neighbourhood within a few years, without one building where the doctrines of grace are preached unencumbered with the *ologies* and *ne-ologies* of modern schools. A few residents, and a few in London, who think to become residents of the locality, have put their hands to this work; and on Monday, May 31st, the foundation stone of a Baptist Chapel was laid in Dacre Park, of which ceremony we give the following particulars.

After the 147th Psalm, Dr. Watts, had been sung, Mr. Shepherd implored the Divine blessing on the meeting, and its objects; Mr. Jones of Chatham read the following paper prepared by the Committee:—'There is a great want of accommodation for Christian worship in this neighbourhood—a fact known to all the inhabitants, and by many greatly deplored. Especially is this deficiency felt

by the Nonconformists who reside hereabout, and who are obliged, in some instances, to travel several miles to avail themselves of Christian privileges. A few persons thus circumstanced, hired a dwelling-house in Church lane a year ago, which they fitted up, and duly registered for the preaching of the word, but which proved far too strait for the numbers who wish to attend.'

'* * * After making prayer to heaven for direction, and consulting with each other, they resolved to build a capacious chapel, if they could obtain a suitable site for the purpose.' * * * 'At one time their difficulties seemed insuperable, and they almost despaired of ultimate success; when their attention was directed to the ground on which we now stand, the area of which is 204 feet long by 84 feet medium, with a lease for 60 years, at an annual rent of £10.' * * 'The interior of the chapel will be 50 by 38; and there will be vestries, and a dwelling-house for a chapel-keeper, at the back. Thanks to many generous tradesmen, who have offered gratuitous help in different ways, the total cost of the building and fencing will not exceed £850. The promoters depend on the good providence of God, and the liberality of a Christian public, for ability to defray this moderate sum, and secure to the present and succeeding generations a Bethel wherein to worship the Lord in the beauty of holiness. They trust the building will be consecrated by the presence of our covenant God, that only pure, apostolic, Protestant doctrine will be preached in it, and that many will be gathered here who will live to God and for God, during time, and with God and his sanctified family for ever.'

Another hymn was sung, and then Mr. Milner delivered an address on 'Justification by faith the corner stone of gospel doctrine;' and Mr. People of Brompton read the following document which was to be placed in a cavity of the stone:—

'As the foundation of a chapel, to be used for the worship of the glorious Trinity, by a people maintaining and obeying the doctrines and ordinances of the New Testament as held and practised by (what are called) Particular Baptists, this stone was laid with religious solemnities, May 31st, 1852, by John Vickers, Esq. of Streatham, assisted by the following Christian pastors:—James Wells of Surrey Tabernacle, Southwark; Samuel Milner, Victoria street, Shadwell; Charles A. M. Shepherd, Henrietta Street Chapel; and Thomas Jones of Grove Chapel, Chatham.'

The ceremony of laying the stone was now performed by John Vickers, Esq., who delivered a speech of some length, chiefly inculcative of Christian charity, union among

all evangelical parties, both Church and Dissent, against Popery and Infidelity, ignorance and vice. He exhorted to liberality on the present occasion, and hoped the promoters of this work would be encouraged to go on to great deeds of usefulness, for the good of the neighbourhood, and the furtherance of true religion at home and abroad.

Mr. James Wells then addressed the assembly on 'The Vitality of Truth, which no human power can crush, nor the lapse of ages impair.'

Some hundreds of people were present, many of whom had come from London, Greenwich, Bexley-heath and Chatham. A liberal

collection was made on the ground, including ten guineas from Mr. Vickers, who laid the stone. The services, which lasted two hours, were terminated by singing the coronation anthem, and Mr. Jones pronounced the benediction.

It is intended to raise about £500 of the sum expended on the building, by the issue of shares, one pound each, bearing 5 per cent interest, payable half yearly; the shares to be paid off as the holders may require, and as the needful funds are obtained. A few able persons will become trustees for the shareholders, and the chapel also will be held liable to the debt.

Monthly Retrospect.

THE 'PASTORAL MISFIT.'—The case of Mr. Bennett, the Puseyite Vicar of Frome, against whose appointment, it will be remembered, an appeal was made in vain by the parishioners, both to the bishop of the diocese, and the lady patroness of the living, was made the subject of a motion in the House of Commons, June 8th, by Mr. Horsman. After a long debate, the consent of the government was obtained to the appointment of a select committee, it being admitted that the state of the law on the subject was anomalous and unsatisfactory. It appears to us that what is *most anomalous* is, not the present state of the law on the settlement of pastor and people in the Establishment, but that there should be the interference of *civil law* at all, in a matter where free choice and mutual adaptation is essential to the relative welfare of both parties.

PROTESTANT ALLIANCE.—The first annual meeting of this association was held on June 5, at Exeter Hall, the Earl of Shaftesbury presiding. The Earl of Roden, Mr. B. W. Noel, Mr. Bevan, Sir C. Eardly, &c., were speakers on the occasion. The meeting was not very numerously attended. The principal topic dwelt upon was the grant to Maynooth College. Mr. Noel, in a speech of great length, repelled the charge of bigotry brought against the association, and based *his* opposition to the grant on the ground that it is inconsistent in the State to support an establishment professedly Protestant, and at the same time to support a College, the avowed object of which was to overthrow Protestantism. Now, though this might be properly urged as a collateral argument against the grant, we cannot regard it as the *main* ground which we, as Dissenters, should take in opposing it. First, because it implies that

though it is wrong in the State to support two opposite systems, it may be right to support one of them; in other words, that though the State may not endow error, it *may* endow truth; and secondly, because it virtually constitutes the State the judge of what is truth in religious matters, and which system is proper to be endowed. All ecclesiastical endowments are wrong, both in principle and practice, whether the Irish Protestant Church, the Irish Presbyterian Grant, or the Maynooth College Endowment; and we should take care to show that we repudiate the two former in our opposition to the latter. We may here add, that the motion by Mr. Spooner for a committee of enquiry into the system of education at Maynooth, has led to interminable debates, but has ended in no practical result; Mr. S. having withdrawn the motion, being content with the discussion it had elicited.

CHURCH REFORM.—The frequency of ecclesiastical debates in the House of Commons gives evidence that the condition of the Church of England, and its relations with the State, are matters of increasing interest and anxiety. On June 10th the Bill referred to in our last, providing for the better management of episcopal and capitular revenues, was brought on for a second reading. Mr. Walpole, on the part of the government, undertook to consider the desired reform, and advised the withdrawal of the bill, to which the Marquis of Blandford assented. The extent to which Government are prepared to go in the direction of church reform reached no further, however, than to the *reversal* of cathedral institutions, and the increase of the number of bishops, which latter many will think a reform at the wrong end.

one, to the Infinite power, wisdom, and goodness of the other.

But it is with theology, in a more restricted sense, that we have now to do. Theology, properly so called, is the science of revealed truth. Divine revelation is the written transcript of that vast plan which has the glory of a Triune Jehovah for its grand end, and the salvation of an elect world for its merciful issue. Theology we regard as the study of Divine revelation in this point of view ; or, in other words, with a view to ascertain the connection and dependence of its several parts or doctrines, and their adaptation to bring about the great end designed by the whole. Hence theology is, and must be, eminently *systematic*. Yet it is against this feature, when insisted on in the Christian ministry, that opposition is raised by a large majority of professed Christians of the present day. We will briefly endeavour to examine and meet some of the objections referred to; and to show, on the other hand, that it is the duty of the ministers of Christ to develope and enforce the gospel of Christ as a complete and perfect system; and that it is the privilege and advantage of all believers to study so to understand it.

Nothing, we regret to say, is now so common as to hear *systematic preaching* denounced and de-

rided. In almost every popular religious periodical, and from almost every popular pulpit, we hear tirades against what are called *systematic* divines. Their preaching is described as *technical*, and their doctrine *obsolete*; they are charged with 'bringing their systems to the Bible, and perverting Scripture to support them;' with 'discouraging the seeking sinner;' and 'with throwing a cloud over the mercy of God.' Now, without stopping to enquire how far these charges might be retorted upon those who prefer them—how far *they* are *systematic* in their interpretations of certain portions of the Word of God, making that universal which was intended to be limited, and that to be according to the will of the creature which can only be according to the sovereign will of God; or how far *they* discourage the seeking sinner, by clouding the mercy of God, inasmuch as they virtually represent it as dependent on the mutable acts of a creature's will—we will simply take our stand for a systematic and harmonious exhibition of the gospel, upon the ground that He whose wisdom is perfect, and whose counsels are eternal, who is of '*one mind*,' and the depth of the riches of whose wisdom and knowledge is unsearchable, *could not* have been the Author of a revelation imperfect or inhar-

monious. It is true that the Scriptures do not contain a formal, systematic, and logical statement of the plan of salvation; there are no series of propositions accurately defining the doctrines to be believed—no creeds or summaries to be embraced, or articles of faith to be subscribed to; but we find historical narrations, wonderful prophecies, devotional breathings, instructive parables, and pastoral epistles, succeeding each other in beautiful variety, yet evincing perfect unity of purpose, sentiment, and design. It would be beside our present purpose to enquire *why* the Word of God is given in its present form; or why the great truths of the gospel are mainly unfolded in the letters of the primitive teachers of Christianity to certain churches, who needed their counsel and direction. But it may be observed in passing, that such a form of revelation accords with all we know of the Divine procedure, which is by successive steps and gradual developments, and moreover appears to be the best possible form for disciplining the judgment, testing the character, and exercising the powers of those to whom it is made, and who have an interest in the sublime disclosures it contains. But, however great the diversity and variety of the volume of Revelation, it is undoubtedly the production of one

Spirit of Revelation, the development of one great system of mercy, and points to one central personage, who is its Alpha and Omega. Now, if we neglect to search into the harmony and connection of all the parts of *the truth*, 'as that truth is in Jesus,' we slight the evidence it presents of the wisdom and perfection of God, and we fail to discover the sure foundation upon which the Christian's hope is built. And if, on the other hand, we conceal or misrepresent those truths, which however repulsive to the natural feelings of fallen man, are the main foundations on which the glad tidings of mercy are built, and are essential to a consistent apprehension of the character of God and his gospel, we are guilty of dishonouring the truth we profess to revere. And lastly, if it be allowable, as a popular and eloquent preacher has lately said, to maintain that certain portions of Scripture are irreconcilable, and to comfort the seeking sinner by telling him, that though some passages are against him, others are for him, and that he must wait to see their harmony 'in glory's clearer light,' then we may regard the Bible as a book of palpable inconsistencies and discouraging contradictions, without fear or blame.

We cannot allow, with some, that certain portions of the Word of

God have an unfavourable aspect towards the absolute sovereignty of Divine grace in human salvation. Rightly viewed, and fairly examined, with a comprehensive review of the context and all connected circumstances, such passages do not oppose the doctrines of distinguishing grace, but are found to illustrate them in a different point of view, and to present fresh evidence of their truth and beauty. We believe that the sacred oracles, fairly interpreted according to those rules of interpretation which we should apply to any other document, present no one passage opposed to that system of truth which, by way of distinction, is called the Calvinistic system.

But, while thus expressing our decided conviction as to the general character of the system the Scriptures make known, our present object is not so much to defend the system referred to, as to enter our protest against that method of preaching and that mode of expounding Scripture, which virtually make the oracles of God like the oracles of ancient heathenism, give uncertain bewildering enigmatical answers to the sincere enquirer after truth. The prevailing habit of avoiding distinct and bold enunciations of unpalatable truth, and the neglect with which the higher

branches of the gospel of Christ are treated, we cannot but regard as one of the most fatal and lamentable signs of the decay of sound religion in the professing church of Christ. How few make theology—which is the science of the gospel—their study, or seek to unfold and discover its harmony, completeness, consistency, stability, and glory. Preachers and hearers are alike content to dwell upon what may be termed the details and accessories of religious truth, or upon the morbid symptoms of an unsound experience; and thus Divine truth is neglected, and an imperfect, unsatisfactory form of Christianity is developed.

While thus we fail to attain, or even to seek after, the unity of the faith, and of the knowledge of the Son of God, we fail to exhibit that unity of conduct and aim, and that practical effort, in regard to the onward progress of the kingdom of Christ, with which are connected the promised blessing of heaven.

Should opportunity be afforded, and space permitted, we shall return to this subject, and endeavour to show, more in detail, the privileges and advantages connected with such a systematic study of the gospel as we have above referred to.

London.

G. P.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

V.—TYPICAL ILLUSTRATION OF THE ATONEMENT.

(Continued from page 154.)

CONJOINED with those bloody typical sacrifices which were made by fire upon the altar of God, were three things of prime importance—sweet savour; atonement; forgiveness. With reference to the sacred offering, the Lord said 'It shall be to me a sweet savour; it shall make atonement for his or their sin, as it was offered for one person or more; and it shall be forgiven him or them.' These three, each of which is essential to human salvation, and which conjointly render it absolutely sure, are, in the utmost magnitude of their importance and sufficiency, inseparable adjuncts of the unequalled sacrifice of the devoted Messiah, the immaculate Lamb of God who came forth from the Father, and came into the world to be cut off, not for himself, but for sinners of mankind; to finish the transgressions, and to make an end of sin, and to bring in everlasting righteousness; and, as St. Paul affirms, to perfect for ever them that are sanctified. (See Dan. ix, 24—27; Heb. x, 14.)

The term rendered sweet savour, which is constantly used to denote God's acceptance of the typical offerings, is derived from a root which signifies 'rest.' The intensity of its meaning is extremely impressive; and to sinners, deserving the utmost wrath of the Almighty, of the deepest importance. It signifies odour of appeasement, or appeasing odour. See Gen. viii, 21, where it is rendered a sweet savour; in the margin, a savour of rest. Parkhurst renders it rest, quiet, or cessation from anger, total appeasement. And was this true of the type? Was there total appeasement of law and justice, and of the righteous Judge, for all the

sinners for whom the typical sacrifices were offered? Who that believes the plenary inspiration of the Holy Scriptures can for a moment doubt it? And can we suppose that there is less in the antitype? less in the substance than in the shadow? Is not the sacrifice of the Anointed of the Lord, His beloved Son, and the brightness of His glory, a sweet savour—a savour of rest, entire rest, quiet, or cessation from anger? Has it not effected in law, justice, and Judge, total appeasement? Surely he made peace in its utmost altitude, its profoundest depths, and its widest extent, for every soul for whom he was, by divine appointment, crucified. (Rom. viii, 1.) There can be, therefore, no wrath to come for a single soul of all for whom he died. But the Scriptures, from whose voice there can be no appeal, warrant us to say, there is wrath to come upon human creatures, to a most fearful extent; the unavoidable conclusion then is, he did not, in any sense whatever, die for all the human race.

Were it said, 'This is a play upon words,' I would reply, No; it is a WORK upon words—a work of sound reason. Words represent facts; and it is by a rational and just comparison of words, especially divine words, that latent truths are brought into prominence; and those which had been, by the sleight of men and the cunning craftiness of the Prince of darkness, long deeply immersed in the dense darkness of ignorant superstition, are drawn forth, and placed in their native, unsullied lustre, in the light of day.

Divinely appointed oblation for sin; the entire and delightful ac-

ceptance of that oblation by him who appointed it, with corresponding utmost forgiveness, are precious pearls of inestimable worth, all placed in order, and rendered inseparably adherent by Infinite Wisdom, upon the golden threefold cord of the eternal, immutable, sovereign design of the adorable Trinity in covenant. This divine arrangement is called judgment, which Jesus was ordained and sent to bring forth unto truth, or carry, with exactest precision, to its utmost extent.

Ardently solicitous as I am to place before you, in the light of day, a subject in which the eternal destiny of souls, to us innumerable, and the utmost glory of God, are involved, it is to me extremely desirable and important, to ascertain the precise import of the term atonement, as it is used by the inspired writers, with reference to the death of the Son of God, who suffered for sins, the just for the unjust, for to bring them unto God—*them*, and not *others*. It is a notorious and most deplorable fact, that the term atonement, like those of gospel and piety, is become quite ambiguous, through a licentious appropriation of it by the wanton, capricious minds of evil men, who, being themselves deceived, lie in wait to deceive; and who do not deceive by any means more effectually or more extensively, than by the misapplication of terms. If, in musical sounds, there is not a clear a precise distinctness, 'How,' St. Paul asks, 'can it be known what is piped or harped?' or, 'If the trumpet give an uncertain sound, who shall prepare for the battle?' If we use the term atonement without asserting its precise meaning, how can our hearers, or readers, know what the atonement is? or how shall they truly believe in it, or be disposed to confide in it, for the safety and peace of their souls.

Believe me, my brother, it is of high importance for us to ascertain,

for ourselves, the precise meaning of words, and then to use them in their precise meanings in our ministrations.

If I enquire of the Hebrew, he will tell me that the word in his language which is, in the English version of the Holy Scriptures, represented by the word atonement, is *Capher*, which, as a verb, signifies to cover, to overspread; and, as a noun, a covering. It is used to denote the covering of the ark of Noah by the order of God. (Gen. vi, 14.) And thou shalt capher it within and without with capher. It is used to express the annulling of a covenant, by smearing it over so as to obliterate the writing or engraving by which it is expressed. (Isa. xxviii, 18.) It denotes a village, which is a covering to its inhabitants, shading them from the scorching sun-beams, and sheltering them from the ruthless blast. (1 Sam. vi, 18.) It signifies also the hoar-frost, which covers the houses, covers the trees, and covers the whole face of the earth. (Exod. xvi, 14; Psa. cxlvi, 16.) It is, as Parkhurst observes, as a verb rendered to atone, to expiate or appease. In this sense it is used with reference to sin (Psa. lxxix, 9), where it is said, 'Capher our sins for thy name's sake' (see also Exod. xxxii, 30; Psa. lxxv, 4; Jer. xviii, 23; Ezek. xvi, 63); and also to the sinner himself, and signifies to cover him, and secure him from punishment or suffering. (Exod. xxxvi, 15, 16.) It signifies anything which covers the face of a judge, and hides from his view the crime of the criminal who stands before him. And, finally, it means the covering of the ark of God, in which were deposited the two tables of the law of sin and death, which it covered completely; a most expressive and beautiful type of that very law deposited in the heart of Him who said to his Divine Father, 'Lo, I come; in the volume of the book it is written of me. I

delight to do thy will, O my God; thy law is within my heart.' The law, in the heart of the church's substitute, is there kept entire, and, on her account, completely and permanently covered by his obedience and atonement. Jesus is verily in his covering of the divine law, with his purely obedient life, and his most painful death, in the utmost length and breadth of its just demands and threatenings, as the divinely ordained and accredited substitute of all for whom he lived and died, the complete everlasting covering of all their persons, and all their pollution, and all their guilt. Thus covered, they stand before the eyes of divine law, holiness, and justice, all fair; there is no spot in them. God beholds not iniquity in Jacob, nor sees perverseness in Israel.

If we now enquire of the Greek, he will not contradict the Hebrew. He will tell us that the word atonement, which occurs but once in the New Testament (Rom. v, 11), is the substitute of one which signifies reconciliation, and which is derived from a verb of intense meaning, signifying to reconcile perfectly; and this is itself derived from one which means to change. The primary idea then, of the term reconciliation, is a change. Every reconciliation is effected by some means. That of which the apostle speaks with so much devout solemnity and impressive pathos, is the complete reconciliation of the enemies of God to himself, by the death of his Son. (Rom. v, 11.) That one of the most marvellous effects of divine love and power, and in which the Almighty has so interwoven his own glory, that no art of men nor power of devils can sever them, is twofold—a change of state, and a change of mind. These, though clearly distinct, are so intertwined as to constitute one complete change, or most perfect reconciliation, of the identical persons for whom Jesus died.

If we ask the English lexicographer, he tells us, that the neuter verb, to atone, means to stand as an equivalent, to answer for; and also to expiate; and that to expiate, is to annul the guilt of a crime.

This more than seems to be in accordance with the Holy Scriptures, the divinely-inspired records of all that Jesus did and suffered; and also of the divine design relative to both his sufferings and their effects. Here is, in truth, reciprocal verification.

Who sees not the nature of the facts, in the definition of atonement, when referred to the death of Christ; and the truth of the definition in the facts, that Christ, in his death, gave himself as an equivalent, for the very identical persons for whom he died? Divine law and justice demand the persons of all the transgressors of the righteous commands of the Sovereign Eternal, to be punished for the guilt of their crimes; and that each should receive, from their elevated remunerative hands, plenary retribution of wrath, tribulation, and anguish, for every criminal act, word, and thought. The Prince of Life—the Man in God, and in whom dwelt all the fulness of the Godhead bodily—advanced and presented himself, and was accepted, for all who were identified with him, in the Father's choice of them in him, and enrolled with him, as his mystical body, in the Book of Life. We now behold him as an equivalent for all their persons, and fully accepted as their representative and their substitute. Here are body for body—soul for soul—blood for blood—life for life. He suffers! he dies! the just for, or instead of, the unjust, in their very place. He is wounded for their transgressions in their identical room. He was bruised for all their iniquities, all which his Father laid upon him, and he freely assumed. He was verily stricken, smitten of God and afflicted. It

pleased the Lord of inflexible remunerative justice, to bruise him, and to put him to grief; and by his stripes every soul, for whom he was, as a suffering substitute, accepted, is healed—is, by his vicarious sufferings, completely and for ever exonerated. Here is expiation in its full extent; guilt is completely and eternally annulled. Being himself made a curse for them, he has delivered them from the curse; for them there is, there can be, no curse. Who shall lay anything to their charge? who in heaven? who on earth? who in hell? The Judge Supreme himself has justified them; there is, there can be, no condemnation, no wrath for them, for whom the Lord Jesus has died, and has risen, and who stands in the court of justice above, the approved equiva-

lent for the legal obligations, and the judicial liabilities of his people; they stand completely and most honourably acquitted, upon the highest principles of law and justice; and by sovereign grace, in perfect concert with justice, fully and for ever pacified, acquitted, and accepted in Him. It is this which, when known and believed, gives the believing sinner, even under the most painful sense of personal defects and utter unworthiness, authority and boldness to enter within the veil, to commune with his God. Yes; it is his powerful atoning blood, which, when sprinkled upon the conscience by the Holy Spirit of all truth and all power, gives us boldness and access with confidence, by the faith of him. (Heb. x, 19; Eph. iii, 12.)

(To be continued.)

ON DEGREES IN GLORY—II.

(A Letter to a Friend.)

MY DEAR BROTHER IN THE LORD—In my last, I gave you reason to expect a line or two more on the subject then treated on. I now resume my pen to redeem my pledge; and, taking up the subject where I then left it, commence by noticing another passage of Holy Writ quoted in defence of degrees in glory. I refer to Cor. v, 10: 'For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether good or bad.' It is thought by some, that this text completely establishes the point. It is sometimes said, there can be no doubt but that these words refer to the general judgment; and they clearly show that degrees in glory will exist, and that it will be according to our devotion, or want of devotion, to the cause of Christ, and according to the motives and motions that have characterized us here, that our degree of elevation in the world

of bliss will be determined. I may be permitted, however, to express my doubts as to the correctness of this interpretation; and I do so on two grounds. First: because I can see nothing in the general drift of the connection in which these words stand, that has the least allusion to the solemnities of that august day. And secondly: because I can see nothing in the text itself to convince me that Paul had the general judgment in view when he penned it. The general drift of the connection does not, I think, sanction it. In the preceding chapter, the apostle ably opens up the scenes of conflict, persecution, and suffering, which he and his fellow-labourers had to pass through in the faithful discharge of the ministry committed to their trust. While, for Christ's sake, for the gospel's sake, and the church's sake, they were opposed by men and devils, he yet weighs all time afflictions in the balance with eternal realities; and the result is, he views

all his sorrows as light and momentary, and says, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, which are temporal, but at the things which are not seen, which are eternal.' Pursuing the same subject, he looks up exultingly, and with holy confidence he tells us, in the foregoing verses of the present chapter, that he knew that when the earthly house of this tabernacle should be dissolved, he had 'a building of God, a house not made with hands, eternal in the heavens.' After this he groaned, longing to put on his heavenly form, well knowing that to be absent from the body was to be present with the Lord; but, at the same time, ever labouring, so to acquit himself, while in the body, as to be accepted of Jesus, whether present or absent.

Here I see no allusion whatever to the future judgment; nor do the verses that follow the text in question appear to me to allude to it. It is true he says, in the next verse, 'Knowing the terror of the Lord we persuade men;' but this, it is presumed, has no reference to the day of judgment. If it has—and if Paul really intended in this passage to point to degrees in glory—then it follows, that the terrors of the Lord are to appear in that day against some of those careless ones that he persuaded; for he makes this the ground of his persuasion. But whom, we may ask, did he persuade? The epistle, carefully read, will prove who they were. To whom did he speak of the terrors of the Lord? We again point to this, and to the preceding epistle, written by him to the church at Corinth, in which he sharply reproves them for their follies, yet ever speaks to them, and of them, as brethren. And so much was he affected by their sentiments

and conduct, that after having laid open the evils thereof most unreservedly, he turns to them as the ambassador of Christ, and, in the tenderest sympathy, entreats them to be reconciled to God. Knowing the terrors of the Lord, he did this. But are we to suppose that believers, though highly culpable, are to see or feel terror from the Judge at that august day, when he shall come to be glorified in his saints, and admired in all them that believe? One frown then would do more than put them low in heaven—it would plunge them deep in hell. Yet, if the general judgment was in the eye of the apostle, and if he designed to teach us that our future position and possession was to be according to the deeds done in the body—if this really was his intention, terror must strike through many a careless servant. Alas! which of us all can hope to escape.

But the manner in which the text is worded makes me think that Paul did not mean to plead for degrees in glory, or point to the general judgment. True, as it stands in our version, it may, at first sight, appear to uphold these ideas; but on careful inspection, it wears another and a different aspect. I do not pretend to criticise, nor can I refer to the original; but we all know that our translators have supplied words in where they supposed there was a chasm in the original; and they have honestly put words so supplied in italics, that we may take them, leave them, or alter them, as to us the text and its connection seem to require. Now, I am not going to take all the italics from the verse in question, nor to introduce any fresh words whatever; all I propose to do is, to read the verse without one word which is in italics (and, be it remembered, that word is no part of inspired truth)—it is the word '*done*.' The passage then reads: 'For we must all appear before the judgment

seat of Christ, that every one may receive *the things in his body*, according to that he hath done, whether good or bad.' This reading is quite agreeable with the whole connection, and quite as intelligible as the other, the sense being complete without that one word. If this be correct, then, instead of supporting the idea of degrees in glory, it absolutely overturns it; plainly telling us, that although an house eternal awaits us when we quit the body, yet in the body we shall appear at the judgment seat of Christ, and taste the bitterness of our folly, or the sweetness of our devotedness to his service. This judgment-seat appears to embody much the same idea as that which the same apostle had in view, when, in writing to the same people, he says: 'If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord; that we should not be condemned with the world.' (1 Cor. xii, 31, 32.) And if we want to know what this process intends, we have only to turn to the preceding verse: 'For this cause

many are weak and sickly among you, and many sleep.' The whole chapter is worthy of a careful perusal. Great disorders prevailed among the Corinthians, and they had done but very little towards uprooting, or even checking them. They were, therefore, judged and chastened in the body, that they might stand acquitted before the throne. I firmly believe this view of the subject quite as powerful to lead to watchfulness, prayer, and obedience, as the one opposed. Nay, more; believing it to be more scriptural, I must consider it *more* efficient.

I want to say a word on one or two more Scriptures, but at present have not time to do so, having prolonged these remarks beyond what I intended. I feel almost compelled to say, that, if life be spared, I must take up once more my pen to give my mind on them, as briefly as possible. In the mean time, I commend you to God, and wishing soul-prosperity to you and your beloved companion, I remain,

Yours in our exalted Lord,
J. NORRIS.

THE WILL OF GOD MADE KNOWN IN THE EVERLASTING SALVATION OF HIS PEOPLE.—JOHN xi, 40.

THE whole plan and work of salvation prove it to be the design and execution of a Triune God in covenant. As none less than a God of *infinite wisdom* could have originated such a stupendous plan, so none less than a God of *omnipotent power* could have accomplished such an undertaking.

The glory of God is great in the salvation of his people, and the whole arises from the good will of the adorable persons in the Godhead, and shall everlastingly redound to the praise of Jehovah's glorious grace.

The will of God is necessarily free, by which alone all things are deter-

mined to exist, or not, according to his own good pleasure. The divine volition alone was sufficient for the work of creation, and it is no less so in the order of his providence. He that spake all things into being at first, wills their continuation until the whole shall have answered the purpose of his will. He worketh all things, 'after the counsel of his own will.' He doeth as he pleaseth in heaven, and on the earth, neither can any stay his hand. *He works all things according to his secret will; he governs according to his revealed will.* The religion of nature, and the religion of the Bible, teach this truth; and according to this rule he

will judge the world in righteousness, at the last day. (See Rom. ii, 12, 16.)

The will of God is essentially righteous. God is holy in all his ways, and righteous in all his works; the sovereignty of the divine will can never determine to do that which is unjust, either to himself or his creature. The punishment of the wicked will be an act of retributive justice, according to the authority and holiness of the divine law. Salvation is the result of favour, arising from the riches of God's grace, but is no injustice to the lost, God dealing with such in strictest equity; *having mercy upon whom he will have mercy*, reserving to himself the right to punish the ungodly, where his sovereign favour does not interpose to avert the deserved judgment. In the salvation of the righteous, the good will of God appears in purest sovereignty; in the condemnation of the wicked it blazes in awful justice. The will of God must be equally regarded in either case, unless we can suppose him to do that which is contrary to his own will; to assert which, would be a wicked absurdity.

The will of God is immutable. Change of will implies imperfection; this creatures are the subjects of, but God cannot be. He is perfect in knowledge, in wisdom and truth; nor can any fresh motive arise in the divine mind, his infinite perfection preventing the possibility of an alteration. Hence is he said to be, '*of one mind, and what he doeth, he doeth it for ever.*' '*My counsel shall stand fast for ever, and I will do all my pleasure.*'

Immutability applies to all the perfections of God; to his love, his mercy, his justice, his holiness, his faithfulness, and so also to his will; he can never, in sovereignty, will to revoke what he has willed to do in equity, nor can it be reversed. The order of his providence is but the working all things after the counsel

of his own will, and implies no change of purpose, although it often does a change of dispensation.

Salvation is the result of the immutable will of God, to the praise of his glorious grace; and is said to be according to '*the good pleasure of his will*'—the will of a Triune God going forth in acts of sovereign grace before the world began, in a covenant ordered in all things and sure, the provisions of which are purely of the divine will—the will of the *Father* in giving his Son, the will of the *Son* in becoming the Surety of the people, and the will of the *Holy Spirit* in becoming the witness of the covenant, the glorifier of Christ, and the testifier of the Father's love to all the family, bringing them into a spiritual state of being, and making them meet to be partakers of the inheritance of the saints in life.

The stipulations of the covenant of grace are all equally of the divine will; the substitution of Christ's person on our behalf, the imputation of his righteousness to us; his death appointed as a propitiation for our sins. 'Who gave himself for our sins, according to the will of God' (Gal. i, 4), whereby the law was magnified, through his obedience and death. All the sins of the people being laid upon him, so that by enduring the curse of the broken law, and rendering a perfect obedience to its holy commands, he might everlastingly justify all his seed. All this arises from the good will of God. 'He came not to do his own will, but the will of him that sent him.' He finished the work the Father gave him to do, declaring with his dying breath, having perfectly comprehended the nature and design of the mission upon which he was sent, '*It is finished*'—words which must have struck all the powers of darkness with horrid despair, and filled the mansions of heaven with eternal delight, while

they repeat the joyful accent from one to the other, '*It is finished.*'

The blessings of this covenant are all according to the good pleasure of God's will (Eph. i, 5); all grace laid up in store for every vessel of mercy, to be dispensed in due time.

By this rule the Holy Spirit works in a way of gracious efficacy, regenerating the dead, reviving, refreshing, and instructing the sanctified. Those gifts of grace which the Lord Jesus is exalted as a Prince and a Saviour to give, are all bestowed according to the good pleasure of Jehovah's will, (Eph. i.)

The will of God appears as the only reason for choosing some of the human family, and rejecting others; the sovereignty of the divine will is the only assignable cause of election unto life.

Redemption from sin, death, and hell, is according to the riches of his grace; and the revelation of it is said to be the making known the mystery of his will, according to his good pleasure which he hath purposed in himself, (Eph. i, 9.)

Sanctification is said to be *the will of God* (1 Thess. iv, 3); and is one great end which God had in view in the choice of a people, 'that they should be holy, and without blame, before him in love.'

The death of the Lord Jesus, and his reigning life, have both a special respect unto this end. 'The Son of God was manifested, that he might destroy the works of the devil.' So also in respect to justification, it stands rooted in the will of God. 'Blessed is the man to whom the Lord doth not impute iniquity. Being justified freely by his grace, through the redemption which is in Christ Jesus,' etc. (Rom. iii, 24, 25): in all of which we are lead to observe the will of God to be the moving cause of salvation, rendering it everlastingly certain to all the seed. 'Even so, it is not the will of your Father

that one of these little ones should perish.'

Now, our blessed Lord says he came to do the will of his Father; he came from heaven on an errand of mercy; he became subordinate to the will of God, as Mediator; he appeared as the Father's righteous servant, to accomplish the great work of salvation, became obedient unto death, even the death of the cross, and declares it to be the will of Him that sent him, 'that every one which seeth the Son, and believeth on him, should have everlasting life.' From which we gather, that salvation is altogether of grace; and that the immutable good will of God renders it an everlasting certainty to every believer. Salvation is a positive fact; faith does not make it more so. God declares it as such in his Word; the Holy Spirit bears witness to the truth of it in the conscience of the convinced sinner; precious faith is wrought in the soul to embrace the testimony; he believes in the Son of God, and hath everlasting life.

Reader, are you a believer on the Son of God? If you are, self is renounced, and Christ is admired; sin is hated, and holiness is panting after; prayer is the element you breathe, and the Word of God your directory; fellowship with God in the Spirit is that which alone satisfies you, and the thought of beholding the Lord's face in righteousness, and being like him, is the mark after which you are pressing. In that bright world of glory to which he hath appointed all his children to arrive, there shall we behold the final issue of the eternal, the sovereign, the immutable good will of God, in our everlasting salvation. It is a knowledge of this great fact, taught us by the Holy Ghost, which will stimulate us in duty, encourage us in difficulties, embolden us in danger, revive us in trouble, and inspire us with confidence in death.

'God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us ; that whether we wake or sleep, we should live together with him.'

R. LEVERMORE.

HEAVEN AT LAST.

IT is on record of the Lord Jesus Christ that, for the joy that was set before him, he endured the cross, despising the same, and is now set down at the right hand of God; it was the knowledge that he should reach *heaven at last*, and procure for the church a right to share it with him, which buoyed him up amidst the flood of the wrath of God. Nothing short of this could have induced him to have quitted heaven, and become the accursed of God. Like the man who dived into the gulf of Charybdis for the golden cup which the emperor had thrown in, did the Lord Jesus plunge from the heights of his glory in heaven into the gulf of the wrath of Almighty God; not, indeed, for a golden cup, but for his lost church, united to him by conjugal ties.

O, my soul! rejoice at the love and power of thy Jesus; though the waves and the billows went over, they did not overpower him, as they did the diver of Charybdis. Love and power triumphed when he rose; for he did rise, with his church in his powerful arms, amidst the bursting acclamations of heaven, and the delight of his Father. Had he not risen again, we should have no grounds for believing that we should reach *heaven at last*. What seraph—much less mortal—can overrate the importance of the doctrine of the resurrection of Christ?

It was faith in the promised Messiah—and that he would be able to bring him to *heaven at last*—that decided the choice of Moses, who 'chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; for he had regard, we are told, to the recompence of the reward—

heaven at last. For we cannot suppose that it was mere patriotism, or natural love to his brethren, that enabled him to decline the luxuries and amenities of a palace, to join himself to the Israelites, who were in a state of intolerable serfdom; but the Holy Spirit gave him heavenly wisdom to prefer the mansions in heaven, to those on earth.

Why did the Psalmist also express himself in a similar strain? He said that he would 'rather be a door-keeper in the house of his God, than dwell in the tents of wickedness.' Was it not that he wisely considered the house of the wicked, and knew that when they sprang as the grass, it was that they should be destroyed for ever? and that the righteous should enjoy what God had prepared for them in *heaven at last*; which place is the Christian's goal, and towards it he presses, looking unto Jesus.

Heaven at last occupied my agitated mind, when I trembled lest I should never reach it; when gloomy forebodings of ultimate rejection from it filled my thoughts; but, thanks be unto God, my bewildered mind was led by the Holy Spirit to trust entirely to the blood and righteousness of Christ; and he sweetly bore testimony with my spirit that I was a child of God, and I enjoyed the liberty of the children of God, all my gloomy forebodings having been dispelled by the glorious beams of the Sun of righteousness; in the unclouded effulgence of whose brightness, I hope to meet my dear Christian reader, in *heaven at last*.

Islington.

ADOLESCENS.

The subjoined verses are the con-

tribution of a friend whose initials I have put:—

'Twas for the glory set before,
Immanuel faced the raging tide;
'Twas that he might his bride procure
A throne of glory, by his side.

The flood of wrath was great to bear;
But higher rolled a tide of love:
He would that his beloved should share
The honours of his court above.

He would, he would; though fiercest hell
Must spend its fury on his head.
Oh! who the love of Christ can tell,
The sorrows of the church's Head?

He suffered, that his own might reign,
His chosen, when the storm was past;
He knew the triumphs he would gain
Were *heaven*, with his bride, *at last*.

Head of the church, he knew full well
That he must suffer in her stead;
That she might live, ye angels swell,
The God-man dwelt amongst the dead.

That he must work, in blood, a robe
Of white, to hide the church's stain,

A wedding garment, white in blood;
That he must die, that she might reign.

He died! the wondrous work was wrought,
The robe was perfect and complete;
And as he came a conqu'ror forth,
Two smiling friends the Saviour greet.

'Victorious Lord and Husband, come,'
Justice and Mercy loud exclaim.
'Come, King of kings, now fill thy throne,
And bring the purchase of thy pain.

'Wide ope, ye pearly gates of heaven,'
They shout, to let the conqueror in;
'Wide ope, ye doors'—Their sins forgiven,
A mighty host the Saviour brings.

She comes! she comes! ye pearly gates
expand,
Expand, to let the fair one in;
Seraphs, and angels of the land
Of glory, now your songs begin.

Begin, begin, the work is done,
The travail of his soul is o'er;
God's will is wrought, the battle won,
And Zion's safe on Glory's shore.

Hampstead.

E. E.

THE CHARACTERISTICS OF FAITH.

FAITH, in its widest usage, designates a conviction in the reality of things unseen and eternal; in a more religious sense, it is trust in God and God's word; in a more specific and theological meaning, it embraces the articles of belief drawn out into a definite system; in its most specific and evangelical sense, it denotes that full reliance upon Christ, by which we become partakers of the salvation which he alone has purchased for the human race.

In all these senses, excepting the first, it has certain marked traits by which it is distinguished from philosophy. It rests upon authority—upon good, upon the highest authority, but still upon authority—confirmed indeed by experience; but it is the authority, and not the experience, which is ultimate and supreme. That authority is divine and decisive; it is the very Word of God recorded in the Scriptures. As face answers to face in a glass, so

does faith to the Bible, which it receives both in history and in doctrine; and it is not so anxious to harmonize the parts, as to imbibe the whole. It connects all things directly with the providence of God; to this it is ever submissive. It is content with miracles, and it accepts mysteries; it says, 'God alone is wise; here we see as through a glass, darkly; there we shall know as we are known.' With the scholastic, it has sometimes been willing to say, 'I believe, because it is impossible;' or, with Lord Bacon, 'By how much any divine mystery is revolting and incredible, so much the more honour do I render to God in believing it; and so much the nobler is the victory of our faith.' In such self-forgetful trusts it finds, too, a deep delight; as well as a sure support. In Scripture and in prayer there are rivers of pleasure; fountains which never fail; peace unutterable. Unregenerate is the heart

that has never known such moods; unsanctified the soul that does not ever sink to its rest upon them. All doubt is merged in this exulting confidence; it flits only over its surface, as the breeze sweeps the luxuriant field of grain; nay, it may but serve to quicken faith with a sublimer energy, to add volume and exhilaration to its deep-felt joy. And as doubt does not enfeeble, so danger does not awe it; for Omnipotence is with it. In death, also, it may delight, for it will then be delivered from sin, its only real enemy; it will be wholly sanctified, its only real good; and through eternity, it will ever behold the face of Him with

Prof. Amherst Coll., Mass., U.S.

whom every fibre of the soul's inmost life is intertwined.

Such is faith; it is called a life, and it is worthy of the name of life—it is so full and satisfying. The man who has it, would as soon doubt whether his body were animated by the life of nature, when he is conscious of the movements of its muscles in their most strenuous efforts, and of the full delights of nervous sensation, as he would doubt whether his soul were a partaker of spiritual life, when its powers are expanded to their utmost intensity of action and of blessedness, by the gracious truths which centre in the person of our Lord.

HENRY B. SMITH, *Prof.*

THE TRIAL OF BAPTIZO.

(Concluded from page 161.)

Mr. DIPPER, in continuation of his case for the plaintiff, said:—In referring to the 'men who spoke as they were moved by the Holy Ghost,' we find them using the word *rantizo* in the following passages to express the act of sprinkling. 'When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *rantized* (sprinkled) both the book and all the people.' 'Moreover he *rantized* with blood both the tabernacle and all the vessels of the ministry.' And again Paul says, 'Let us draw near with a true heart, in full assurance of faith, having our hearts *rantized* from an evil conscience.' And yet again the same apostle affirms that we are come to 'Jesus, the mediator of the new covenant, and to the blood of *rantism*.' Once more, Peter says of the 'strangers,' that they were 'elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and *rantism* of the blood of Jesus Christ,' (Heb. ix. 19, 21; xii. 24; 1 Peter i. 2; see also Heb. ix. 13.) Every one in this court will be ready to admit that the act referred to in these passages of Holy Scripture was an act of sprinkling. The Greek verb used by the inspired writers to express that act is *Rantizo*; and

the noun, signifying the blood in one case, and the ordinance in the other, is *RANTISMAS*, or, to give it an English sound, *Rantism*. I ask, then, if Baptizo signify to sprinkle, *why did not the apostles use that word in these passages?* I ask again, if Baptizo does not mean to sprinkle, what right has he to usurp the place of my client in so many instances? And I leave it with the jury to answer these questions by their verdict. If a Greek word *must* be used to express the act of sprinkling babies, let the proper word be used, and call it *rantism*, and not *baptism*; and thereby restore to my client his proper place in the vocabulary, and his proper signification in composition!

Mr. Sprinkler, in addressing the jury on behalf of the defendant, said:—Gentlemen, notwithstanding what you have heard, I am not at all afraid but you will give a verdict for the defendant, and that you will do so from a conviction that he is innocent of the grave charge brought against him. What! are we to have the 'holy sacrament of Baptism' brought into contempt by these dippers? That holy ordinance 'wherein we were made members of Christ, children of God, and inheritors of the kingdom of heaven!' Is it to be made invalid! robbed of its sacred name! and held up to ridicule? God forbid! As fathers, gentlemen, I am

sure you shudder at the very idea ! Many of you have lost the objects of your most tender affection, who were as blossoms nipped in the bud ; and doubtless you rejoice, when you think that they were washed from their original sin in this 'holy laver of regeneration ;' and by virtue of the grace dispensed by God's lawfully ordained minister, in that holy sacrament, your tender offspring were made 'meet to be partakers of the inheritance of the saints in light !' I cannot but express my indignation at that ranting Greek word, coming as it were from the dead to make insurrection against our 'time-honoured institutions ;' but I must hasten to answer the statements made on behalf of the plaintiff by Mr. Dipper. We are ready to admit that Rantizo is used, in the passages quoted by Mr. Dipper, to signify sprinkling ; but if my client mean the same thing, then where is the ground for complaint ? and I think it is not very hard to prove that such is the case. Let us also go to the Sacred Scriptures for evidence, for by that test we stand or fall ; and 'it cannot be proved from an examination of the passages in the Old and New Testaments, that the idea of a complete immersion *ever* was connected with the word (Baptizo), or that it *ever* in any case occurred. [A. Barnes on Matt. iii. 6 ; the italics are his] And I shall produce some important evidence on this point, having respectable witnesses at my call, who have been frequently in company with Baptizo, when used by the sacred writers. Baptizo is used in the New Testament fifty-seven times, with reference to persons ; of these fifty-seven times it is followed by 'in' eighteen times, as *in* water, *in* the desert, *in* Jordan ; nine times by '*into*,' as *into* the name, etc. These words, however, do not always mean '*in*' or '*into* ;' and 'if they went into the water, still it is not proved by that, that the *only* mode of baptism was by immersion, as it *might* have been by pouring, *though* they were in the water.' [A. Barnes on Matt. iii. 6.]

Here the witness Mr. *is* was called, and examined.

'What is your name ?'

'My name is *is*, and I am a preposition in the Greek language.'

'Do you know Mr. Baptizo ?'

'Yes, I know him very well ; he is the

son of Bapto, and brother to Baptisma, Baptismas, and Baptistes ; they are a most respectable family of words as any in our vocabulary, and I have often been in their company in the days of Peter, Paul, and John, disciples of Christ.'

'What is your duty in composition ?'

'I have various duties to perform, as the circumstances may require. I express *motion*, as going *into* a place, *to* a place, or *upon* a place.'

'Do you not always mean *into* ?'

'No, not by any means ! I am found in Matt. v. 1, where it is rendered 'He went up *into* a mountain ;' and it cannot be that Christ went *into* the mountain, but upon it ; and this is but one out of the many instances of a similar kind, and is sufficient to prove that the sacred writers did not always use me to mean *into*.'

Cross examined by Mr. Dipper.

'Pray what do you **GENERALLY** mean ?'

'Why I mean many things, sometimes one, and sometimes another.'

'That is not my question ; words like persons have their own proper duty, and they principally attend to that one business, though they may *sometimes*, of course, turn their attention to something else. Pray then Mr. *is*, what is your chief employment ? is it not generally to express *motion* INTO a locality ?'

'I cannot deny but I am the word most frequently used in that sense.'

'Then that is your business, is it not ?'

'Yes.'

'Then the general reader would simply understand the phrase in Acts viii, 38, to be, that "Philip and the eunuch *went down both INTO the water*."'

'Most likely it would be so understood.'

'Very well ; that will do. I have nothing more to say to you.'

Another witness was here called, who was a more frequent companion of the defendant than the last.

'Who and what are you ?'

'My name is *iv* ; I am a Greek preposition, and perform various duties in composition. Though I am a little word, I have much work to do, and am honoured with many offices in the New Testament.'

'Do you know Mr. Baptizo ?'

'Yes, very well indeed. I have been in his company eighteen times, at the baptism of persons recorded by the sacred writers.'

'Do you always mean *into*?'

'Oh! dear, no! I have twenty other duties to perform, as *upon, among, before,* and so on; hence it is written in Luke's gospel: '*And there was an herd of many swine feeding (i.) on a mountain.*' This cannot mean that the swine were feeding *in* the mountain, but *on* it, as it is properly translated; and again in Matt. xi, 11, I am found twice, and rendered in the one case '*among,*' and in the other '*in;*' which at once shows my wide and extended labours in the field of composition.'

This little witness seemed to exult in his privilege of being permitted to say so many different things, and yet speak the truth. But Mr. Dipper gave him a most severe cross-examination; and it turned out, as in the case of the other witness, that he had his own proper work, and general use; and after all it turned out, that his *chief duty* was to express in Greek just what we plain English scholars mean, when we use our little word '*IN.*' And so it was proved that the following passage should read thus: '*I baptize IN water*' (John i. 26); and also several more of a similar class, so that the defendant seemed to gain little by the testimony of these little words. But the counsel for the defendant reminded the court, that it had not been yet proved that the baptism of infants was not by immersion, and till there was evidence to prove this, they could not give a verdict for the plaintiff. Mr. Dipper, however, had a witness ready to meet this demand, who was now called.

'What is your name?'

'My name is Godfather, sir.'

'And who were your parents?'

'I don't know, your honour.'

'What! do you not know who your father and mother were?'

'No, your honour; but I heard say my father never was married.'

'Can you read and write?'

'Yes, a little.'

'Did you ever read the Bible?'

'Yes.'

'Is there any trace of your origin there?'

'No, not that I ever saw; many people

have what they call *Scripture names,* but I cannot find my name in the Bible.'

'Well, were you ever at a baptism?'

'Baptism! I don't know what your honour means.' (*Laughter.*)

Here Mr. Dipper explained that the witness was ignorant, being one of the *legitimate children of His Holiness the Pope*: he had never been taught the Scripture term for the ordinance, but if he were asked about christenings, he would understand what was meant.

'Were you ever at a christening, then?'

'Oh! yes; it is my business to go to them, because I am a godfather.'

'What do you mean by godfather?'

'I really don't know what the right meaning is, only I know the parson says how as why I must take care of the children what I stands godfather for, and see they go to be confirmed by the bishop; but one can't do that.'

'Well, and what did the person do to the children you stood godfather for when he christened them?'

'He dropped some water on their faces, and gave them a name.'

'Did he not put the children in water all over?'

'Oh! no (surprised)! I never heard of any one christening that way in my life. The Baptists, they say, dip 'em; but our parson says that ban't right, and he is a high learn't man.'

'That will do, you can go.'

The witness, an honest ploughman, retired scratching his head, and muttering as he went, that he did not like to answer so many questions. However, he very clearly proved that Baptizo was used to denote sprinkling. And now Mr. Sprinkler appealed to the Scriptures again to prove that Baptizo was used there in the sense of sprinkling, or pouring; and quoted Mark vii. 4, '*Except they wash,*' he said was in the Greek '*Except they baptize;*' and endeavoured to establish his case in the following language:—'In this place it does not mean to immerse the whole body, but the hands only. There is no evidence that the Jews washed their *whole bodies* every time they came from market. It is probable they washed as a mere ceremony, and often, doubtless, with a very small quantity of water. "The washing of cups," etc. and "tables." This word (tables) means in the original, *beds*

or *couches*; it refers not to the tables on which they ate, but to the couches on which they reclined at their meals. These were supposed to be defiled, when any unclean or polluted person had reclined on them, and they deemed it necessary to purify them with water. The word *baptize* is here used, in the original, "*The baptism of tables*;" but as it cannot be supposed couches were entirely immersed in water, the word *baptize* here must denote some other application of water, by sprinkling or otherwise, and shews that the term is used in the sense of washing in any way. If the word here is used, as is clear, to denote anything except entire immersion, it may be elsewhere." [A. Barnes on Mark vii. 4.]

This ended the defence, and Mr. Dipper replied as follows on behalf of the plaintiff:—Gentlemen of the jury, you cannot but have seen that throughout the whole course of evidence, my case has been strengthened. The witness *is*, is obliged to admit that his *primary and principal* meaning is 'into,' and thereby confirmed that common sense opinion, that Philip and the eunuch 'went down both into the water;' and to say they did so to administer the ordinance by sprinkling, or pouring, is palpably absurd, for had that been the mode why did they walk into the water? Again, the other little witness, *is*, with all his liberty of speech, confesses that his chief duty is to signify 'in.' He is only used in other sense when in the lack of words no other preposition can be found to fill the place, therefore his evidence goes to prove the fact (his being so often used in connection with Baptizo), that Baptizo meant to plunge 'in' water, and not sprinkle with water. And now just let us look at Mark vii. 4: 'And when they came from the market, except they baptized, they eat not. And many other things there be, which they have received to hold, as the baptizing of cups, and pots, brazen vessels, and of beds, or couches.' (see margin.) Granted that Baptizo is the word here used; granted that washing is the thing signified; and for argument's sake granted that they only washed their hands (which is very doubtful, for the Jews were not afraid of water)—how did they wash their hands? *By sprinkling a few drops of*

water upon them. Is that the common sense view of the case? No! when people wash their hands *only*, yet they plunge their hands into the water, just as I would plunge a candidate for Christian baptism. I thank the learned counsel for the defendant for his quotation of this verse against himself. And I grant it again, that the cups and other articles named here were baptized; but how were they baptized? Take the cups, for instance; what, gentlemen, would you say of your servant maids if you saw them washing dishes by sprinkling a little water on them? Surely I need not say how strangely this, again, makes out my case. And now, as regards the 'couches;' there is not a shadow of improbability about their immersion. Would a scrupulous Pharisee be content with the cleansing of any defiled article by merely sprinkling a few drops of water upon it? Surely not; and never would it have been thought they did, but for shifting to find a hole wherewith to crawl out of truth's reach, and a bulwark for a false system. Common sense, unsophisticated common sense, cannot but see that Mark vii, 4, is a strong proof that Baptizo means to immerse. Therefore Rantizo is wronged; for baby christening is in truth RANTISM, and not *Baptism*.'

Thus ended the evidence, and Mr. Judge Candour briefly summed up, when the jury retired to consider their verdict.

They had no sooner entered the room, than Mr. Honesty, the foreman, said: 'I think we shall all agree, gentlemen, that Baptizo is guilty.' Mr. Prejudice at once replied that 'there was some doubt about that, as he could not say that he was convinced, from what they had heard in evidence, of the defendant's guilt.' Mr. Conscience at once told Prejudice: 'You are not convinced because you are *unwilling* to be so. "Convince a man against his will, and he's of the same opinion still." Thus they commenced a contest which was the means of their being looked up a very long time; they soon all agreed to a verdict for the plaintiff but Prejudice, and he would not give in till he was *starved into it*. Then it was announced that they had considered their verdict, and coming into court they gave it for the plaintiff, and so Baptizo

was defeated; and henceforth all baby | not Baptism. This was the sentence of
sprinkling is to be called RANTISM, and | the Court.

Biographical Sketches.

MR. AND MRS. DENNANT.

'They shall still bring forth fruit in old age; they shall be fat and flourishing.'—PSA. xcii, 14.

It is deeply interesting to see the commencement of a work of grace in the soul of a sinner, and not less so, to behold its termination, so far as earth is concerned, in that of 'an aged disciple.' Many important lessons are to be learned at the couch of a saint waiting the command of his Lord, to be 'absent from the body.' It is indeed profitable to see how a Christian can live midst life's changes and sorrows, supported by grace divine; and equally profitable to see how he can die, or rather, fall asleep in Jesus. Some parting scenes of Christian life are fraught with interest, almost transporting; for they do, indeed, 'triumph in the dying hour,' and 'an entrance' is 'ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' The writer of this brief account was very recently called to witness the departure of an aged saint from this world of sin, darkness, and death, to the land of holiness, life, and light. Mr. James Dennant was for some years the senior deacon of the Baptist Church meeting at Zoar Chapel, Ipswich, and for very many years a consistent professor, and favoured possessor of Christ's holy gospel. He lived to a good and green old age; and at the age of 82 was admitted to his Lord's presence. For some months past, sickness was gradually preparing the body for the grave, and grace the soul for an endless life. To the last, he was favoured to possess full consciousness, and to express himself freely and fully on divine things. His reminiscences of the past was the occasion of much praise to the God of all his mercies, and he spoke of his departure with scriptural confidence, and assured security. For him, to live was Christ, but to die, gain. As he entered the 'swellings of Jordan,' his hold on Christ seemed to be the firmer, and his inward

joy and peace the more abundant. 'If I had strength,' he whispered to the writer, 'O, how I could speak to you all! I have much to say; I have been praying to the Lord to give me strength.' He was favoured of the Lord with strength to speak to his family on those subjects connected with their eternal interests. May his counsels to them at that solemn moment be eminently sanctified, that, as they now possess his earthly treasure which God gave to the labour of his hands, they may also possess 'like precious faith!' His aged partner, but a few weeks before, was taken from the church below to the church above. She had been for years a fellow-member of the same church with our departed friend; and her end was peace. Their communion was only suspended for a very brief period, to be consummated in glory. James Dennant and his wife are there! 'but are as the angels which are in heaven.'

Our departed brother was taken home to glory, May 13th, 1852. His funeral sermon was preached by his pastor on Lord's day afternoon, May 23rd, from Acts ii, 24, 'He was a good man.'

The vital flame shall burn no more!
The blood around my heart is cold!
But thou, O Christ, my soul shalt warm,
With life of more than mortal mould!

Why then, my soul, why tremble thus,
To wing thy flight to seats of rest?
Behold thy guide, thine angel, waits
To lead thee there among the blest.

Leave, then, this wretched mansion, leave,
In ruins it around thee lies;
For God's right hand is faithful still,
And thou shalt see it fairer rise.

But hast thou sinned? and hence thy fear.
Sad truth! but yet believers know,
That crimson as the stain may be,
The blood of Christ doth cleansing flow.

Does death a face of horror wear?
Most true, my soul; but life is nigh!
That life to which thy Saviour calls,
By grace so sure thou canst not die.

Victor o'er Satan, sin, and death,
Yonder thy Lord in triumph reigns;
Stretch, O my soul, thy joyful wings,
And fly to those celestial plains.

MRS. JAMES ASHFORD.

'Precious in the sight of the Lord is the death of his saints.'—Psa. cxvi, 15.

THE ingathering to the heavenly garner is a matter of gratulation, as well as mourning: mourning that the ranks of the church militant are thinned; and rejoicing, that the church triumphant has received an accession.

Mrs. James Ashford, late of Claydon, was for years a member of the Baptist Church meeting in Zoar Chapel, Ipswich. She was called by grace early in life; had her appointed exercises; found the saint's path one of tribulation; yet had to sing of mercy as well as of judgment. The writer of this very brief account of a now glorified spirit, had but a very short acquaintance with his deceased friend. Called in the early part of the past year to minister to the church of which she was a member, the very brief acquaintance then commenced. To know, and love some characters, requires but a short period; while, on the contrary, in some instances it requires a lengthened period to ascertain a character, and longer to esteem it. Mrs. Ashford was one of the former; her Christian character was perfectly transparent; her religion was not only the correctness of sentiment and verbal expression, but the warm healthy action of the heart, expressed in a life of unfeigned love to the saints of God, and pure humility of soul before a Triune Jehovah.

Mrs. Ashford was highly favoured of God in the sanctuary; she was there a worshipper; she made it a house of prayer to her soul; she went with a healthy appetite, and found the promise fulfilled in her experience. 'In all places where I record my name, I will come unto thee, and I will bless thee.' At the commencement of this year, it was evident to many that her course was nearly finished; that the fight of faith would soon terminate in glorious victory, and that the mortal would soon put on immortality. She was much favoured in her last illness. The state of her mind,

during nearly the whole of the time, was peace and joy in believing. At one period, she was in much darkness. She said to the writer, 'Oh, it is so dark, so dark; I want my blessed Jesus to come. Do come; Lord Jesus.' The Lord Jesus did come; he saw her 'again,' and all was peace. Some Christian friends (one an endeared relative) came to visit her on one occasion that the writer was present. On mentioning the fact to her, she said, 'Oh why did they give themselves the trouble about such a worthless creature as I am; how kind, how very kind.' She was from this period very anxious to depart and be with Christ; her language was, 'O, come Lord Jesus, sweet Lord Jesus come, and take me to thyself.'

Thus lived, and died, one of the most humble, unassuming, devoted followers of the Lamb. Our loss is her unspeakable gain. She fell asleep in Jesus, Feb. 10th, 1852.

Her funeral sermon was preached by her pastor on Lord's day afternoon, Feb. 22nd, 1852, from Phil. i, 23: 'Having a desire to depart, and to be with Christ, which is far better.'

Come, ye ransom'd heirs of heaven,
Let us join in concert sweet,
Since our sister's crown is given,
And she bows at Jesus feet.

Happy spirit! safely landed
On the shores of peaceful rest;
Gather'd round her Shiloh's standard,
'Mid the ranks of glory blest!

Poor and needy was her motto,
Sav'd by sov'reign grace alone.
Resting, till death's vale she got through,
On her try'd foundation stone.

Now her precious dust is slumb'ring,
Mingling with the saints of old;
But the time must come for numb'ring
All the sheep of Jesus' fold.

Then her fragments on that morning,
Ransom'd from the grave shall live,
Christ himself his bride adorning,
And for ashes, beauty give.

Hail! ye saints of God, all glorious,
Let our anthems praise Him sweet,
We shall shortly be victorious,
And our friend in glory meet.

Then with her in songs uniting,
We a Triune God will land,
While eternal love's inditing,
Hallelujah, praise the Lord!

Reviews and Criticism.

ELEVENTH ANNUAL REPORT OF THE BAPTIST TRACT SOCIETY. London: Houlston and Stoneman.

AN interesting Report of the efforts of this Society for the past year, in counter-acting the evils of Popery, Pussysim, and other unscriptural dogmas. The number of tracts, handbills, and children's books, issued since the formation of the Society, has been 1,980,100! We trust that the number of its subscribers and friends will be greatly increased during the present year.

THE LAMP IN THE VALLEY; or, Confirmation in the English Establishment Disclosed. In Conversations of Ten Young Persons. By W. HAWKINS, *Author of the Anabaptists of Knollysford Dean.* London: Houlston and Stoneman.

WE are of opinion that little works of this kind are calculated to be greatly useful, especially among our rural population. The deadly poison of 'sacramental efficacy' is working very extensively, and no less *insidiously*, among the villagers in every part of the country, and especially in the National schools instituted in almost every parish. We well remember the time when the efforts of Dissenters to spread the blessings of education among the families of the industrious poor, were ridiculed and scorned by Churchmen of every grade; and the greatest enemy of Sunday schools, and similar educational institutions in every district, was commonly the parson of the parish. Such opposition was, doubtless, a device of Satan to blind the eyes of men, lest the light of the glorious gospel of Christ should shine unto them, and illumine those dark places, where a *State-religion* strikes deepest as in its natural soil, and best thrives as in its most congenial elements. But the times are changed: Dissenters *will* have their schools. The people, neglected and degraded in their ignorance for nearly three centuries by an enriched and monopolizing hierarchy—'*the poor man's church*'—are determined to avail themselves of the benefits those schools afford. Something, therefore, must be done! 'We

must be up and doing, or our hold of the people is relinquished, and our influence is gone!' Such was the origin of priestly solicitude for the education of the poor—such were the motives which induced the pious zeal of bishops and curates, with every intermediate grade of authorized shepherds, for the welfare of the poor of their flocks—the educational interests of the people! Yes, such were the circumstances which led to the institution of *parochial* schools, and discovered the contemplated project of a state-paid, politico-ecclesiastical system of education! Light is sprung up in the darkness, and the personification and power of darkness appears as 'an angel of light;' who, though once the avowed patron of ignorance, has now become schoolmaster-in-chief! This admirable contrivance furnishes an apparatus by which the blessings of CHURCH enlightenment may be spread, and the danger of *knowing too much* be obviated by the watchful and sedulous inculcation of autschismatical doctrines. Thus the principles of '*our holy religion*' will counteract the '*evils*' incident to the growth of intelligence among the *poor*; their children will become indoctrinated into the mysteries of sacramental grace, while the true blessings of '*churchianity*' will be diffused among a population of water-made Christians, enriching them with the pious and pure logic of tractarian divinity, and training the young disciples for the '*solemn rite of confirmation!*'

Such a state of things appears to have produced this little book. Recently, in the author's neighbourhood, as in most other places, a stir has been made to seduce young persons to the farcical and silly rite of Church-of-England confirmation. To expose the fallacy and wickedness of such a proceeding, these '*conversations*' were written; and as a recent Sunday school tea meeting, they were recited by ten young persons. They are here published in a very cheap form, and we earnestly recommend the little book to our young friends, and especially to teachers for the use of sabbath schools. The solemn mockery is ably exposed by our brother Hawkins; the subject is

treated with sobriety; and a desire is expressed to counteract the mischief produced by the imposition of the anti-scriptural dogma among all classes of young people. The circulation of such a book among our youth is highly desirable, especially as in every National School, whether in town or village, the Popish trumpery of baptismal regeneration and episcopal confirmation, are taught as the Alpha and Omega of true Christianity.

A SERMON Preached at a Wednesday Evening Lecture, in Great East Cheap, Dec. 31st, 1755. By J. GILL, D.D. Revised by J. A. JONES.

We shall not trouble our readers with our thoughts on this very excellent sermon; and shall only say, that we strongly recommend every person who has a hope of going to heaven, to obtain it, and read it for themselves. It will be found a rich repast for a very small sum.

SCRIPTURE TRUTHS PRODUCING SCRIPTURE FRUITS. London: Aylott and Jones.

A MEMOIR of Three Brothers, who departed this life in the happy assurance of a blessed immortality through the Lord Jesus Christ. It is written by their father, formerly an officer of the 52nd Light Infantry, and is well worthy the prayerful and attentive perusal of all young people.

THE FRATERNAL MESSENGER. Parts VIII and IX. Bradford: John Parkinson.

THIS publication is devoted to the interests of the 'Church of the United Brethren, commonly called Moravians,' and is designed to awaken a spirit of inquiry, by which the character of the church, and her high calling, may be more generally elicited.

MEMOIR OF CELICIA SLOANE. London: Houlston and Stoneman.

A TRACT issued by the Baptist Tract Society, to illustrate the distinguishing grace of God, and confirms the saying, that 'truth is more strange than fiction.'

PAGE FOR A CHILD, and WISDOM WITHOUT LEARNING. London: Aylott and Jones.

NEAT little books on important subjects, reprinted from the *Gospel Magazine*, well suited for distribution among children in Sabbath schools.

THE FAITHFUL PASTOR'S PORTRAIT, and THE FAITHFUL MINISTER. London: Aylott and Jones.

TWO Sermons, preached by the Rev. G. Bayfield, and the Rev. T. W. Gittens, respectively, on the occasion of the lamented death of the late Rev. J. Irons, in each of which a tribute is paid to departed worth. We trust many of our readers will possess themselves of these Sermons—they will well repay perusal.

Intelligence.

BAPTIST BUILDING SOCIETY.

To the Editor of the *Gospel Herald*.

WILL you kindly allow me a few lines in the next number of our *HERALD*. I shall not attempt any reply to 'A Lover of Progress,' as I am rather advanced in life, and by no means fond of controversy; besides, our views and convictions would remain the same, while our spirits, perhaps, would be the more embittered. I wish, however, to make a remark, more particularly in reference to Mr. Bowser's communication. To that gentleman I think the whole Baptist body is greatly—very greatly—indebted, for originating (as I expect he especially did) the Building Fund, upon the loan system. It has worked well, and I think it must work

well; and a few remarks, now and then, from that thinking, energetic man, and well wisher to our body, will surely be read with interest.

To the Baptist Building Fund I have for years contributed, and hope I shall do so as long as I live; but I wish merely to say I did not refer, in my former communication, to the Baptist Building Fund upon the 'loan system,' but to the Metropolitan Baptist Building Association; to which, certainly, notwithstanding it is not upon the loan system, I hope to contribute, firmly believing I am thereby promoting the good, and extension, of the Baptist body. When I used the terms both societies, I meant first the Metropolitan Building Association; and secondly, any Baptist

Building Association that might be formed (as has been intimated, in former numbers of the *HERALD*, would be the case,) among those of our body whose views are in accordance with those of the contributors and readers of the *HERALD*. If such a Society should be formed, I can conscientiously support both; although the one is a little higher than the other, I can say, that matters not to me. My prayer shall be, may God bless our whole body, and forgive our infirmities, our divisions, and evil spirits.

Yours, etc.,

July 19th. A VERY OLD READER.

P. S.—I hope I have made myself understood. Why should not the large body of Baptists, who, after all, are not ultra, or extreme men, but who, nevertheless, are denominated Hypers, or High Calvinists—have a building fund to which the many churches in that section of our body and individuals, many of whom are rich, may contribute largely and generously—as do the Independents—while the Baptists hitherto have done comparatively nothing as far as London is concerned.

Baptisms, Recognitions, etc.

SAFFRON WALDEN.

It may be gratifying to the readers of the *GOSPEL HERALD* to learn that the son of the late Robert Baynes (whose obituary was inserted in p. 190 of the *HERALD* for 1847,) was baptized in the above place on Thursday, June 17th, 1852, upon a profession of his faith; and on the following Lord's day was united with the church.

It appears that the dying testimony of the Father made such a deep impression upon the mind of George, that he has never forgotten it; and under the teaching of the Holy Ghost, he has been convinced of his state as a lost sinner before God, and led, first to give himself to the Lord, and then to his people.

May the Lord continue to water this little hill of his Zion, and speedily raise them up an under-Shepherd, who shall

feed them with knowledge and understanding.

EYNSFORD, KENT.

On Tuesday, July 6th, Mr. J. Whittemore, late of Rushden, Northamptonshire, was publicly recognized as the pastor of the Baptist Church, Eynsford, Kent.

The interesting services of the day were introduced by reading the Scriptures and prayer by Mr. C. Box of Woolwich, Kent; Mr. G. Hall of Ipswich, delivered a very lucid and powerful discourse on the nature and constitution of a Gospel Church, and proposed the usual questions; Mr. C. Hoskins of Crayford, offered the recognition prayer; Mr. John Peacock of Spencer Place, London, delivered the charge to the minister from Rev. ii, 10; Mr. W. A. Blake of Shouldham Street addressed the members of the church; and Mr. R. Hammond of Town Malling, Kent, preached in the evening from Matt. xxiv, 14. Messrs. Wallis of Bexley Heath; Pearce of Lessness Heath; Kent and Geary of London, assisted in the devotional exercises of the day.

FOOTSCRAY.

Mr. W. Palmer, late of Manchester, has accepted the pastorate of the church at Footscray, his stated labours commencing on the 4th of July. On the following Thursday, a public tea meeting was held in the vestry to bid him welcome, and to introduce his family to the friendly notice of both church and congregation. After tea, the meeting adjourned to the chapel, and the evening was devoted to singing, prayer, and public speaking. Some excellent addresses were delivered, and much interest evinced. May the happy feeling long continue!

MARRIAGE.

DENHAM—SCOTT.—On June 26th, at the Borough Road Chapel, London, by the Rev. John Branch, of Church Street, Blackfriars, Mr. Elezer Denham, son of the late Rev. David Denham, Baptist Minister, to Miss Scott, both of Southwark.

Monthly Retrospect.

CHURCH RATES.—The history of the celebrated Baintree Church-rate Case, referred to in our last, is briefly this:—In June, 1836, the parish of Baintree first formally refused to make a church-rate. From that time to the present, the question

of their legality in so doing has been argued in every law court, civil and ecclesiastical, till at length it has reached the House of Lords. Here, however, the *final* decision is still in suspense, the judges being nearly equally divided in opinion,

and the authoritative sentence waited for, rests with three or four 'law lords.' The exact point to be decided is this:—whether a *minority* of the parishioners in vestry assembled, can levy a rate in spite of the opposition of the majority. It is argued that they can do so, because 'the making of the rate, when required, is a legal obligation upon the parishioners; and, therefore, in so doing, the vestry can hardly be called a deliberative body, seeing that it is bound by law to make one.' It seems to us that, if the money and energy expended in order to decide this point of law, had been employed in seeking to obtain a repeal of the church-rate law itself, the course would have been far more wise and efficacious.

'NO POPERY' RIOTS.—A riot, unexampled since the days of the 'No Popery' cry, commenced June 30th, at Stockport, and lasted three days. Considerable religious animosity had, for some time, existed between the Irish Roman Catholics and the Protestant operatives of the town, which ripened into acts of violence, in consequence of the occurrence of a Catholic Sunday school procession, in apparent defiance of the recent Royal Proclamation. A Protestant mob proceeded to destroy two Roman Catholic chapels, and attacked all the houses of Catholics they could find, subjecting the inmates to the most brutal treatment. The work of destruction and violence was only put a stop to by the military. One death occurred, and about 70 were more or less wounded. At Wigan, the same thing occurred on a more limited scale, and it is apprehended the agitation may yet spread to other towns where Roman Catholics are numerous. In Ireland, on the other hand, the Roman Catholics are the aggressors, instigated by an unscrupulous priesthood. At Cork, Belfast, Limerick, etc., severe conflicts have taken place, in consequence of the excitement of the recent election, and the desire to retain Romanist candidates.

DISSENT AND THE GENERAL ELECTION.—The cause of Dissent—by which we mean, not that negative inconsistent thing, which seeks nothing, and does nothing for the advancement of its principles—but the cause of active, practical, earnest Dissent will receive a great accession of strength in the new Parliament. *Eighteen* members of the former house holding decided views upon the separation of Church and State, have been again returned, and *fifteen* new members of the same stamp have been added. We have not space to give names; but it thus appears, that a body of 33 members, pledged by profession

to the advocacy of those principles in Parliament which, when embodied in law, will effect an entire separation of the church from the state, have now a voice in the Legislature. It is to be remembered that this question is no longer a mere *controversy*, but assumes the form of a decided *movement*: and a movement which has for its object the removal of the greatest obstruction to the advancement of true religion in this land, is essentially a religious movement, and deserving the hearty sympathy and support of *all* who wish well to Zion.

THE REGISTRATION OF DISSENTING PLACES OF WORSHIP, has just been made the subject of a fresh parliamentary enactment. Hitherto, the law has provided that Dissenting places of worship should be certified to a bishop, archdeacon, or the justices of the peace. The new act requires that all such places shall be certified exclusively to the Registrar-General for Births, Deaths, and Marriages, the certificate of registration being furnished by the Superintendent-Registrars throughout the kingdom, on the payment of a fee of 2s. 6d. This useful measure was introduced into the house of Lords by the Bishop of Salisbury. At first, however, the clerk of the peace was the party appointed, through whom the chapels were to be certified; but in the Commons, Mr. Bright substituted the Registrar-General for that functionary—an obvious improvement, seeing that the Registrar-General is the person through whom alone the buildings in question are registered for the solemnization of marriages, and it is then his duty to see that they have been first duly certified. The last clause of the New Act requires that a list shall be made out, annually, of all existing certified Dissenting places of worship; and also a list of such as shall be from time to time certified—such lists to be open, without fee, to all persons desirous of inspecting them. A return is also to be made of every Protestant Dissenting place of worship which has been certified since the Toleration Act of 1688. By this means, it is hoped that a general and complete registration of every chapel of every denomination will be obtained, and thus trustworthy information will be always at hand. In conclusion, we urge upon our friends the importance and desirableness of seeing that their places of worship are duly certified; first, because a penalty is attached to the neglect of this particular; and secondly, because no ministers, except those preaching *statedly* in *certified* places of worship, will be exempt from serving under the recent Militia Act.

SYSTEMATIC THEOLOGY.

(Continued from page 172.)

WE have before remarked that the plan of salvation is not revealed to us in the Sacred writings in a systematic form. It will be seen, at a glance, that what we are accustomed to call the doctrines of the gospel, are not to be found in Scripture in the form in which we hold them. It is true that they are there alone contained, and from thence we alone derive them; but in order to evolve them in a connected form, it was necessary to compare Scripture with Scripture, statement with statement, and text with text, and to collect and classify the several declarations made to us by the inspired writers. In doing this, however, the student of the Sacred volume will take it as it stands, rejecting nothing, because it is *above* his reasoning powers to comprehend it, however mysterious; while on the other hand, he is required to receive nothing that is *contrary* to sound reason, or manifestly contradictory. Having arrived at the conclusion, both from external and internal evidence, that the Bible is the Word of God, we may not reject anything because reason cannot comprehend it, nor receive anything without endeavouring to

comprehend it. In both cases we should act unreasonably. In the former, because we should set our limited capacities, impaired by sin, against the wisdom of the Most High; and in the latter, because we should treat that with indifference, or blind credulity, which claims our most serious and careful examination.

It is to be feared that, in many cases, the numerous commentaries, expositions, and theological treatises we now possess, prevent that freshness and interest in the study of the Word of God which it is so desirable to feel. It is too often the case, that they are not only employed as guides in the work, but are made *to do the work* of searching the Scriptures; and hence, both the labour and the reward of an independent study of the Word of God, are unknown. We firmly believe, that a short time, as opportunity offers, devoted to a careful examination of a selected portion of Scripture, together with its context and parallel passages—observing closely the terms employed, and what they signify and suggest—would do more to impart a personal and profitable knowledge of the gospel, than any

other mode that could be adopted. While thus employed, ideas will flow, the affections will be excited, the mind enlarged, and every grace of the Spirit which the passage under consideration is adapted to call forth, will be brought into vigorous exercise; and the man of God will be perfect, '*thoroughly furnished* unto every good work.' But, in order to this result, *labour* is required; and everything great and noble has to be purchased by labour, both in natural and spiritual things. 'The diligent soul shall be made fat,' said the wise man; and it is not the Christian who slothfully waits for some inexplicable influence to supersede the use of his reasoning faculties, but he who diligently exercises them in the field of revelation, whom the Spirit of God will enlighten and bless.

The present age is one in which a comprehensive knowledge of the gospel is eminently necessary. Not only are correct and definite views of the Christian system generally rejected, but evangelical Christianity itself is made the object of attack by the majority of thinking men. And yet, how supinely we regard the coming conflict of principles, and how little do we prepare ourselves for it! Do we not hear many who profess to have clear views of the gospel system in all its parts and bearings, speak as if, having an orthodox set

of doctrines in possession, their only duty was to guard with jealous caution, not only the truths, but the very words in which they are commonly set forth, and to dispense with the *further* study of revealed truth, as unedifying, unnecessary, and even dangerous? Do we not, also, see a larger section who, in addition to this, substitute for the study of what they *do* profess to believe respecting the gospel of salvation, the study of the dark side of religious experience, and the morbid phases of an emotional piety? How far all this is beneath the dignity of the gospel, beneath the privilege and duty of the Christian, and beneath the requirements of the present age, we leave our readers to judge.

But passing from general observations, we proceed to show, as briefly as the nature of the subject will permit, one or two of the reasons why the study of the gospel, as a system, is obligatory, and some of the advantages to be thence derived.

If under the former dispensation, that man was blessed whose delight was in the law of the Lord, and who made it his study day and night (Psa. i, 2), what must be the privilege of those upon whom the full beams of gospel light are shed! We possess the *completed* revelation of the mind and will of God. Our

obligation to study it is twofold. First, because God has revealed it for *his own glory*; and secondly, because it is made known to us *for our good*. These reasons are correlative to each other. God has graciously connected the two together in such a manner, that we cannot seek after the former without beholding the latter involved. Where our highest interests are most completely provided for, there the glory of God shines most gloriously, and *vice versa*. The Lord of all has made all things for himself: he is his own great end; and his own glory is the ultimate object in view in all he does or makes known. But by the glory of God, we mean the glory of his character and perfections. These are all employed in the great system of revealed truth, and each one is there distinctly yet harmoniously glorified. They have ever existed his own eternal nature, but they stand revealed to us only in the character and doings of his great Image—the Lord Jesus Christ. But it is to be remembered that all we know of Christ, and of God *in* Christ, is contained in the written revelation we have in our hands. If, then, that revelation contains the most complete and most glorious display of the Divine glory ever made to created beings, how great the duty, how exalted the privilege, to examine

and study its contents. It is easy to acquiesce in these facts, but really to discern the wisdom, to appreciate the beauty and harmony of the gospel system, and to taste the elevated pleasure which such discoveries afford, require more research and meditation than are usually given to the perusal of the Scriptures. Yet when the ‘knowledge of the glory of God’ is the end aimed at, no employment can be so ennobling, so enriching, or so profitable.

But we have an additional motive for the study of the gospel. Not only the glory of God, but our own highest interests are herein involved. The glory of God is a higher matter than our personal salvation, but the same gospel reveals both in strictest union and harmony. How great the grace which has made that attainment of our highest good, the *chosen medium* through which God’s highest glory is manifested. And the Bible is mainly occupied with the record of the gradual steps whereby our salvation is accomplished. Our high standing in Christ above the fall, our consequent redemption from under the fall, and our final glorification beyond the fall, all manifest the Divine all-sufficiency and glory. And if, in these several standings, *our* interests drew so largely, humanly speaking, on the resources of the Divine wisdom,

love, and power, how deeply and how diligently should we study that revelation in which alone these things are made known. Thus by every claim, by the greatness of the subject, by the relation it bears to our highest interests, and by the gratitude we owe for the grace it reveals, we are bound to make the gospel our perpetual and persevering study.

The *benefits* to be derived from such a systematic study of the gospel as we refer to, are many and great. They may, however, be classed under three heads, corresponding with the threefold division of the gospel itself, viz. doctrine, experience, and practice. A right knowledge of the gospel enlarges the *understanding*, elevates the *affections*, and *purifies* the life of the Christian.

1. *The study of the gospel enlarges the understanding, and makes us sharers of the Divine thoughts.*

'The secret of the Lord is with the righteous.' (Prov. iii, 32.) To them he 'shows his covenant,' and 'makes known the mystery of his will.' (Psa. xxv, 14; Eph. i, 9.) We have here a written transcript of the Divine character, purposes, and operations; and by an acquaintance with what it makes known, the meanest Christian is raised to a position of eminence above what patriarch, prophet, or priest, in

former ages occupied, and above what the most profound philosopher of science can ever attain. He is thus admitted, as it were, into the inner sanctuary of the Divine purposes and plans, and the repository of the counsels of Deity. The vast sum of Jehovah's thoughts which are 'to us-ward' are here laid open before him, in all their copious variety, exact arrangement, and beautiful harmony; and though he may be able to take in but little of the glorious whole, and that little in hasty glimpses, rather than sustained vision, yet the greatness of the subject enlarges his intellectual powers, and imparts a dignity to his character, which no acquisition of merely human knowledge could convey. But the detached and apparently unconnected form in which the great truths of the gospel are presented in the sacred writings, is such as to call for diligent labour, as well as to exercise our patience and humility. Yet that there is a *system* in all that is revealed—an orderly connected chain of truth—cannot be doubted; and the more we see of the harmony between the several parts of the great system, and their adaptedness to conduce towards bringing about the great end designed by the whole, the clearer will be our view of the '*hidden wisdom*' which shines in the gospel mystery. Both our professed

character as 'children of the light,' and our position as those who are 'called into the marvellous light of the gospel,' evidently prove that we are bound, qualified, and destined to *make advances* in the knowledge of the gospel, as long as we remain inhabitants of this world. If this is not our business, our aim, and the object of our anxious solicitude, we fail to fulfil the end of our calling, and lose the high advantages which the contact of our minds with so exalted a subject is calculated to convey.

How many are there, who, by their listless attention under the public preaching of the truth as it is in Jesus, and by the little time and thought they devote to the study of the word of God, make it evident that they do not care to explore the vast field of truth that lies open before them. Having espoused certain sentiments, they feel it their duty to defend them; but to take up the position of enquirers after truth, and to make progress in the study of the gospel, as in a field of inexhaustible extent and variety, appears to be altogether foreign to their ideas of the Christian life. When once a self-satisfied dogmatism takes the place of the earnest study of revealed truth, the mind becomes contracted and closed against further light and progress, and the truth already

known ceases to be a living power in the soul.

2. *It elevates the affections, and enables us to sympathise in the Divine character and perfections.* It is

the remark of a recent eloquent and evangelical writer, that 'knowledge is not the end of our being; it is instrumental, being the parent of affection; but truth of perception is to be sought after for the sake of truth of feeling.' Now applying this to the knowledge of divine things, it may safely be said that the gospel was not revealed to us simply that we may know it correctly, but that, through its instrumentality, we may feel towards its gracious Author a depth of holy, grateful affection which, without it, we could never have experienced.

Yet the more correct, comprehensive, and systematic our knowledge of God in his gospel, the more will our bosom expand towards him with ardent and intelligent love. The apostle asserts that knowledge shall 'vanish away,' but that charity, or love, 'never faileth.' By this, we think, he did not intend that we should ever cease to study and adore the character and will of God in Christ, but that our present imperfect *knowledge*, both as to its manner and measure of attainment, should be done away; while our present *love* to God will never be superseded by any thing higher; it

will be the *same love* intensified and purified, that will burn in our hearts and inspire our songs in the world of bliss. While, therefore, knowledge has the priority in order of acquisition, affection has the superiority in point of ultimate and enduring importance. We are made to *know* God, in order that we may *love* him. This is manifested in every stage of the Christian's experience. By the instrumentality of the 'word of truth,' the soul was at first quickened into spiritual life, and the spark of divine love, which is never to be quenched, was dropped upon the spirit by the first beam of celestial light which entered there. When by the ensnaring influences of an evil world the affections are drawn aside, and the soul cleaveth unto the dust, it is by the word which reveals the forgiving love of God that it is restored to God again. And in all the Christian's history, it is in proportion as he feeds upon the pure, unadulterated word of God, that the growth and vigour of his spiritual affections are promoted. And it is worthy of remark, the every truth revealed and illustrated in the great scheme of salvation, is designed and adapted to call into exercise some corresponding grace of the Spirit, and is, in fact, its appropriate nutriment. For there is a divinely arranged connection between external truth, and the internal constitu-

tion and desires of the renewed soul. Thus the study of systematic theology, so far from having, as some represent it, a tendency to repress the vigour of our spiritual *life*, is exactly adapted to cherish and develop it. The more Christianity is known, under Divine teaching, as a *system*, the more it will be felt as a *life*.

3. *It strengthens the character, and conforms the life to the Divine will.* Practice is both the *test* and *expression* of our knowledge and experience in divine things. It is not to be denied that, in many instances, there exists the most exemplary character and conduct, with imperfect knowledge and small experience; and on the other hand, the most extensive knowledge, and what appears to be the most high experience, with many culpable defects of character and conduct. But when we speak of *knowledge* of the gospel, we intend not the mere possession of *facts*, but the incorporation of the *principles* which those facts embody, into the very soul of the believer. In this sense knowledge never fails to influence his character and conduct, so as to conform them to what is known. The epistles of the great apostle of the Gentiles abounds with instances of the strictly *practical* application of the *highest* truths of the gospel; in fact, it is most frequently the case

that the passages in which those truths are most fully unfolded, are those in which they are adduced to enforce certain specified duties. There is not a truth in the compass of revelation but may, and should, be brought to bear in the regulation of the dispositions and conversation of the Christian ; and an enlarged view of the gospel is essential to an enlarged and complete character and conduct ; for all Scripture is given that the 'man of God may be perfect, *thoroughly furnished unto every good work.*'

But our space is exhausted. We have endeavoured to show that the

gospel is, and must be, a perfect and harmonious system ;—that it is our duty so to study and understand it, since it contains the brightest display of the Divine glory, and involves our best and highest interests ;—and that the study of the gospel tends to enlarge the mind, elevate the affections, and form the character of the Christian.

It is sincerely hoped, that this imperfect sketch of so great a subject, may tend to stimulate the reader to that enquiry and self-examination which its importance really demands.

London.

G. P.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

VI.—THE SUFFICIENCY OF THE ATONEMENT.

ESTEEMED BROTHER—Although I fear that my tedious and insipid pen will impose both upon your candour and your patience a very heavy tax, I cannot restrain it from staining I know not how much more paper, with more of my crude cogitations. I cannot but admire the exhortative maxim of the grave apostle, who, though dead, yet speaks most pathetically in our ears : 'Prove all things ; hold fast that which is good.' I have proved, if not in my correspondence with you, yet to my own mind, that the popular doctrine of universal redemption is, under all its forms and most refined and plausible modifications, totally anti-christian, deistical, and atheistical. Antichristian : because Christianity—true Christianity—teaches us that the Redeemer loved not the world, for which he would not pray, but the church, and gave

himself for it, that he might sanctify and cleanse it, with the washing of water by the word ; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy, and without blemish. And was it the design of the Divine, Almighty Redeemer, to do this for each of those for whom he gave himself to die, and for whom he freely poured out his redeeming blood ? It was, or it was not. If it was not, then the Scriptures, which were given by inspiration of the God of eternal truth, are false ; if it was, then all that he designed must, even to an iota, be done for each of the distinguished persons for whom it was designed ; or one, at least, of two impossibilities must be certain : either the Divine Designer must change his unchangeable mind, and relin-

quish his design without attempting to effect it, or his omnipotence must fail in the attempt. The validity of this reasoning cannot be disputed on any other ground, than that of the positive denial of the essential divinity of Him who says, 'I am *God*, and there is none else; I, even I, am *Jehorah*, and beside me there is no Saviour,' Isa. xliii, 11, 45. If we admit that he is what he so plainly and positively tells us he is, the fullest assurance will instantly fix itself, as a most agreeable inmate, on our minds; and there with divine authority pre-emptively forbidding the presence of a single doubt of the transcendently glorious and all-important fact, that his counsel must stand, and he will perform all his pleasure.

In the evangelical historic page, we have seen the glorious Immanuel, whom the heavens adore, in our world as it was predicted of him, travelling in the greatness of his strength, in the midst of temptations, contempt and scorn, to do his Father's will and his own, in the completion of a perfect and glorious righteousness, fully sufficient to meet and answer to satisfaction, the entire demand of the divine law of righteousness, which, being, by an act of divine grace, purely sovereign and free, imputed to their persons, really constitutes, at once and for ever, completely righteous all for whom he lived on earth. We have also seen, through the same true, undeceivable medium, the same most illustrious personage expire upon a cross, under circumstances the most deeply degrading, and in most poignant agonies, covered with wounds, all reeking with his pure and precious blood; bearing in his own most immaculate body the sins—all the sins—of every soul whom he represented, for whom his Father gave him, and for whom he gave himself, to die: and we have heard him utter, with a loud voice, which, rending the air, and ascending

to heaven, filled it with new joys; then returning, rent the earth, and descended down to hell, to augment its torments, and increase its rage; '*It is finished.*' What was finished? The work which his Father had given him to do; which he undertook, when he said to his Father, 'I come to do thy will; thy law is within my heart;' and in which he would glorify both his Father and himself. We have also seen, and not without our measure of pleasing satisfaction, the design of the Eternal Mind in the ordination and the performance of the unequalled work, to be nothing less than the complete emancipation and elevation to glory of the many sons whom he was, by the Father, sent to redeem from the curse of the law; that they might receive on earth the adoption of sons, and in heaven their glorious inheritance, as joint heirs with Him who was sent to redeem them *unto God* with his blood, out of (not with) every kindred, and tongue, and people, and nation. (Rev. v, 9.)

Now for the decisive question. Is the work, which was finished upon the cross, adequate to the divine design, in the appointment of it? Or, in other words, sufficient to answer the end which God, in the appointment, intended it should answer? From this question another, of no less importance, arises. Has He, who both appointed the work, and determined the end, in any way, or by any means expressed his approbation of it, or his satisfaction in it, subsequent to its completion? If he has not, its sufficiency is dubious, and may fairly be called in question; but if he has, the fact of its ample sufficiency to meet, with perfect satisfaction, all that is involved in the divine design, stands before us supported by demonstration which forbids all doubt. We have seen, with grateful admiration, the work of our great Immanuel, which he came to perform in person upon our earth

completed, in his dying agonies and his flowing blood; and we have heard its completion most distinctly announced, in a tone most impressive, and in words most decisive—‘It is finished!’ This is, in my view, strong presumptive proof of its real and abundant sufficiency. Is it possible that He who had most emphatically said of himself, ‘*I am the truth,*’ could attest to the world, in the moment when he was in the grasp of death, in so high a tone of triumph, the completion of a work which he knew to be insufficient for the end for which it was designed by the all-wise Eternal Mind? Would not the mere supposition of the possibility of the appalling fact, be an insufferable degradation of our adorable Lord’s most hallowed character? But, why halt for a moment at presumptive proof, as if it were the ne-plus-ultra of our inquiry? Let us imitate the apostle, and go on to perfection. Have we not before us demonstration in perfection? Demonstration, overwhelming to every objection, which human wisdom, or satanic art, can devise, to advance against the sufficiency of the vicarious work of the Lord of glory, performed in our nature, to answer completely the eternal, sovereign, immutable design in its most benevolent institution. The infinitely sufficient substitute was deputed to die, and he came with determinate design to die; not to render redemp-

tion *merely* possible to any, but positively to redeem, with a certain eternal redemption, the very identical persons whom he, in his vicarial character, by his Father’s appointment, represented upon the cross; and who all received in him, as their divinely-ordained representative, the full reward of their every transgression, from the impartial hand of eternal Justice: these he redeemed, with a final redemption, from sin and the curse of the law; from the bondage of corruption under the power of darkness, and unto God. This is evinced by the following Scriptures: ‘He shall redeem Israel from all his iniquities’ (Psa. cxxx, 8; Tit. ii, 14); ‘Who gave himself for us, that he might redeem us from all iniquity.’ If unbelief is iniquity, he redeemed from that, both in its guilt and its powerful dominion. How, then, can it be the cause, or the means, of the perdition of any for whom he died? (Gal. iii, 13.) ‘Christ hath redeemed us from the curse of the law, being made a curse for us.’ (Col. i, 21, 22.) ‘And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh, through death.’ (Eph. ii, 13.) ‘But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.’ (Rev. v, 9.) ‘For thou was slain, and hast redeemed us unto God by thy blood.’

(To be continued.)

ON DEGREES IN GLORY.—III.

(A Letter to a Friend.)

MY ESTEEMED BROTHER IN THE GOSPEL—As I promised, in my last, to drop you a line or two more, I now make the attempt that promise to fulfil. My remarks in this will be chiefly on those passages you have either quoted, or referred to in your letters; but you must allow me to say, that I cannot promise to follow

the subject further, should you not be satisfied.

You either quoted or referred to Luke xix, which contains the parable of the noblemen, his servants, etc., and wish to know my views on it. Permit me to say, that I do not think it refers to the distribution of future rewards at all. All the parables de-

vered by our adorable Lord, had some special object; and whatsoever use we may make of them for our instruction, comfort, or confirmation, yet we can establish no one point from them until we prove that was the point our Lord had in view. Again, there are parts in all parables that are used, rather to embellish and give force in the main point intended, than to be taken strictly, either in their literal or spiritual sense; it is forgetfulness of this, I think, that leads good men so far astray in their attempts to spiritualize parables.

I remember hearing a London minister explain the parable of the Good Samaritan. It was all spiritual: the man that fell among thieves was the poor self-condemned sinner; the thieves that stripped and wounded him were sin, Satan, and the world; the priest and Levite, false teachers—mere hirelings; the Good Samaritan Jesus Christ; the oil and wine poured into his wounds, gospel promises and consolations. Thus far it was bearable, and, to some, might be profitable; but now comes the jumble: the beast on which the poor man was set, was the Gentile world; the inn to which he was borne, *on this beast*, was the church; the host who was charged with him, was the faithful minister; the two-pence was not, as far as I remember, fully explained; and it was prudent to pass by the payment promised of what might be spent more. All this was advanced as the meaning of the parable; but not half a word on the occasion of its delivery, where its true meaning is to be traced.

Can this be consistent? Circumstances recorded in the connection mostly prove our Lord's design in delivering his parables; and where that proof is wanting, he unravelled them to his disciples.

The main thing to be enquired into, then, in turning to a parable, seems to be, not how the words sound, but what did the speaker intend by

the parable, and for whom was it primarily designed? Now, we have two reasons here why our Lord delivered this parable; and they appear to be the key to the whole. 1. Because he was nigh to Jerusalem; and, 2. Because they thought that the kingdom of God should immediately appear. The miracles Christ wrought, and the language Christ had just uttered, seems to have deeply impressed the people that thronged him; and as the opinion that Messiah was at hand, had for some time been general, if not universal, among the Jews, they concluded that this was he. They were correct in this, but greatly mistook the nature of his kingdom; but as they saw his face set towards the capital, they seem to expect that thither he was hasting to assume literally the government, and raise their nation from degradation to glory. This mistake our Lord thought proper to rectify, before entering the royal city; and for this purpose delivers the parable.

I just glance at its parts. The nobleman, doubtless, was Christ; his dignity and authority here appears, though as yet in a state of humiliation; the journey, and its design, appear to refer to his ascension after his death and conquest, to receive that public investiture into his rightful dominion which he procured, by completing all he had stipulated for his people, both in living and dying; his servants may denote those called and qualified by him before, or even after, his ascension, to proclaim his truth, and instrumentally to build up his church; the money committed to their trust, I suppose, denotes those gifts by which they were capacitated to proclaim and enforce the truth, a vigorous use of which increased their power, and made them to thrive; while burying them up in cowardly fear, or from sordid motives, or through contempt of their Author, might well be compared to hiding

money in the earth, or laying it by in a napkin.

The nobleman's return appears to refer to a *time* account, to be given by both friends and foes; the vigilant servants are first examined and rewarded; cities are put under them in proportion to their improvement. We cannot take this in a strictly literal sense, for this has never been their lot on earth; and we cannot carry it to glory distinctions, for the honour conferred seems to be the same in kind, only increased in degree, as that already possessed; and even the talent of the slothful is to add to the wealth of the most diligent. This slothful servant appears never to have acted from true principle; and may well denote one who possesses gifts, but, being destitute of grace, uses those gifts for his own worldly and selfish views and gratifications; or who, to avoid the cross, buries them and his profession together.

We might notice Demas, as an instance of such a servant; and perhaps there might be others of the same stamp in the apostolic times, as there have been many since. The enemies that sent an insulting message after the nobleman, I take to be the Jews generally, with the rulers and priests who have persecuted unto death Christ and his servants, with the greatest malignity, and who were, as a consequence, adjudged to destruction as a nation; they were brought forth and slain before his face; but his people were mercifully preserved, and his faithful servants enabled and emboldened still to spread abroad his name and fame, with signal proofs of his presence and approbation.

This appears to me to be the primary design of Christ in the parable; and, however, we may take occasion therefrom to reflect on his still more solemn coming, to gather home his people, I feel persuaded that the main point here is, that of setting up his gospel king-

dom, and putting down his inveterate foes.

The other part of divine truth you mention is in Matthew xxv, where a parable of a similar kind, in some respects, occurs; but though in some things there is a great similarity, yet in others there are marks of difference. The person taking the journey is the same, and no doubt, to a certain extent, his return involves the same circumstances; but it seems to take in more. What follows the parable immediately, connects this coming with the general judgment. Again, here is a difference noticed in the talents with which the servants are entrusted; one has five, another two, and another one; whereas all are spoken of in the other as receiving a pound. Again, when the reckoning time comes, these, as far as we can learn, are brought into an equality—ten cities, and five cities, are both dropped in this parable, where eternal realities open up before us; and he that hath two talents, as well as he that hath five, is welcomed into the joy of his Lord; while the careless and graceless servant is cast forth into outer darkness. These are matters that should not be passed over lightly: the parable appears to me to give no countenance to degrees in glory; and if the parable does not, I can hardly believe that what follows does. The whole race of Adam are here described as brought before the Judge, the righteous on the right, and the wicked on the left hand; and the Judge condemns those on his left, but acquits those on his right. But this is not all; he acquits them as '*righteous*' men. Now, can we suppose that their acquittal is on the ground of their own righteousness? If so, righteousness that justifies belongs to the creature; and, after all, salvation is not of grace, but of works. If not, they are alike beholden to sovereign favour, whether great or small, for all their glory. But Christ mentions their works of

love while they were on earth, even while delivering sentence in their favour; and on the other hand, he mentions the want of these things against the wicked, while pronouncing their doom. True. But I presume their works are not here mentioned as the ground of their justification, either in whole or in part, but as the evidence of their interest, and the proof that they were, while on earth, renewed by the Holy Spirit, and brought into vital union of soul to Christ. In this sense, their works 'follow them.' Besides, it is plain that the righteous here mentioned, includes all those who are redeemed by the blood of Christ, and justified in his righteousness; and no distinction whatsoever is made between them, in the sentence pronounced by the Judge. The general rule is, that grace here shall more or less produce the fruits referred to in its possessors; and our Lord here addresses his beloved body as having shown its union to him, and right in him, by bearing those fruits; hence all are welcomed into the kingdom, without even a hint of higher or lower seats there. Furthermore, he tells them that the Father prepared the kingdom expressly for them, from the foundation of the world. This seems not to accord with such an adjustment as degrees in glory intimate.

But I am reminded of Matthew v, 11, 12, where the word '*reward*' occurs. This a little surprises me. What! after all, are we to expect heaven as a reward of our works! No, you do not believe this, nor mean this. Well, the first ten verses of this chapter give us a lucid description of the character and blessedness of the saint; to every feature drawn, our Lord annexes the

blessing, and uses the richest variety of expression. Now, whatsoever meaning be attached to the term reward, permit me to ask, Do the characters delineated in these verses not participate in it? If not, where is the evidence of their exclusion? or are we to suppose that none but those who suffer great persecution shall have exalted places in glory? We all know that the term reward, as used in our translation, does not always carry the idea in it which we, in common language, affix to the word. Look, for instance, at Matt. vi, 16: there hypocrites are said to have their reward; that is, what they love or seek for—the applause of men. We might notice other instances where it carries a different idea. Now, what do the saints aim at, and desire, while toiling and conflicting here? The verses preceding this one, where a great reward is promised, show us. Well, they shall have it, and not scantily; their reward in heaven is as great, yea greater, than all their wishes. Where are degrees in glory to be found, then? and yet I am willing to allow of rewards in a stricter sense, even as compensation; but it is the reward of the Redeemer's work, not of mine—the reward is mine by virtue of union to him, but the honour belongs to him who procured all by blood. But here, again, degrees in glory have no footing.

I pretend not to pry into the disclosures that may be made to, or of, the saint in the judgment day; but rest satisfied, they will all terminate in their equal and eternal glorification. Permit me, in closing these hasty remarks, to subscribe myself your affectionate, though unworthy brother in Christ,

J. NORRIS.

A REQUEST TO G. P., ON 'THOUGHTS ON MILLENARIANISM.'

DEAR SIR—We have read your article on Millenarianism, and we have read also the Bible; but we

cannot find any part of the 'sure word of prophecy,' that agrees with your theory contained in the last

paragraph of your *thoughts*, p. 102, GOSPEL HERALD for May: 'The Millennium which we look and long for, is indeed a spiritual one:' and that a state of blessedness, far beyond that which you have described, will exist during the Millennium period, no one can doubt who reads and believes the Divine Testimony. But we cannot find, in the Sacred Writings, any warrant to expect that this will take place previous to the second advent, as you have represented. We deem it a very serious omission, that you have not adduced one text of Scripture to support your views. We, therefore, make a request, that you will direct us to that part of the Inspired Volume that teaches us to expect the *universal, spiritual*, and visible reign of Christ, before his personal appearing. If your system was true, it, no doubt, would be plainly written, as a subject of great importance to the church of God; and we ask you for chapter and verse, which, on several accounts, we think we have a claim to request of you, but which we will not take up the limited space of the magazine to name.

Your history of the Millennium belief, discovers, we think, the history of your own theory. It was unknown to the apostles, or it would be found in their writings; it was not in the belief of any of the apostolic churches; it is not found in the writings of the first fathers of the church; it was not entertained in the Christian world till the third century; and it is amongst the first developments of that apostacy which is to continue till the coming of Christ, as taught in 2 Thess. ii; not ambiguously, in symbolical figurative language, but in plain terms.

This theory of a universal external kingdom and glory, without the external visible presence of Israel's king, is an essential part of the foundation of Popery, and that anti-christian system could not exist

without it; and unless it can be scripturally maintained, ought to be one of the chief points against which the Christian should direct his spiritual weapons.

We hope to be corrected if we are mistaken in believing that your expectation is without any scriptural foundation whatever; and as you have presented no Scripture for it, we think you cannot. That a very great many passages are directly opposed to you; that the history you have given, tends to confirm that which you have written against, while it shows that your own belief is traditional, and was unknown in the Christian world till the church became corrupted with popish errors. We believe, also, that your notion is very injurious to the church of Christ, and to it, with other things, may be traced the present lamentable declensions and want of spirituality in our churches.—Yours faithfully,

J. G.

[To the above, which has been forwarded to us, we beg to subjoin the following brief explanatory observations. The objections here advanced to the article in question, may be ranged under two heads. First, that a theory on the subject of the Millennium is therein put forth, which is not sustained by scriptural proof; and, secondly, that the history of Millenarianism, with which the article commences, shows that the said theory was unknown till the church of Christ became corrupted with popish errors. Now, in advancing these objections, it is evident that J. G. has quite mistaken the drift of our argument. It was no part of our intention to advance a 'theory' respecting the spiritual and universal reign of Christ, but to show that the popular sentiment of the *personal* reign of Christ on the earth, with his risen saints, previous to his second coming to the general judgment, is unsustained by

scriptural evidence. Thus our object was not to advance an unscriptural 'theory,' but to oppose what we conceived to be one. And in so doing, we aimed to show that the glowing language of prophecy, respecting the future glory and blessedness of the church, certainly implied the extended *spiritual* reign of the Redeemer, but gave no countenance to the belief in his *personal* reign. Now, if J. G. asks us where, in the Word of God, we find the spiritual reign spoken of, we respectfully ask him in what part *he* finds the Millennial blessedness which he expects for the church of Christ; for it is on *those very portions* we found our expectations of the spiritual and universal kingdom of the Redeemer. Thus the question is simply one respecting the interpretation to be given to certain passages of Holy Writ, and may briefly be stated thus:—There are, in the Word of God, many glorious prophecies respecting the prosperity and glory of the church in the latter period of the world's history, which yet remain unfulfilled. Many good men think that, in order to their accomplishment, Christ will visibly descend and *personally* reign on the earth with his risen saints; while others maintain that they will receive their accomplishment in the extended *spiritual* reign of the Redeemer, the spread of the gospel, and the peace,

purity, and increase of his church. If J. G. takes the former view, the *burden of proof lies with him*; and if in this he is unsuccessful, we think he is shut up to the latter view of the subject.

One word upon the second objection, which is also founded in misapprehension. In the brief history we gave of the belief of Millenarianism, we referred throughout to the popular sentiment, viz, the *personal reign*, as it is called. Now if J. G. affirms, that because this sentiment began to decline about the time that the church first became corrupted by worldly prosperity, *therefore* the opposite view, viz. the spiritual reign, is unscriptural, and an 'essential part of the foundations of Popery,' we think his reasoning altogether fallacious. We ventured to assert, that the spiritual reign of Christ included the overthrow of anti-christ; and yet, he tells us, the belief of this tends to support anti-christ! We further said, that under the spiritual reign the church would be more *pure* in doctrine and practice; and yet we are told that to the belief of this sentiment may be partly traced the present declensions in our churches! We do not ask J. G. for 'chapter and verse' for these his assertions, but simply ask whether he is supported in them by common sense?—G. P.]

Readings from Select Authors.

THE THREE-FOLD RELATION OF THE LAW OF GOD.—BY THE
LATE MR. JOHN STEVENS.

THE law of God hath its office and use according to the relations subsisting between the Lawgiver and his people. Each relation has its obligation; and according to the nature of the relation, and the revelation which the Lord is pleased to make of himself, to his creatures, so is the obligation.

1st. Let us consider the law as in the hand of *Immanuel, as the Head over all things, and Monarch of the world.*

In this relation, the law was given in the heart of Adam, the father and federal head of mankind. Here the precepts of the lawgiver respect all men, all being by nature under the

law in Adam, and as springing from him in the relation of creatureship. But to fallen man, the good law of creation is now become a ministration of condemnation and death. Not that the law is the *cause* of death; at the most, it can only be considered as an *occasion* thereof. The law, considered as above, requires what it did in the beginning. It threatens death in case of failure. It is impossible that a perfect law should require any thing short of perfect obedience, according to the relation in which it is given. It is true man is greatly fallen, and it is equally true that the Lawgiver and his law remain the same. His law is himself commanding and exhorting the creature, either as Lord of the world, King of Israel, or King of Saints. I conclude, therefore, that whatsoever the law saith, as in the hand of the Monarchial governor of the world, it saith to all who are existing in a carnal state, and have not the spirit of faith. Thus considered, as the law of nature in the hand of the Lord of the universe, it requires nothing spiritual in a gospel sense, or which is connected with eternal life, in and by the covenant of grace.

* * * Furthermore, the law, in this standing, is a covenant of works; and it supposes its subject to be habitually upright, and so capable of obeying its precepts in all natural uprightness, or else guilty, and so liable to its penal authority. In neither case can it belong to one who is living and walking by faith, considered as so living and walking. Every believer is dead to the law as promising life for perfect obedience. On all such it has performed its office; it has been found by them a ministration of wrath, condemnation, and death. The believer would as soon think of preserving his natural life, by casting himself into a burning furnace, as he would expect to be saved from hell, by flying to the covenant of works for refuge. Natural men are prone to look to the law of

nature for life and happiness, as the reward of good works which they vainly fancy themselves to have performed. Such men are alive to the law, and dead to the gospel; for *it is only as in the form of a covenant, and as the law of nature in the hand of Christ as the Head of nature, that the law is opposed to the gospel.* Viewed in another sense, as it certainly should be, it is found to coincide therewith, and to be delighted in by the most evangelical worshippers. 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' What then must the spiritual mind be? In the same temper? Surely not.

In this relation, as before expressed, the law is denominated 'an *old commandment* which we had from the beginning;' intimating that the law of God was from the beginning of man's life upon earth, and that the church of God was in possession of it in the old covenant dispensation. It may also denote the ancient form in which the law of God was given, as a covenant of works, in contrast with the order in which it is given to the saints in the gospel kingdom; for the same commandment is also called a *new one*. Now this cannot respect the essence and being of the law, but must refer to the different *relations* in which it stands, and the different motives from which it is obeyed. Some reference also may be had to the difference of the obedience wrought, as well as to the character of the subject obeying. It is a new commandment, considered in a new relation to the new creation. * * *

2ndly. Let us consider the law as once of Immanuel, *as the Redeemer of Israel, and the King of the Jews.*

In the former relation the preface was, 'I am the Lord thy God that created thee. Thou shalt love the Lord thy Maker.' But here it is, 'I am the Lord thy God, which hath brought thee out of the land of Egypt, and out of the house of

bondage.' In the former relation, the law was written originally on the nature of man; in this, it was given on two tables of stone, by the hand of God's servant, Moses. In the former, it had respect to *all* men as the creatures of God; in the latter, it referred to *Israelites* only, who were brought out of the house of bondage. They were the church of God, and so were under the authority of the law accordingly, as the rule of righteousness, accompanying the law of sacrifices, which was their gospel.

God was their Creator, their God, and their King. In each relation, the law had a voice to them; as the creatures of God, they were to be viewed in common with the rest of mankind: the voice of the law in this respect, was the same to them as to others. But as the church of God, the law had a different voice to them, at least the spiritual part thereof, as before signified.

God was their Lawgiver and King as a nation, and the law is here to be considered as having required of them external obedience. They were a chosen and redeemed nation; and the continuance of their temporal privileges was promised them, on the footing of obedience to God's statutes. In case of disobedience, they were threatened and punished with captivity, pestilence, famine, the sword, etc. The land of Canaan must have been promised to the Hebrews, either by the *law of nature*, or by the *covenant of grace*, or by the *law as just stated*. Not by the *law of nature*; for in this case perfect righteousness would have been the condition required. But such a term of enjoyment would have for ever rendered Canaan impossible to the seed of Abraham; and as they are said to have kept God's statutes at certain times, we may safely conclude that they were not under the law of nature for their national life in Canaan. Not by the *covenant of grace*; for the temporal things pro-

mitted to Israel belonged to none but their race. The covenant of grace is not a national covenant with creatures, but an eternal scheme of grace respecting an elect world of sinful men, by the mediation of Immanuel. The Hebrew covenant is now done with, but the covenant of grace is an everlasting one. Nor did the circumcision of the flesh belong to the heavenly covenant. It must therefore follow, that the law was to be served in the letter, in the relation we are now considering. (See Deut. iv, v, vi, and x, xii, xx; also Josh. xxii, 1—5.) Israel's national sins were punished with national rods, and the blessings promised to their national obedience were temporal, not spiritual. They were never in this covenant threatened with the pains of hell; nor had they, on the other hand, any promise of heaven. According to the tenor of this covenant, the Son of David addressed them, when on earth; and for their rejection of him as their King, they were cast out of the promised land, and became wanderers in the earth. Those Israelites who lived by faith enjoyed another covenant. They were led by the Spirit into the meaning of the law of sacrifices, and were related to Christ as the Head of grace.

3rdly. Consider the law as in the hand of Immanuel, *as the Elect Head of grace and glory, and King of saints in Zion*. In this supernatural relation stands the law, or perceptive will of the Most High, in all its import and fulness of design. Here we are called to view it, as in its Great Author, perfect pattern, and Supreme Giver. Immanuel is the original copy: in the highest and most ample sense the law *was*, and still is, in his heart, and his redeemed shall possess it, accordingly, by his Spirit. One life and one spirit, one holiness and one glory, belong to Christ and his members for ever.

Now what things soever the law saith, as the law of King Jesus in

this supernatural relation, it saith to all who are born from above, and are new creatures in Christ Jesus. The unregenerate multitude have nothing to do with it, in this supernatural use for which it is designed in the kingdom of Christ. It belongs to his covenant seed, as adopted in him and through him, as truly as it belongs to all mankind, in the natural relation they stand in to God as their Creator and the supreme Lawgiver of the universe. Here, then, the law of precepts comes from the throne of the Redeemer and King of Zion, to those who are dead to it as a rule of justification, and alive to it as a perfect rule of Christian obedience in the kingdom of Christ. In this kingdom the law

requires spiritual obedience by faith in Jesus, for the carrying on holy communion with God as the God of all grace; upon the ground of a given and unforfeitable interest in everlasting favour, 'through Christ, the Lord of glory. As the law of nature, Immanuel fulfilled it for all his seed, and redeemed them from its jurisdiction; but as it stands connected with the covenant of grace, he holds it forth as King in Zion, to be acknowledged and served by all his new-born people. 'With my mind,' said Paul, 'I serve the law of God.' 'Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law.'—*Doctrinal Antinomianism Refuted.*

Spiritual Things Illustrated by Outward Objects.

THE KING'S HIGHWAY.

'And an Highway shall be there, and a Way,' etc.—ISA. xxxv, 8.

WE do not propose to discourse, herein, of a Railroad. That is an object equally unscriptural and unclassical; and must remain in the latter position, until the lapse of years shall have consigned it back to antiquity. Our intention is, to depict, with a spiritual application, the King's Highway (at present called the Queen's); the public Road, established by Royal Authority and Act of Parliament, which is as much the property of the poor as of the rich, and in which all may journey, none daring to make them afraid. In our country, there are no lions in the way; nor wolves, as there were before Edgar's time. Happily, they are gone now. Thus also, in the King's Highway of Righteousness, there are no lions seeking whom they may devour; nor wolves either, with the exception of Satan, the roaring Lion, and sundry wolves in sheep's clothing. However, they cannot reach the traveller; for the King of the country has fenced off

the Road, throughout its whole extent, with a wall of fire (Zech. ii, 5), and high mountains (Psa. cxxv, 2); so that these beasts of prey can only terrify wayfaring men by their cry, and do no more.

The characteristics of a Highway, to be illustrated, are the following:

1st. *It is a Royal Road.* It is so, at least, as far as regards the privileges of Royal munificence, which are attached to it. In it, and along it, the Public enjoy the full benefit of Liberty; Public Right; Legal Defence against obstruction; and, as to the Road itself, no Taxation. This Road was designed by the King of Kings from all eternity, and executed in Time by the King's Son, who condescended to become a servant, and to take into his hand the measuring line and reed to mark out the ground (Ezek. xl, and Zech. ii); and it was opened by the Holy Ghost himself, to mankind, on the day of Adam's fall. (Gen. iii, 15.) This illustrious Son of Royalty and

Divinity, whose name was Immanuel, God-with-us, undertook the great work, because there was no one else, either in Earth or Heaven, skilful enough to undertake it. This Road presents the most wondrous triumphs of Engineering skill that were ever witnessed by men or angels. The Royal Contractor had to cut a way through the wilderness, and a path through the mighty waters, and over the high mountains of Guilt and Sin; according to the ancient prophecy, that the Lord would make his mountains a way, and his Highways should be exalted. And He effected it all by a very peculiar instrument (Isa. xli, 15), by means of which He was enabled to thresh the mountains, and make them small, and to make the hills as chaff. Thus, the crooked places were made straight, and the rough places plain; and He made straight in the desert a Highway for our God. In fact, the way was made so plain, that the wayfaring man, though a fool, shall not err therein. The Road then became public property to all the Redeemed of God; in which, the poor man who has no money, and the beggar who has no shoes, may walk with as much independence as the greatest Grandee. And there they walk, and there they sing,

'This is the *Way* I long had sought,
And mourned because I found it not;
Till late I heard my Saviour say,
Come hither, soul, I am the *Way*.'

This Road is the Road of Liberty under certain restrictions; the principle of which are, not to impede other travellers; not to damage the Road; and not to overpass the boundaries. To drop the allegory, for a moment, in the way of Salvation, we are commanded, in the Scriptures, not to throw a stone of stumbling in a brother's path; not to injure the means of grace by an evil walk and conversation; not to pass over the gospel fences of pre-

cepts and cautions; but to remember Christ's words, 'If ye love me, keep my commandments.'

2ndly. *The King's Highway is an ancient Road.* Some say this was the way that Adam and Eve went along, when they left Eden, after the Lord God had graciously given them the promise, that the Seed of the woman should bruise the Serpent's head. This is the Road that Abram went, when he left his own kindred, and his father's house; and he went out, not knowing (then) whither he went. It is the Road that Isaac walked, when he went out into the fields, to muse at even-tide. It is the Road that Jacob journeyed along, and wherein he lay down to rest, when he saw that wondrous vision of the ladder, stretching from Earth to Heaven; a gracious type, doubtless, of the Lord of life and glory. This is a Road, in which, not only circumstances joyful to the spirit have been experienced, but also others, grievous to the flesh. It was in this Road, as Jacob was travelling from Bethel, and there was but a little way to come to Ephrath, that Rachel died. 'And Jacob set a pillar upon her grave: there it is unto this day.' It is not the only pillar upon the Road, either of joy or grief. This is also the very Road which David trod, when he fled from his son Absalom; and when Shimei passed along by the way side, over against him, and cursed, and cast dust. By-the-bye, the dust of this Road is good; for when it is raised by the wind of the Spirit, it becomes the dust of Self-abasement; although, when it is raised by whirlwinds and hurricanes, which are frequent on the way, it sometimes produces Unbelief.

3rdly. *The King's Highway is a free Road.* There is nothing to pay; at least, for the poor. The Highway to Heaven, through the blood and righteousness of Jesus, is privileged with a right of way, without money

and without price. The poor pedestrian passes through a common turnpike-gate, without a demand for toll; but the mounted traveller has to pay a moderate toll, in order to keep the Road in repair. Well and good! What reasonable person would object to do so? And what Christian traveller, on the Highway of the King of Kings, who is 'endowed with worldly goods,' would grudge to give a fraction of his property to help to keep the outward fences and defences of Zion in repair; for the establishment of churches, the support of pastors and teachers, the preaching of the gospel, and the assistance of the Lord's poor. The horseman, who, mounted on his swift beast, rushes through a turnpike gate, and evades the toll, is justly esteemed a cheat, and is liable to punishment. And surely, the Christian who declines to give to the Lord's Cause, as his Master hath enabled him, cannot be supposed ever to have carefully studied the Table of Tolls, as they are set up, for instance, in the xiith of the Romans, and in the iind and vth of James.

4thly. *The King's Highway reaches to the end of the land.* I have gone many miles along the Great Northern Road, but I have never seen the end of it; nor, perhaps, my Readers. So the mercy of our God reaches unto the uttermost. It has no bounds, except the bounds of Time, and Humanity, and Covenant; and they are very wide. The length, and breadth, and depth, and height, of the love of Christ, passeth knowledge. As far as stretch the King's dominions, and as far as reside his subjects, so far stretches and reaches the Highway of Salvation. Certainly, it is not always straight; but it diverges hither and thither, for reasons with which we are mostly unacquainted. We may look across plains and fields, through which a public Road of England might have been cut with much greater practical

advantage, so far as our opinion is concerned; yet still there is an observable obliquity everywhere. It is peculiarly the same with many of the ways of God's Providence; and equally peculiar and frequent with many of the ways of his Grace. The path of Providence is, in many instances, the most obliquitous, circuitous, and tortuous, or twisted and winding, of any paths under Heaven. It involves a mode of transit from place to place, and from event to event, and from person to person, that no mortal being, without the faith of God's Elect, would ever have conceived it to be a proper convenience or conveyance, for good and blessing. The path of Grace is equally peculiar with that of Providence. It runs into corners and circles, and winds around families and individuals, such as no mortal being, without faith, would believe that God would have specially preferred to convey into the Covenant of grace and salvation. In the former case, the Providence of God lifts the beggar from the dung-hill; carries Paul in a convict ship to preach the gospel at Rome; forces Jonah back again to Nineveh, in the living cabin of a whale's belly; and leads the Israelites into the land of Rest, through the bowels of never-resting waters. In the latter case, we see the Road of Grace diverging from a straight line, that it may run round to Babylon, in order to embrace Manasseh in the prison. Again: we meet it in the desert, that Philip may be enabled to preach Jesus to the Eunuch. And what shall we say of Britain, and of Him who cut the Road of Grace through forests dense, and mountains drear, to reach our land—a nation of half-naked barbarians, 'without hope, and without God in the world?'

5thly. *The King's Highway is a better way than it once was; but it is the same Road still.* It is so in England, at least. 'In the days of Shamgar, the Son of Anath, in the days of Jael,

the Highways were unoccupied; and the travellers walked through bye-ways. (Judg. v, 6.) I have heard the old people say, that formerly, in the country, remote from London, travellers had frequently to pass along Roads, as rotten to the foot and the wheel, as the ploughed fields of the present day. After that, a good turn-pike Road was constructed; but still keeping, for the most part, to the track of the ancient way. So that, even now, it is the same way as it ever was; only there is a better, and a safer foundation. Well, with regard to the Road of Zion, it is the same way as it ever was; but it is easier to pass now, and there is not so much danger in the journey. Zion's Road was very dangerous to travel along, in times of Queen Mary, and during some of the reigns which preceded her's; ah! and of some of those which followed. The Road was obstructed with floods, and sloughs; and in many places uncouthly marked out with *stakes*, to show the right direction. England's monarchs leased out the tolls to the Pope; while lordly Cardinals, and mitred Bishops, took the passengers' dues, in life and liberty.

'Then, Bonner, blithe as shepherd at a wake, [stake!']
Enjoyed the show; and danced about the

Then there were Prisons, instead of inns; and Inquisitions, instead of turnpikes. It required bold men, and men well acquainted with the Road, to make the journey, at that time; but now, the most timid traveller may pass along without fear. What effect this improvement in the mode of easy transit, has had upon the gratitude and affection of passengers, towards the King of the Road, it is not for me to decide. Some have gone so far as to say, that Religion may now pass along the Road in silver slippers. However, Christ has said, 'In this world ye shall have tribulation;' and furthermore, the apostle has said, that if any be without chastisement, then are they 'bac-

tards, and not sons.' How soon the rains and the storms of Persecution may reduce the Road to what it once was, so that the poor benighted traveller may stand again in the way, and ask for the good old paths—that is a question none can answer.

6thly. *The King's Highway is marked out with mile-stones, to show the distances.* These are very observable at regular intervals. And they are all numbered from London: 20 miles, 60 miles, 130 miles; as it may be. London—London—is kept up in the mind, wherever we go. This is the capital of the country; and the central spot, from which the King's Highway is supposed to issue one way, and to which, to tend the other. Now, the New Jerusalem, or Heaven above, is the capital, the terminus, the finality, of all the Christian's journeyings and wanderings along the Road of life below. His face may not be always Zionward, but his soul is destined to reach that eternal City. Well, we have our mile-stones too, on the Road to the New Jerusalem; and they are distinctly marked with the numbers of our years, with providences, afflictions, bereavements, sicknesses, and thousands of events; to caution us that this world is not our continuing city, but that we should seek one that is to come. And, although these mile-stones do not exactly inform us how far we are from the end of our days, yet they are frequently very useful, to warn us that we are not far off. There are the mile-stones of Youth, and of Manhood, and of Old-age; and, as it is expressed in the poem of the *Three Warnings*, there are the mile-stones of Blindness, and of Deafness, and of Lameness. Happy he, who daily reads them; and is not taken by surprise, when Death suddenly calls out, at the end of the journey, 'See, here is London!' We know not when the Master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning.

7thly. *There are experiments made, in trying to improve the King's Highway.* Thus, we are constantly hearing of the comparative merits of wooden surface, broken granite, or flint, and even of asphalte, and other composite matter. At least, we hear of these, as far as the Road through the great streets of London is concerned. In the same manner, as it regards the Highway to Heaven, there have arisen inventors, from time to time, throughout all ages, who have attempted to introduce supposed improvements. Some of these persons have proposed, and attempted, to improve the Road with new Doctrines; for instance, such as bear the names of Socinianism, Pelagianism, or Arminianism; some of them worse, and some better. Other Inventors have attempted to improve the Road with new Revelations; such as the Swedenborgians and Mormons in the modern times. The Papists, however, have ever been the greatest experimenters; and they have often cut up the public Road to such an extent, that if it had not had a good foundation, and been laid upon the everlasting hills, it would have been ruined for ever. But we say of this Road, as Hopeful said to Pilgrim of the bed of the river which they were passing through, at the end of their journey—'I feel the bottom, and it is good!' The new Roads are all slippery to the foot; and, after all that has been tried, nothing appears to present such a surface for a good hold, and a firm tread, as the old-fashioned one, which now bears

(though improperly) the name of Mac-Adam. And, sure enough, the spiritual children of the Second Adam, which is the Lord from Heaven, will ever find that his ways are, above all others, 'ways of pleasantness; and all his paths, peace.'

8thly, and Finally.—*There is a wayside to the King's Highway, and bye-ways.* There, in the country places lie the vagrants and the idlers, to gaze at those who pass by. And, sometimes, it is a good thing even to be there. There, in olden time, sat blind Bartimeus, the son of Timeus, begging; and there Zaccheus climbed the sycamore tree, when the Lord passed by, and blessed them. It is a good thing to lie by the wayside of the King's Highway of Righteousness, in attendance upon the means of grace and instruction, in God's own house. There, he often graciously condescends to have mercy upon the mere hearer of the word. But there are wayside hearers who move this way and that way, but never in the right way. These are vagrants, who are not numbered among the King's subjects; here to-day, and gone to-morrow; 'aliens from the commonwealth of Israel, and strangers from the covenants of promise'—'of whom I have no certain thing to write.' There are, also, bye-ways branching off from this Road, which are not the King's property. These are 'the ways to Hell, leading down to the chambers of Death.' (Prov. vii, 27.) 'Avoid them, pass not by them; turn from them, and pass away.' (iv, 15.)

FRATER IN FIDE.

Poetry.

CHRIST JESUS OUR GREAT HIGH PRIEST.—HEB. iv, 16, 17.

Oh! what a Priest have I above;
His heart is made of tender love,
He every sorrow feels.

Tho' they should be as fiery darts,
And seem to pierce my very heart,
Still Christ is near to heal.

With all my sorrows he was tried;
This fact I might, but can't deny,
It's in the word of God.

Oh! could he know my inward smart
Could ever such a wandering heart,
Be known to my dear Lord.

Oh! yes, my soul, 'twas even so;
Your High-Priest felt whilst here below,
All trials you can name.

In every point he tempted was;
And sure, my soul, it was because
He now should feel the same.

An absent God he, too, did mourn;
Of all the sufferings he bore,
Sure none could be like this.

'Oh! why, my God,' with groans he cried,
'Hast thou forsaken me?' Then died:
And entered into rest.

His sufferings far greater were
Than mine can be; then need I fear
His sympathizing heart?

Oh! no; my frame he'll ne'er forget,
Nor as my Priest will he neglect
His interceding part.

April 20th, 1852.

With boldness, Lord, then I would come,
At all times to thy gracious throne,
Mercy I shall obtain.

For grace to help in time of need,
Let me, dear Father, ever plead,
In my High-Priest's great name.

This throne of grace my Jesus is,
And as my Priest he ever lives
For me to intercede.

Oh! then I never need to fear,
Whene'er I at his feet appear,
For he my cause will plead.

Although I'm told to boldly go,
Yet not presumptuously; oh! no;
Low at his feet I'd fall;

Not fearfully, my case to tell;
Not doubting, lest it should be well,
But trust my God for all.

ANNA

Intelligence.

Baptisms, Recognitions, etc.

UNION CHAPEL, SHOREDITCH.

ON Lord's day, June 27th, our pastor, Mr. C. Smith, administered the ordinance of believers' baptism to five professed believers (two male and three females), after an impressive discourse from 1 John v. 3: 'For this is the love of God, that we keep his commandments'; and on the following Lord's day, at the table, with our previously baptized, gave them, in the name of the church, the right hand of fellowship.

COLNBROOK.

We understand that our brother Lindley is about to resign the pastorate at the above place; and that he is open to receive an invitation from any church destitute of a pastor.

EYE.

The Baptist Church and congregation in this town assembled with a number of their friends, in the chapel, at three o'clock on Tuesday, the 3rd instant, when an admirable sermon was delivered by brother Cooper of Wattisham, on the Sonship of our Lord Jesus Christ. After which a large company sat down to tea, who were delighted with the arrangements made for their comfort, rejoicing in the kind Providence which had brought them together, and rendered their meeting so very interesting and profitable. In the evening, an excellent discourse was delivered to them by Brother Collins of Grundisburgh, on the Greatness and

Power of the Redeemer. Brethren Hill of Stoke Ash, and Harris of Rishangle, engaged in the devotional exercises of the day. Encouraging collections were made in aid of the cause; affectionate sympathy was manifested by all assembled for the suffering pastor and church, and a sincere conviction entertained, that the things which had happened unto them would, by God's grace, turn out rather to the furtherance of the gospel.

KEPPEL STREET CHAPEL, RUSSELL SQUARE.

We are glad to learn that Mr. W. H. Bonner has renewed his engagement with the church meeting at the above place, to supply the pulpit for the further period of three months, commencing Lord's day, August 8th, 1852.

We understand the attendance at the above place of worship has much increased during our brother's ministry; and our sincere hope and prayer are, that he will be made much more abundantly useful; and we should rejoice to see the cause once under the pastoral care of the late Mr. John Martin, revive and increase, and that the little one might become a thousand.

GARNER BAPTIST CHAPEL, CLAPHAM.

The ceremony of laying the corner stone of a Particular Baptist Chapel at Clapham, took place on Friday, August 6th, 1852, in the presence of a large assembly of friends from London and its environs. A platform was erected gratuitously by Mr. Rowe, the builder, and between twenty and thirty ministers of

the gospel were present, with other friends. The following took part in the services of the day; Brethren Foreman, Wells, Milner, Wyard, Allen, Alldis, Jones (Chatham), Moyle, Ball, Coles, Atwood, Bland, and Garritt; Brother Elven presided.

The solemnities were commenced by singing three verses of a hymn composed for the occasion. Brother Allen then invoked the Divine blessing on the house, the building, the builders, the present minister (Brother Elvin), and on the people present. Brother Foreman having made some brief remarks, proceeded to lay the stone, and after so doing, gave a very affectionate and suitable address; Brother Coles then gave out the three remaining verses of the hymn previously mentioned, and Mr. Olding read the declaration, inscribed on parchment, which was then delivered into the hands of Mr. Bland, the architect, to receive the signatures, and place it in a cavity of the stone.

Brother Alldis then addressed the friends present, on the True Head of the Church; followed by Brother Milner, on the Origin of the True Church; and by Brother Mills, on the True Faith of the Church. It was arranged that Brother Jones should speak on the True Church—but it was thought desirable that the proceedings should now be brought to a close (owing to the length of the service), and the doxology was then sung.

The friends assembled in the British School Room (kindly lent for the occasion), and about 400 sat down to tea. After

tea, a public meeting was held, when addresses were delivered by Brethren Wyard, Bland, Ball, Newborn, Garritt, and Jones; and a very interesting meeting was closed with prayer by Brother Elvin. The collections, with the proceeds of the tea, amounted to £16 3s. 1d.

It was a day of refreshing to all, and one long to be remembered. We regret that our space has compelled us to omit the details of the interesting addresses that were delivered. We wish the cause, and our Brother Elvin, every success.

BRIGHTON.

The 27th Anniversary of Ebenezer Chapel, Brighton, was held on Monday, August 18th, when two sermons were preached by Brethren Foreman and Milner. This cause has now reached a good standing in Brighton. An effort was made to liquidate the remaining debt of £46, which was accomplished on this day. Peace and love seems to reign in this tabernacle of the God of Jacob. Outward prosperity, I trust, will not slay them, or cause any withering, or drying up of the dew, which, unless it 'distil abundantly' on this field the Lord hath blessed, it must fall, as many others have done, to be overgrown with weeds and briars, instead of fruitfulness. For myself, I must say, the sermon preached by Mr. Foreman, was a gospel feast of fat things. Mr. Collins, who preached at a neighbouring brother's chapel, concluded with an equally savoury meal. W.

Monthly Retrospect.

SUNDAY SCHOOL JUBILEE.—The Sunday School Union having entered on the 50th year of its existence, recently held a conference of its London Secretaries and Superintendents. Several hundreds sat down to tea, after which the chair was taken by W. B. Gurney, Esq., who, with T. Thompson, Esq. of Poundsford Park, and Mr. J. Nisbet, were the only surviving individuals who assisted in the formation of the Society in 1803. In 1812, when the Union was nine years old, there were in, and near, London, about 4,000 teachers engaged in giving Sunday School instruction to about 40,000 poor children. Now the numbers are these: 681 schools, 13,220 teachers, and 138,891 scholars. It is further estimated that there are in this country at the present moment, 200,000 Sunday school teachers, and about

1,200,000 Sunday scholars. The object of the Conference was to celebrate the Jubilee of the Union, by raising a fund for the purpose of erecting, in the Metropolis, a building suited to the enlarged operations of the institution. The speakers on the occasion were Messrs. Gurney, Thompson, Nisbet, Read, Leask, Walters, and Groser. The object sought by the Union is the general improvement and extension of Sunday schools (without interfering in their management) by grants of money and books; by aiding in the erection of school-rooms; by the delivery of lectures on the best modes of tuition, and by publishing, at reduced prices, Elementary Works, Magazines, Notes to aid Teachers, etc.

THE WESLEYAN COMMUNITY.—The Wesleyan Conference, which has recently

held its annual meeting at Sheffield, has pursued the same tyrannical course which marked its former meetings. The memorial of the *moderate* party, was answered by accusations of illegal attempts to disturb the harmony of the Connexion, and all intercourse was broken off with those who signed it. The memorialists, however, found an able defender in Dr. Beaumont, who, by his honest boldness, renders himself an object of increasing hostility to the Conference. One or two ministers were expelled for writing or reporting for the journals of the Reform party, and several voluntary resignations were received. A general ordination of twenty young men took place; they were closely questioned as to their call, sentiments, purpose as to teaching and discipline, together with '*becoming submission to superiors*.' The candidates then proceeded to the '*communion rails*,' and were set apart to the ministry by the imposition of *several* hands.

The delegates of the WESLEYAN REFORMERS also met in deliberation at Sheffield, during the session of the Conference. All communication between them and the Conference having been broken off by the latter, they applied themselves to the general business of organizing their forces. A resolution of adherence to their previous decision of '*No secession, no surrender, no supplies*,' was first carried. A further resolution was then passed to the effect, '*That this meeting does not deem it expedient to recommend any system of Church-government to the body by them represented, but simply an adherence to the former "declaration of principles."*' From this document we subjoin the following extracts, which clearly show the degree of enlightenment possessed on church matters:—'1. That Christ is Head over all things to his church, and his word the only rule of its faith and practice. 2. That the admission and exclusion of members, and the exercise of discipline, are rights vested solely in the hands of church members, to be exercised by them either directly or representatively; and that it is the right of members to be present at all meetings for the transaction of the business of the church. 3. That the nomination and election of office-bearers is the inalienable right of the church. 4. That any restriction upon discussion, and the free interchange of opinion upon matters affecting the interests of the church, are an unwarranted interference with its liberties, and the right of private judgment. 5. That the

preachers of the gospel are not lords over God's heritage, for "*one is your Master, even Christ, and ye are all brethren*.'"—The Reform party numbers no less than 47,698 members, having 2,588 preachers, 3,139 leaders of classes, 610 Sunday schools, 11,012 teachers, 167,734 scholars, and 259 Tract and Benevolent Societies.

THE CHURCH OF ENGLAND.—Arrangements have been made and sanctioned by Government, for '*the erection of two new Bishoprics in South Africa*.' The same government sends an army to slaughter the poor Kafirs, and then the *Bishops*, we suppose, to convert the survivors! It is reported that Lord Derby, by way of securing the support of the Church to his unstable administration, is about to establish at least *four new bishoprics* in England. To support a bad government, we are to have an extension of a bad Establishment: such is the present phase of the Union of Church and State. The tide of public opinion has set in so strongly against those time-honoured abominations, the *Ecclesiastical Courts*, that Government has promised to introduce some measure of reform. By way of testing their sincerity, Sir B. Hall will, next session, bring the whole question before the House of Commons; and it is to be hoped, that the judicial plundering and official corruption of these antiquated tribunals will be abated, if not abolished. The Courts, themselves, belong to an age of ecclesiastical tyranny, and could not now exist, but as they are regarded as inseparable adjuncts to a Church establishment. Great attempts are making by the Tractarian party to make the *Convocation of Clergy*, at the approaching session of Parliament, something more than a mere form and name. In many districts, severe contests have taken place in the election of proctors or representatives; but in almost every case, those clergymen favourable to the revival of the powers of Convocation, have been chosen. The leading prelates, however, dread their revival, clearly foreseeing that such a step would endanger their connexion with the State, and, consequently, their monopoly of power, place, and emolument. The *National Society*, which, in its schools and training colleges, has become the nursery of Tractarian principles, is now so much divided, that a secession of the Evangelical portion of its supporters is about to take place. Mr. Close, the energetic rector of Cheltenham, is the leader in this movement; and it is computed that not less than 3,000 members of the National Society are prepared to follow him in this step.

THE APOSTLE'S RESOLVE.

'But we will give ourselves continually to prayer, and to the ministry of the word.'—*ACTS vi, 4.*

(Continued from page 151.)

WE return to this interesting subject—a subject which amplifies as we advance, like the gradual extending of a vast landscape; but still we feel that the subject is of so much importance, that we shall never do it justice, and if we only call the attention of the godly to it, we shall have achieved something worthy of an effort.

The office of the minister is to teach, to illumine, and enlighten in the mysteries of God, of which he is made a steward. (1 Cor. iv, 1, 2.) An unfaithful steward no one would esteem; and the faithful one would not cease to tell out the whole truth—the whole Word of God—so far as he is made acquainted with it; though, in doing so, he may be disesteemed by many. His delight is to declare the life-giving energies of the Gospel of Christ; his constant pleasure is to dwell not upon the rigours of the law, which killeth, but upon the riches of the redemption, which is by Jesus Christ alone. His delight is to dilate upon a risen Christ; to witness to all around that God hath raised up Jesus Christ (*Acts ii, 32*); to testify that a risen

Christ is the real hope of the godly.

The minister is to manifest the truth. (2 Cor. iv, 5.)

He is to feed with knowledge and understanding. (*Jer. iii. 15.*)

He is (ministerially) to perfect the saints, and to edify the body of Christ. (*Eph. iv, 11, 12.*)

He is to admonish. (1 Thess. ii. 12, 13.)

To enter minutely into all these positions, would far exceed the space allotted for us, but we may briefly advert to them; and which we are constrained to do, as we feel the minister of God should be found in all these things, or rather, that his ministry should embrace or comprehend all of them. He is to speak of all things which become sound doctrine (*Titus ii. 1*); and, at the same time, he is to hold fast the form of sound words in faith, and live in Christ Jesus. (*2 Tim. i, 13.*) There is to be a happy blending of sound doctrine and sound words; the most estimable and important of subjects requires the most, yea, demands the most forcible, the fullest, the most felicitous modes of expression. Language

is poor in such a theme—the subject wholly passes all knowledge and understanding ; consequently it demands the most apt, the most chaste, the most comprehensive expression—words that cannot be gainsayed, that cannot be condemned. A subject so holy, so heavenly, demands the most chaste, circumspect, and commanding utterances ; and though Paul stated that he came not ‘with excellency of speech,’ he meant to convey that his preaching was not a wordy preaching merely—for no one reading the Epistles of the great apostle, can fail to be convinced that he not only preached the great salvation with excellency, but also with elegance of diction and expression ; he seemed to step over the grammatical line of demarcation, scorning its limits ; coining expressions ; soaring to the third heavens ; speaking as with a seraph’s tongue ; soaring as on the wings of the wind ; proclaiming the glorious salvation of his God, and demonstrating that there was a soul in the subject too big for language. With such a theme, need a minister be without a subject to study.

The office of the ministry is to enlighten—it will illuminate wherever it is set up. The gospel is a torch which no human power can extinguish, though a

human hand may bear it forth. It is a light which none can put out, though manifested through human agency. The tendency of the gospel ministry is to eject the darkness—to dissipate the gloom which pervades over every sin-bound mind ; it manumits the sin-enslaved soul. Christianity is the development of true liberty, because it unshackles the thought, it unfetters the mind, it frees the spirit, and gives liberty to think. It emancipates the soul ; it is the only system proclaiming true liberty without libertinism—true freedom without licentiousness. It illumines the understanding ; it irradiates the intelligence ; it warms the heart, and sanctifies the soul ; it imparts solid hope, sure expectation, and a certain inheritance with the saints in light, through Him who lighteth every man that cometh into the world ; for he is the *light*, the truth, and the way of salvation.

The office of the minister is to manifest the truth—to make visible, clear, and plain to the inquiring and seeking soul. To manifest, is to make so plain, that the subject may be grasped as with the hand. Hence, Paul says, ‘God hath in due times manifested the word through preaching.’ (Titus i, 3.) And, again : he requests an interest in the prayers of the church,

that a door of utterance might be given him to speak the mystery of Christ, 'that (he says) I might make it manifest as I ought to speak.' (Col. iv, 4.) Again: it is declared that 'God was manifest in the flesh;' and John says, 'In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him.' (1 John iv, 9.) This, then, is the glorious work of God's ministers, so to proclaim God as the God of all salvation, that the people may taste and handle. The hand of faith lays hold, as it were, upon the Deity through Jesus Christ, he being the manifesting medium. The preacher preaches the word, and the Christian, mixing faith with his hearing, lays hold, grasps, and apprehends the truth, and the word thus becomes manifest.

To manifest, is to draw near. The telescope brings near—manifests to the vision: the gospel is the spiritual telescope, in which, by faith, we behold the glories of Immanuel and his salvation. We are made nigh, or near, by the blood of the Lamb: 'But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ.' (Eph. ii. 13.) 'God is near to them who call upon him, and his salvation is near to them who fear him. (Psal. lxxxv,

9; cxlv, 10.) The noble work of the minister is to bring these matters near ministerially.

His office is to feed the church with knowledge and understanding. This should be his constant aim, prayer, and effort: 'In the lips of him that hath understanding, wisdom is found.' (Prov. x, 13.) He is ministerially to lead the flock unto all truth; but this he will not be able to do, if he neglect the ministry that is in him. He must give attendance to reading, exhortation, and doctrine. (1 Tim. iv, 13.) He is to meditate wholly on these things; to give himself wholly to them, that his profiting may appear to all. For the people to grow, they must be fed; and that they may be fed, the pastor must study and pray—he must give himself wholly to prayer, and the ministry of the word, that the people may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

This knowledge passes all other knowledge, because it is the knowledge of the glory of God in the face of Jesus Christ (2 Cor. iv, 6); and the savour of this knowledge is very great. (2 Cor. ii, 14.) May every minister of the gospel say, and say so with truth and fervour, 'Thanks be unto God, who always causeth us to triumph in Christ Jesus, and maketh manifest the

savour of his knowledge by us in every place !' Thus it is evident that the apostles always took the savour of Jesus with them. May every minister do so likewise.

The minister's office is to perfect the saints, and edify the body of Christ. 'To perfect,' with mortals, is but a relative term ; there is but One perfect—there is none perfect in essence, being, and action, but Jehovah. We have, however, the exhortation, 'Be ye perfect, even as your Father is perfect' (Matt. v, 48); the meaning being, to do thoroughly, as perfectly, as completely as can be. But God's workmanship is perfect in its beauty, doings, and design—complete in all its parts—right in every feature. The minister cannot perfect essentially, that is God's work ; but he does so ministerially, making known in his ministrations the perfection of Christ. Ye are perfect in Jesus, for 'in *Him* dwelleth all the fulness of the Godhead bodily ;' 'Ye are complete in *Him*, who is the head of all principality and power.' (Col. ii, 9, 10.)

The office of the minister is to carry out, instrumentally, the prayer of Christ, uttered so feelingly, so forcibly, and so encouragingly in John xvii. He addresses his Father : 'The glory which thou hast given me, I have given them ;'—hence the adornment of the saint is the

impartation of the glory of Christ —'that they may be one, even as we are. I in them, and thou in me, that they may be made *perfect* in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me,'—the end being, that they may behold the glory of Christ. This, then, is the glorious work of the chosen servant of Christ, to manifest the completeness of Christ ; the perfection of his salvation ; the great love of the Father in him to his people ; and the grand exaltation with the great Saviour, who was made perfect through suffering.

The office is one of high honour. To be commissioned to make known the great salvation is no mean dignity. The office is to make known that Christ is made unto us wisdom, and righteousness, sanctification and redemption (1 Cor. i, 30) ; so that none should glory in God's sight. The ministry makes nothing perfect, but proclaims that perfection which is through our glorious Head alone. Our perfection is derived from the perfect work and propitiation of Christ. Our sanctification is alone through Him who was set apart for that great work, by the will of the Triune God of Salvation : 'By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.' Sanctification

flows through propitiation: 'For by one offering he hath perfected for ever them that are sanctified' (Heb. x, 10); and there now remains no more, neither is there any other, remission for sin. Christ suffered that He might sanctify; He offered himself up, that He might perfect for ever His people. He was made perfect through suffering; and being made perfect, He became the author of eternal salvation. (Heb. v, 8, 9.)

The office of the minister is to make known this glorious, suffering, perfecting Head of Salvation; to

ministerially exhibit the riches of the glory of the mystery of Godliness, hid for ages, which is Christ formed in the heart, the hope of glory; whom, says the apostle, 'we preach, warning every man, teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' (1 Col. xxviii, 29.)

The next paper upon this subject will be the concluding article, and we hope its length has not wearied the reader; and the subject being one of so many aspects, must be our apology. EDOUARD.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

VI.—THE SUFFICIENCY OF THE ATONEMENT—*continued.*

WE have here the Divine design in this great affair, clearly exemplified before our eyes, by the pen of Divine inspiration, with the sufficiency of the means employed to fulfil it. But the crowning evidence of the ample sufficiency of the work of our most gracious and adorable Lord, consisting of his obedience and sufferings, appears most conspicuously in his resurrection, ascension, and glorification. Standing steadily upon that serene delectable eminence, the plenary inspiration of the Holy Scriptures, with mind intent upon the Scriptures so inspired, I behold my Lord Immanuel, as the devoted surety or substitute of all—all whom his Father chose in him, and chose for him, and gave unto him to be his body, and his fulness, with solemn charge, that of all which he gave unto him, he should lose nothing, but raise it up at the last day; I see him arrested, and bound with the strong cords of the violated and dishonoured law, by

the hand of Divine Justice, and led like a lamb to the slaughter; and, by that mighty, vengeful, and unsparing hand, stricken, smitten, and finally cut off out of the land of the living. 'For the transgression of my people, saith the Lord,' was the stroke upon him. 'I see him fall a victim to the crimes of his people, and, as he falls, I hear him cry: 'It is finished.' Justice too hears; puts off the direful frown, assumes a placid and permanent smile; and from his hand, lets fall his deathful sword, *well pleased*, never to resume it to take vengeance more on Him who died; or one *for whom* he died. The work is done; the work of mighty vengeance, and of eternal love is done. Heaven is well pleased, and peace for eternity is made by the blood of the cross, for every soul for whom that blood was shed. And now, with grateful pleasure, I behold the hand which raised the sword, and smote, with nerve omnipotent, the man God's fellow; the

Shepherd for the sheep, and laid him bleeding in the arms of death. That very self-same hand, I see, most gently but efficiently, applied to his breathless frame, to reanimate and raise it up, to die no more, and to crown it with deathless honours, and immortal renown: that righteous hand, which drew his vital blood, now righteously rewards his agonies, by raising him from the dust of death to which it had brought him down, fixing Him upon the topmost throne of heaven, and placing below him and beneath his absolute sway, thrones, dominions, principalities, and powers, celestial, terrestrial, and infernal. Hallelujah! Sing,

‘Live for ever, wondrous King,
Born to redeem, and strong to save;
Then ask the monster where’s thy sting?
And where thy victory, boasting grave?’

Let us now, then, with glowing hearts, and elevated voices, sing, Thine is the greatness, and the power, and the glory, and the victory, and the majesty; all in the heavens, and all under the heavens is thine, and thou reignest over all.’ While the brightness of glory mantles round his exalted head, and seraphs adore, he casts down his eyes to our world, for he has not forgotten to rejoice in the habitable parts of the earth; his delights are still with the sons of men. He speaks from his throne, and we hear his voice. ‘I,’ he says, ‘am he that liveth, and was dead, and, behold, I am alive for evermore, Amen, and have the keys of hell and of death.’ Prior to his advent, his reward was with him, *in promise*, and his work before him; now, his reward is with him, *in possession and enjoyment*, and his work behind him: his personal work on earth is done—it is finished, and never to be repeated. Does not his legal, honourable, and undisputed possession of the reward, afford complete demonstration of the sufficiency of his work, to answer the design of the Eternal Mind? Might we presume to imitate the wise and

holy prophets, in their use of descriptive similitudes, we might, in describing the transcendently grand *result* of the death of our gracious Lord, as it must appear eternally in his mystical body, the church, compare it to a regular, wisely planned, well constructed, and superbly beautiful edifice, whose foundation, would be that very *result*, as it is evidently realized in his natural body? His resurrection, his ascension, his glorification, his august elevation to His throne, and his eternal reign—these—all these are to him as the Head and representative of the church, and as filling the mediatorial office, the result of his death, and are unexceptionable vouchers to the real sufficiency of his death, to answer fully, and for ever, the determinate counsel of God concerning it. But this great and important *result* does not terminate in Jesus alone; it extends to his body the church, and to every joint of that highly distinguished body; and there it appears, and will for ever appear, in its utmost magnitude and splendour. He was delivered by the determinate counsel of God, to die for her offences, and was raised again for her justification. Here it is most obvious, that he, in accordance with divine design, was raised for the justification of each identical person for whose offences he was delivered. Here is divine economy, in perfection of beauty—judgment, the true divine order of events, agreeably to ancient prediction, brought forth—and carried unto glorious, eternal victory, (see Isa. xlii, 2, 3; Matt. xii. 20.)

The entire church of the first-born, whose names were, *with his own*, written by the hand of eternal love, in the sacred book of life, was, by the hand of Him that loved, raised up together with him, and being justified, and forgiven all trespasses in him, was made to sit together in heavenly places in him, (see Eph. ii, 4, 5, 6; Col. ii, 13.) There, before the eternal throne, he represents, yea, really per-

sonates, in their pardoned and justified state, all for whom he gave his vital blood. And now, in accordance with his own desire and his Father's promise, his days are prolonged; he must see his seed, agreeably to His Father's design, expressed, with most elegant plainness, by the Prince of Prophets. 'He shall see his seed, and the pleasure of the Lord shall prosper in his hands.' The two distinct branches of this positive promise, demand each very particular attention. It should be strictly observed, that each is marked with that most emphatic, and, in the divine language, most decisive term, *shall*. 'He shall see his seed his own distinct, peculiar seed — distinct — decisively distinct, from the seed of the serpent; and, under circumstances, totally distinct and different, from any of those of the old serpent and his seed; and positively demonstrative of their peculiar relation to him, whose they are, and who will ever distinctly recognize them as his own.

First. He sees them, as the living temples of the Divine Spirit, who is essentially life, light, and, in what we term his gifts and graces, which he freely communicates to mankind, the perfection of beauty. His presence in his temples makes them all glorious within. As the seed of the first Adam are they that were created in him, so the seed of the second Adam are they that were chosen in him. God the Father chose them in him, and gave them to him, to be his seed; a seed to serve him; and, because they are his seed, or sons, God sends his Holy Spirit into their hearts. They were elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ. Here is a chain of links, of causes and effects. It will not admit of either contraction, or extension, or inversion. Election is the first link, obedience the last, and the intermediate ones, the sanctifying work of

the Holy Spirit, and the sprinkling of the blood of Jesus Christ. Here is the beauty of divine order, which the wisdom of man, that with God is foolishness, is incessantly inverting, or distorting. Eternal sovereignty determined the election of multitudes, to us unknown, of human creatures, to eternal redemption, and ineffable perfection, glory and felicity. First election secures to the elect and redeemed, the sanctifying work of the Holy Spirit, in their souls; as it is written (2 Thes. ii, 13), 'God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit.' Secondly; the sanctification of the Spirit secures to the very same individuals, the sprinkling upon their consciences, the blood of the Holy Lamb of God, by which they are redeemed; as the blood of the passover Lamb, was, by divine direction, sprinkled upon the door-cases of the very identical persons, for whom it was shed, and not upon those of others. Thirdly; the sprinkling of the blood of redemption, upon the redeemed insures their obedience; doubtless the obedience of faith, with all its concomitant acts of obedience, the only obedience which God approves; for without faith, it is impossible to please him, (Heb. xi, 6.) The great mystery of the work of faith, with its fruits, with which God is pleased and glorified, has no existence but in a pure conscience; and a pure conscience, that is not sprinkled by the Holy Ghost with the atoning redeeming blood of Jesus, is not to be found among men. Truly appropriate, in this place, are the admirable words of the Apostle Paul: 'How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God? Between dead works, and the living God, there is, there can be, no accordance; let the conscience be freed by the right means, and in the right

manner, from its deathful incumbence, and the man will then be competent to serve the living, God.

[In our next number, we hope to

close this letter, the last of this interesting Series of 'Letters on the Atonement,' by our late venerated brother.]

Readings from Select Authors.

SUPRALAPSARIAN GRACE.—BY DR. GOODWIN.

I SHALL now proceed to give a short draught of the order of Christ's election and ours, as represented in Scripture. First, God was pleased, and hence determined, to go forth to creature-communion. Herein his own glory was alone his supreme motive and end, for 'of him, and through him, and to him are all things.' (Rom. xi. 35.) God's chief glory aimed at in election, is the manifestation of the glory of his grace. In this design the Son of God, as predestinated God-man, was absolutely first decreed; and in him, as thus first chosen, we are set and chosen as in our proper soil. But his being first ordained was for higher ends than for our salvation. Such as these: 1. For God himself to delight in Him more than in all the creatures he should make, as 'the man his fellow,' 'his elect in whom his soul delighteth,' and 'his daily delight.' 2. For God to behold the image of himself and all his attributes in that creature who is emphatically the 'brightness of his glory, and the express image of his person.' 3. For the purpose of communicating the Godhead to him; who thus assumed the humanity in such a way as no mere creature could partake of the Godhead. All these are for higher ends than Christ's *mediation*, and the salvation accomplished thereby.

In the predestination of Christ to be God-man, there falls upon his person, as his inheritance, the glory of his being the *sovereign* end of all things to be made. Herein was conferred the most superlative grace,

transcending all that could have been cast upon the whole of the elect. God was free to decree, or not, that, or any other intelligent creature, to the dignity of son-ship, and the free-grace was so much the greater as the dignity exceeds the dues of creature-ship of men or angels; especially since that individual creature alone was exalted thereto, none other partaking thereof with him; it was the glory alone of the only begotten Son of God.

Grace is not limited to the delivery of creatures from sin and misery: for this grace of personal union to the Godhead was before and above all other demonstrations of grace, it being impregnable in the instance of one who could have no sin. When therefore election to glory is said to be 'of grace and not of works,' it excludes all sorts of works in every state before or after sin. The grace shown to angels, and to Christ, was equally to objects without sin: except that elect angels were not *peccant*, but Christ was *unpeccable*. God, having thus first chosen Christ, and, in his election, having endowed him with the royalty of being the sovereign end of all beings, whether created, or chosen to glory, elect men must therefore be predestinated to be for Christ and his glory, as the end of their election, as well as for God's glory. We were not ordained absolutely, but we were predestinated for another: and to have our glory from the Lord of glory. God choose us in him for his fellows and delights, even as he was God's fellow and delight (Psal.

xlv. 7); for our election is expressed by our being given to Christ, not only as a mediator for salvation, but as our head of membership: and all this as a gift to Christ's person for his own honour, and that he might have fellows and companions, partakers in their sphere and measure, of a super-natural glory with him, and from him, and in him.

Thus chosen for Christ's glory as our end, as well as to the glory of God's grace toward us, God ordained a double relation of Christ for a further glory to him than that of his person. First, as a *stead*, we were presented to him as the members of his body, or as the husband is the head of the wife, and next, as a *Saviour* or *Redeemer*. Now both these are to manifest the further glory of Christ, and grace of God, beyond all Christ's personal dignities. These two relations of Christ to us, have, correspondingly, distinct considerations of us in our election relative thereto. First, we were chosen in the pure lump of creature-ship, and ordained to participate in the headship-glory of our Lord and husband; for we are fully capable of being his members and spouses, without any consideration of the fall. Secondly, as fallen, and objects to be redeemed from the thralldom of sin, we are related to Christ as a Saviour. In the first consideration, God's design was to advance us as creatures to higher glory by Christ, than we could attain by the law of creation, for predestination is as purely grace as redemption. But though God might have taken us at once to Christ's glory, yet, for the more ample demonstration and extension of grace, and for the further glory of Christ, God ordained not to bring us immediately to the possession of that full glory in beholding the personal glory of Christ, as soon as we should be created, but that we should fall into sin, as being

at first mutable creatures; whereby grace abounds to the miserable in turning the riches of Divine love into *mercy*. Had not sin been thus first in execution before our arrival at that glory which was ordained us, grace in its additional riches of mercy to sinners had never been fully demonstrated towards us. Hence Christ had the office of Redeemer and Saviour superadded to that of headship. Our sin and misery being our present and immediate concern, about which we continue most solicitous while sinners, Christ is chiefly set forth to us, so as to draw our thoughts and fix them upon him, as our great High Priest.

These two relations of Christ, as Head and as Saviour, are simultaneous with God's election of us in those considerations before mentioned. For Christ could not be a Head without a correlative body; neither had he been ordained Redeemer, but for us and our salvation. Still the election of Christ's person remains, in the original intention, absolute and for itself; and although there were other ends calling for a relative election of Christ, yet God, as it were, said within himself, 'Though I have other ends to be accomplished by my Christ, yet I chose his person for himself, and all glory for his person; and though this sufficed to move me to choose him, had I no other end, yet I take in all my choice of him by one act; he is at once my elect and my delight, and my servant to redeem.' (Isa. xlii, 1.) Thus the absolute glory of the person of the God-man was the primo-primitive design of God's heart; and next, his ordination of him to be a Head to us his body, by union and relation to him. In his Headship, Christ was ordained to be the efficient author of many sorts of blessings; as of sonship from his sonship; acceptance of our persons in him as the chief beloved: heirs of God, and co-heirs with him: and of

these blessings we were capable, as creatures, through union to him, without the purchase of his blood; and they are distinguished from redemption blessings, as in Eph. i, 4, etc.

Such is the object in whom, and in the beholding of whose person and glory, we shall be made for ever happy. Such was God's first design, comprehending Christ and his Church in one mutual relation; and being last in execution, the issue and crown of all. For when the mediatorial work for us, as sinners, is fully over, and every way perfected—when all our sins shall be forgiven, for the last time and for ever, at the judgment-day—Christ will then resign

his mediatorial kingdom and glory to his Father. And then that antemundane kingdom (abstracted from the consideration of this world and what we were therein) shall for ever predominantly take place, and God, the Father, Son, and Spirit, shall be all in all. Yet Christ, the Son, having laid down only the economy of his mediation as a Redeemer, shall yet be in his person (as having the fullness of God's glory in his humanity, which, having once taken up, he can never lay down) the Head and Husband of his chosen associates, and the object and efficient cause of our eternal happiness—From the *Treatise on Election* (slightly abridged.)

Exposition.

KIND WORDS TO THE LITTLE FLOCK.

'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.'
LUKE xii, 32.

We need not say these are the words of Jesus, for the reading of them will lead you to think, 'It is just like Jesus Christ'—just like him who was meek and lowly in heart!

Of all the characters in which the Redeemer appears, none is more inviting and encouraging than that of the Shepherd. 'He shall feed his flock like a Shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.' In this character, and with all the kindness of it, he here addresses the little flock.

First. The objects of sympathy:—The 'little flock.' The Redeemer shows his greatness and graciousness in regarding little things, little children, little flock, the poor and despised. Christ's church is a little flock, comparatively so. The world, that lies in wickedness, is large; the portion selected from the world is small. Sketch a map of the world, colouring the evangelised part, leaving the other black, and you will see

the great, the lamentable difference! how large are the dominions of the enemy, how small is the kingdom of Jesus! If we take but a single village in our privileged land, we shall see the comparative difference the text speaks of.

The church of Christ is, also, sensibly a little flock. Sensible of the smallness of their gifts and graces, of their resources and influence, of their means and efforts; yet are they engaged in a great work—the diffusion of the Gospel; the conversion of souls. They are possessed of great principles, and exceedingly precious—the truths of salvation; they are connected with a great cause—the kingdom of God; they are interested in a great Friend—Jesus, the Lord of life and glory. Though all earth and hell are against them, yet all heaven is for them; and their triumph is this—'We are more than conquerors, through him that hath loved us.'

Though a little flock, yet they are the flock of Jesus, the good, the

great, the chief Shepherd. Their littleness would not prevent their being related to so great and so kind a Shepherd, nor hinder his friendly notices of them. Thus, though little, they might be healthy, happy, and prosperous; might be united, aimable, and zealous; might be blessed with each other, and blessings to each other. The world might smile with contempt, or frown with scorn on their littleness, saying, 'What do these feeble Jews?' But the fact, that Jesus was their Shepherd, their Guardian, their Guide, their eternal Portion—this was all their salvation, and all their desire.

Though now the church of Christ is so small, yet, at the final day, it will be a flock which no man can number. A flock of men, women, and children, all chosen by the Father's love, redeemed by the Saviour's blood, and made meet for glory by the spirit of grace. The many saved in infancy; others on their dying beds; others in the mission field, and during the millennial reign of Christ—all contribute to render it a large flock. 'Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.'

Secondly. The words of sympathy:—'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' Words are instruments of power, for good or evil. Words of threatening, produce fear; of promise, excite hope; so kind words soothe and revive the heart: 'A word fitly spoken, how good it is!'

These words relate to *present circumstances*: 'Fear not'—implying there were many things to excite their fears; but that the gospel presented its unfailing antidote, its balmy peace, its strong consolation. Sometimes Jesus reproves: 'O, ye of little faith, wherefore did ye doubt?' In some cases, reproof is a remedy,

equal with consolation in others. The branches of fear are numerous, but most of them may be traced to the root of unbelief. Sometimes we think there are insuperable difficulties in the way of God's fulfilling his promises in our case, and we doubt where we should have hoped in his word, and trusted his faithfulness. Our fears, also, often arise from a sense of our guiltiness, pollution, and unworthiness; this leads to searching of heart, to cries for pardon; and should lead us to be looking unto Jesus, who is our 'wisdom, righteousness, sanctification, and redemption.'

Jesus dissuades from fear: 'Fear not.' There are many 'Fear not's' in the Bible, expressing the condescending kindness of the Father's love—how he delights to wipe away the tears, and smile joys into the hearts of his children. 'Fear not, little flock.' 'Your wants may be great, your enemies great, your work great, your journey great—but exceeding great and precious are my promises; all-sufficient is my grace, ever loving is my heart, and ever friendly is my presence.'

These words relate to their *future prospects*: 'For it is your Father's good pleasure to give you the kingdom.'

1. As to their portion—'the kingdom.' What a word is this—kingdom; one that points to honour and happiness, and is thus described by a most expressive figure. A kingdom that is 'incorruptible, undefiled, and that fadeth not away; an exceeding and eternal weight of glory.' The sacrifices we make, the sufferings we endure, are but trifles; our portion is a kingdom. Ye tired pilgrims, never mind the thorny, the weeping way, since it leads to so happy a home.

It is a great kingdom—great as heaven, great as eternity. It is a given kingdom; the gift of love—love free as the air, full as the sea,

reviving as the sun, and unchangeable as its Author. It is a glorious kingdom—glorious in love, holiness, and happiness—a kingdom that charms the sight, and that satisfies the heart.

As to the Father's pleasure: 'It is *your Father's* good pleasure to give you the kingdom. Jesus not merely says of God that he is a Father, or *the* Father, but *your* Father. Thus he brings you into sweet nearness to God, and tells you about the thoughts of the Father's loving heart concerning you. Your Father God ever loves you, and therefore speaks such kind words to you in his promises, assuring you that he will give grace and glory; that he will conduct you through the wilderness, and receive you to heaven. 'It is your Father's *good pleasure* to give you the kingdom.' It is according to his determinate counsel; according to the disposing of his

Blunham.

love; according to the riches of his grace. It was his good pleasure to create the world; but it is his greater good pleasure to redeem the church. The Father's grace makes us his children, his heirs, and brings us to the possession of the kingdom. The kingdom of glory is the gift of grace; and all our desires after it, meetness for it, and delight in it, are all of the same grace. 'Being confident of this very thing, that He who hath begun a good work in you, will perform it until the day of Jesus Christ.'

Dear friends, seek to enlarge, to edify, to encourage the flock of Christ; anticipate our final fellowship with the Christ Shepherd, and his flock in glory.'

'The Shepherd leads his heavenly flock
Where living waters rise;
And love divine shall wipe away
The sorrows of their eyes.'

W. ABBOTT.

REMARKS ON SOME SERMONS PREACHED BY MR. PHILPOT.

(Which have lately come into my hand.)

THE first, which is entitled '*The Bitter Waters Sweetened*:' is from Exodus xv, 23—25. This I have read, and find it is divided by four heads; but the first, namely, '*The bitter waters of Marah*,' is the chief thing insisted on through all the sermon. By these he understands the many bitter trials, troubles, losses, crosses, vexations, and sorrows, which the people of God suffer in the world as the fruit of sin, and that these can only be sweetened and healed by the cross of Christ cast into them; and with much that he has said I can cordially agree as expressive of my own experience and belief. But I looked in vain for any remedy in the way of *precept* whereby the bitters of life might be either prevented, sanctified, mitigated, or removed. Christ is the great remedy for our spiritual diseases, but the

Spirit is pleased to employ various means, and often directs us also to use them for our healing. And do we not greatly err in neglecting or despising such means? And is it not the province of a public preacher to point out the means of relief to the people? God must be obeyed by his subjects, or else their bitters are most likely to remain and multiply. Grace is given not only to save but to sanctify us to the service of the Saviour. And both these are promoted by precepts as well as promises, and experience, and doctrine. Mr. P. believes that bitters are the effect of sin; why will he not teach that blessings are by means of sanctity, and that sanctity consists in conformity to Christ and his law? If it should be said this would not agree with his creed, I must beg to remark, nothing else will agree with

the counsel of God. The Bible abounds with precepts and practice, and they ought to appear in every sermon also. I hope he will permit me to give the following as a specimen:

'Believe in the Lord Jesus Christ, and thou shalt be saved,' (Acts xvi, 31.) 'Having these promises, let us cleanse ourselves,' etc. that is, by faith and prayer in the fountain of blood, (2 Cor. vii, 1.) Let every Christian depart from iniquity, (2 Tim. ii, 19.) 'Follow after righteousness,' etc. etc. (2 Tim. ii, 22.) 'Thou shalt keep and do the commandments and statutes,' etc. 'and the Lord shall bless and prosper thy temporal affairs, and take away all sickness from thee,' (Deut. vii, 11, 15; Ex. xxiii, 25.) 'Godliness is profitable to all things,' (1 Tim. iv, 8.) 'Call on me in the day of trouble, and I will deliver thee,' (Psa. l, 15.) 'Love not the world,' (1 John ii, 15.) 'Keep yourselves from idols,' (1 John v, 21.) 'Set your affections on things above,' (Col. iii, 2.) 'Make straight paths for your feet.' 'And look diligently, lest any root of bitterness trouble you,' (Heb. xii, 13, 15.) 'Be without covetousness, and content with such things as you have,' (Heb. xiii, 5.) 'Humble yourselves under the mighty hand of God,' (1 Pet. v, 6.) 'Resist the devil,' (James iv, 7.) 'Love one another,' (John xv, 12.) 'Teach them to observe all things whatsoever I have commanded you,' (Matt. xxviii, 20.) And for our encouragement to do this, he has promised we shall abide in his love, that is, in a comfortable sense of it, than which nothing can be a greater happiness, (John xv, 10.) And this blessedness, I believe, is far better than Mr. P.'s bitterness. The above are but a small portion of Bible precepts to what might have been selected, but they are many more than I could find in Mr. P.'s sermon, who does not altogether object to such things, providing they are not

done as a duty, or in obedience to the precepts; for he has a strong dislike to the law of God, and I suppose is very careful to guard his hearers against being too legal.

But from my heart I believe the law from Christ, as a rule of sanctification to believers, is as good as the gospel; and it must be a most unlawful thing to deny it. While Christ is the end of the curse, he is a strenuous advocate for the command. (See Matt. v, 19.) I deprecate the No-law doctrine as a dangerous dogma, contrary to Scripture, disgraceful to the gospel, and hurtful to those that follow it. It is no small offence in professors of this sort, who talk as if their troubles proved their experience was better than common; whereas, in most cases, their trouble is nothing better than the fruit of their own transgression. That experience of the gospel is the best that brings forth the best obedience to the law, as truly as the tree is known by its fruit. The law in its evangelical use, is so far from being opposed to sound experience, that it greatly improves it. My experience tells me that the more I can love and serve the law, as Paul and David did, the more my blessedness in Christ abounds. 'Great peace have they that love thy law,' said the Psalmist: and I may add, great pains have they that hate and oppose it. Was not the law in the heart and life of Jesus? Is he not our example? Does not real religion lie in being and doing like him? To humble seekers, wishing to be right, I would say, Follow the Lamb, and fly from that fearful spirit that would lead you from his law. But

Mr. P. in the above sermon, is not altogether silent on the practical part of his profession, for, at the bottom of the eleventh page, he speaks as if a well-spent life, thinking of duties, the very religious part performed, being a member of a church, and attending public wor-

ship; he speake of these, and also of reading and prayer, not at all to encourage them, but in a depreciating way; and, indeed, all these without Christ would not suffice to save the soul, as he rightly observes; but then he should have shown they are all to be diligently done by the saved of the Lord. 'Good works are to be done for necessary uses,' (Tit. iii, 14.) It appears then to me, that while Mr. P. would exalt Christ as a Saviour, he has dishonoured him as a sovereign Law-giver and King.

Little Gransden, Dec. 11th, 1851.

There is reason to say therefore, Let the light of good works so shine before men that they may glorify God, (Matt. v, 17.)

If these lines should ever fall under the eye of Mr. P., I beg him to understand the above is very far from designing any disrespect or unfriendship to him, personally considered, or to those things in which we agree. Nor have I knowingly misrepresented his meaning.

Thus ends remarks on the first sermon.

THOS. ROW.

Original Letters.

To the Editors of the Gospel Herald.

[HAVING been down into Lincolnshire to blow the 'Gospel Trumpet,' I have met with many of the Lord's people; and one of them, a Mrs. Bottemly of Donington, who gave me a letter of the late Mr. John Stevens, which is excellent. Should like to see it in the GOSPEL HERALD; it has never been published. Mrs. B. is a daughter of Mr. Magnus (to whom addressed), late of Boston, in whose keeping the letter has been for years. Trusting it will be useful to the church of Christ, I am, yours faithfully in the Lord Jesus,

JOSEPH FLORY.

Trowbridge, Wilts., Sept. 1.]

MR STEVENS TO MR. MAGNUS.

DEAR FRIEND—I was glad to hear of your welfare by Mr. Sharpe, and sorry to find you are yet unprovided for as to the desirable privilege of the gospel ministry. Our God is a sovereign, and doeth as he pleases among the armies of heaven, and the inhabitants of the earth.

We have to admire his wisdom and grace in ordaining the salvation of his chosen in so sovereign, in so safe a manner. The righteousness in which you are hoping to be found,

is complete, is given, is unforfeitable, is everlasting, and I trust received by faith, and enjoyed with real peace of conscience. No changing events of providence can, for one moment, affect its prevalent influence in our endless justification. 'Ye are complete in him,' is truth's continual voice, without reserve, without mutation, and without any injustice to the Divine law, or sinful sanction of human folly. We have sinned, but Jesus died; yea, is risen from the arrest of death, and seated in resplendent brightness, and reigns in power immortal as our head and ever living Saviour. Yes; he ever lives to make intercession for us, and to baffle all the hellish projects set on foot by the prince of darkness and his willing agents, to injure a people they cannot destroy. He holds the keys of death and hell, nor can his wisdom be perplexed, or his power prevented. His gracious dominion is seated in the hearts of his people through the rich virtues of his atoning blood. Each subject of his kingdom is made willing to trust his life in his hand, nor will such remembering be unnoticed of God, or unuseful to man. You have tasted, I trust, that the Lord is gracious, and have found the pleasures of a contrite spirit and a living

hope. The prayer of faith will ever be regarded by the God of promise, because it is not only the fruit of his own gracious influence, but is presented on the great altar of Immanuel's mediation. In the Lamb that was slain, grace has abounded over all the horrid sins and blasphemies of an elect world. He is more able to save than our sins can be to damn us; he is more willing to save us than we can be to be saved; his mediation has more honoured the law of creation, than our sins could dishonour it. O glorious grace! O precious blood! May all our powers unite to praise the Eternal Triune God for such a sea of grace, without either bottom or shore!

You have set sail, Sir, and have not only your vessel insured, but are also assured no ship-wreck shall befall you to injure your vessel, or damage any of your valuable loading. The Lord grant you a fair wind, and a final entrance into the haven of eternal rest. I must abruptly conclude, as Mr. Sharpe is just come in, and cannot stop. Ever yours in Christ Jesus, JOHN STEVENS.

Excuse the effects of great haste. Shall be happy to hear from you at any time. Farewell.

MR. STEVENS TO MR. —

DEAR SIR—The pressure of my engagements will not allow me at this time to write a long letter, but I embrace the present opportunity of sending a line, just to say I have you still in most respectful remembrance, and shall never, while on earth, forget the many acts of kindness received from your hands.

I have, my dear Sir, taken the liberty of sending, by Mrs. Sharpe, a shadow of my outward self, thinking you might wish to possess one; the knowing ones here consider it as an exceedingly well executed thing. But Christ is the substance, whose likeness I wish to commend.

May his mediation fill your thoughts, through the power of the Holy Spirit. Believe me, yours most affectionately in Gospel bonds,

JOHN STEVENS.

Nov. 17th, 1813.

BY THE LATE MR. J. D. PLAYER,
(Of Saffron Walden.)

MY DEAR WILLIAM—Encouraged by your favourable reception of my former letters to you, I have taken up my pen to reply to yours of the 20th instant. But I feel that I need Divine guidance to enable me to write a word in season. The various exercises of your mind, and the temptations by which you are assaulted to abandon all religious principles, and to refrain from calling upon God, are distressing; but I assure you that they are by no means uncommon. I hope you will be enabled still to wait and seek at the door of mercy, notwithstanding all the discouragement that arises from the languid frames you are often in, and the false suggestions of your malicious and subtle foe.

There can be no doubt that many persons under conviction of sin, are subject to 'a terror of mind almost insupportable'; and this would be the case with all who are born from above, if God were at once to show us the exceeding sinfulness of sin, and the awful station we are in, as contrasted with His own purity and righteousness, and that without any discovery of the salvation revealed in the gospel. And I am fully persuaded that all who flee to Christ for refuge, are first convinced that, without Him, they must be for ever miserable. But your conclusion, from hence, that all who have passed from death unto life, must be subject to the terror and anguish of which you speak, arises from not considering that, in many instances, the Lord, in tender compassion to us, very gradually unfolds to us the corrup-

tion of our nature, the sin of our life, and the awful curse of his violated law; and, at the same time, favours us with some encouraging view of the person and work of the Lord Jesus Christ, by which means the mind is preserved from sinking under the knowledge of deserved perdition, and enabled to look for the mercy of the Lord Jesus Christ unto eternal life.

If you refer to the instances of conversion mentioned in the Scriptures, you will find great diversity in the various statements given. On the day of Pentecost, the three thousand converts were pricked in their hearts, and cried out in extreme anguish, 'Men and brethren, what shall we do?' Probably, Saul of Tarsus felt the same distress when he was suddenly arrested on his journey to Damascus; and the Philippian jailor was evidently seized with desperation. But it is said of Lydia, 'Her heart the Lord opened, that she attended to the things which were spoken of Paul.' And of Timothy it is stated, 'that from a child he had known the Holy Scriptures,' and he was in early life the possessor of unfeigned faith. The conversion of the two latter was as real as that of the former two characters; yet we may conclude that there was much difference in their experience as to the degree of distress endured when first called by God's grace. If the Lord were to fulfil your desire, and give you that sense of the awfulness of sin that would produce the distress you wish to feel, what satisfaction would that afford you, or what favourable conclusion could you draw from thence? It would then be suggested to you that Cain and Judas felt the same, and that your horror of mind was the earnest of future torment. If the Lord should, by his effectual grace, bring you to believe in and love the Lord Jesus Christ, and draw you to himself by loving-kindness, you will have no

reason to deplore that you have escaped the terrifying horrors that others have endured. I am induced to hope that, by the painful exercises you are now subject to, God is showing you your natural aversion to spiritual things, and your need of his rich and gratuitous favour to make you love and serve him.

In the 4th chapter of Mark, and the 26th to 28th verse, our Lord compares the kingdom of God to seed cast into the ground, and shows how gradually, and, to us, imperceptibly, the seed vegetates, springs up and grows. So is the work of God in the soul; first some feeble desires, half suppressed emotions of mind; by and bye more deepened impressions and fervent desires; and thus the seed is preserved and nurtured, the blade appears, and, after some interval, we behold the ear, and still wait until, after many days, the rich fruit manifests that it is God's husbandry.

You are well aware that the temptation to restrain prayer on account of your want of fervency in it, and to neglect reading the Scriptures because you do not feel your mind impressed with the all-important truths therein revealed, comes from that foe who is the enemy of God and goodness, and who never fails to assault and worry those whom he fears He shall love. May the compassionate and Almighty Saviour rebuke the tempter, and preserve you from his snares!

As you cannot be satisfied without knowing the grace of God in truth, I would remind you of the encouraging language of the Lord Jesus, addressed to all who feel their need of his mercy—'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' You may, probably, be exercised still by the fears you express, and have cause to complain of your want of sensibility of mind; yet, if enabled to wait at the

footstool of mercy, and there to groan because you cannot groan as you would, and to sigh because you are not more distressed, you will, in the Lord's time, have abundant evidence that 'He despises not your groan, nor rejects your cry.' With much respect I remain, my dear William, very truly yours,
Oct. 26th, 1833. J. D. PLAYER.

To the Editors of the Gospel Herald.

DEAR BRETHREN—Should the following—written to a tried reader of your HERALD, and the sister of your late correspondent 'Ebenezer,' whose death was noticed in your HERALD a few months' since, and of whom I hope another day to give some longer account—be approved, insert it; if not, lay it aside.

I am, your's faithfully,
H., Oxfordshire. WILLIAM.

MY DEAR SISTER—Although for a long time I have not written to you, I can assure you I have not forgotten you, nor the deep waters through which, in the dark and mysterious though all-wise providence of God, you are called to pass; but have only been waiting for a more favourable opportunity on my part of writing to you. This, however, does not seem to have been allowed me, and perhaps I ought not to have expected it. Trials and disappointments attend us here—this it would betray a forgetfulness on our part not to expect; the mariner must not expect much quiet whilst out at sea, and He who has said 'in the world ye shall have tribulation,' knows for why he said so, and will make good his word. This he has already done in no small degree, both in your case, and mine; in mine, in the burden of a very heavy family, and of the little church under my care, tossed and tried as both that and I have been, and still are; and in yours, in having taken from you those on whom you seem to have been so exclusively cast for

support, and in stopping up every earthly stream, almost as soon as it began to flow—your care-worn, but spiritually minded father, on whom your temporal support and succour seemed so much to depend, so early taken from you. Still, the Lord even then watched over, and provided for you a friend; and in such a wonderful manner, as to astonish, and, as it were, overwhelm us with his goodness. He has since taken away this prop, and has only left you in this world, so far as reason can see, your poor afflicted body, and your dear, but increasingly infirm mother.

These things look dark and trying; but, stop my dear sister, only did I say? This is not all—there is a word of promise; and He is faithful who has promised; there is all grace treasured up in Christ, and he is a friend that sticketh closer than a brother; yea, a brother born for your day of adversity, and he will not fail you therein. There is a Father ever kind, ever watchful, and gracious; and he has, and will take care of you. There is that Holy Spirit of promise, and of power too, whose it is to open up this word, to reveal this fullness, and open up and apply these treasures, and to give you to see, know, and trust in your Father's care and love; yea, there is left for you now all that is good for you, both in this world, and in that which is to come; so that no good thing shall be withheld from you. This you have in promise; and this you have long had in daily, and felt experience; so that every trial has witnessed for you; or, rather, given scope for the exercise of that love, grace, and supply that has been so wonderfully vouchsafed to you. This you have in evidence of faithfulness on the part of Him who has promised, and as an help to faith to trust him in your present trying circumstances. And this you may safely do; he will not fail you, and 'You cannot fail with such a prop, That bears the earth and all things up.'

His faithfulness, wisdom, and power will not, nor cannot fail you.

To him I direct you, and to his care I commend you. He will take care of you, and when he has tried you, he will bring you forth as gold. We are poor judges of what is good for us, and our poor purblind reason is ever prone to mistake good for evil, and evil for good. It is only for faith to look through all, and faith alone can do it; and doing so, it sees in all this a Father's hand of kindness governing and directing the whole for our good, and for his glory. Look, my dear sister, direct to him; have less to do with second causes, and look straight to him alone; and as you do so, the cloud will vanish; or you will see in it what the servant of the man of God, when his eyes were opened, saw an armed host for your protection, and a barrel of meal, and a cruise of oil, for your supply.

Remember me in Christian sympathy and affection to your aged mother; and tell her that if I who have not seen her, or you, for these sixteen years, should seem to forget her, she has a Friend who never has, and who never will forget; one who will take every care of her, and crown her with glory at last. We are through mercy well. Have not heard lately from those of our family in Hungary. All at S—— about as usual, but little doing. Still the Lord reigns, and has wonderfully preserved us amid all our tribulations; and 'still a spark in ocean dwells,' for which join with me in praise to the Author of our mercies.

Mrs. A—— joins with me in love to yourself and mother; the Lord be with, and bless, both her and you. With Christian regards, believe me, Your's in tribulation's path,

WILLIAM.

H., Oxfordshire, August, 1852.

Biographical Sketches.

SAINTS' TRIUMPHANT, IN THREE HAPPY DEPARTURES FROM BRADFORD, WILTS.—BY THEIR PASTOR.

On the evening of Lord's day, February 29th, 1852, most happily departed this life, Mr. W. Waite, a useful deacon of the Old Baptist Church in this place. His life had been a chequered one. Being brought up a sheerman in a cloth factory he became associated with flagrant Sabbath-breaking young men; but from these he was mercifully rescued by converting grace, when young with them. Very early, on his uniting with the church at Road, Somerset, the elders, under the pastorate of the late Mr. Marshman, looked forward with the expectation of his being made a blessing to them; they, however, soon lost him, as he was driven to our town for employment. Here, for a season, things were pleasing; then by the use of machinery, which did his work some thirty times faster, and better too, he, and large numbers of others of the same craft, were entirely set aside. To what to turn his hands he knew not, and great were his

privations and many men of God with him. But so true is it, that men live not by bread alone, that he often looked back to these months of destitution, as seasons of peculiar blessings. Day by day he had to wrestle for bodily provision; powerful were his prayers, and a loaf now, and vegetables then, were sent to him in such a manner as often overwhelmed him with the goodness and bounty of the Divine care. So faithful is God our Father; so kindly wise is Jehovah Jireh; so supporting the Holy Comforter.

By and bye a responsible situation was filled by him in a large brewery. In this he continued until overcome by disease. Some twelve years ago he was chosen by the church one of her deacons. In this office he served the church importantly for several years, but for eight years past he has been a great sufferer by one of the most painful diseases that visits the human frame. At

first the attacks were subdued, but afterwards the best medical treatment had only an injurious effect on him. Often has his shrieks afflicted the passers-by in the streets, so excruciating were his agonies. Yet in the middle of violent pains, his soul was so richly supported, that it was often a solemn pleasure to be with him at his bed-side. His knowledge of music was good, and he had excellent useful gifts for singing; and as in public, so in private, it greatly cheered his worship. Of the many hymns he delighted in, one was the 465 of the 'Hymns of Praise'; and on my leaving him once for the prayer meeting, he sent a message of love to them; they knew how he was racked with pain, but he wished them to know how his spirit rejoiced in God; and he desired them to rejoice with him, in singing the above hymn with him.

One of the most sorrowful days of his whole life he sent for me in great haste; on my arrival I found him, though thought to be near death, dressed and down in his parlour, apparently on the brink of despair. A son was about to leave home in disgrace. His seizure of my hand with both his, his wasted frame, feeble state, deathly hue of his face, convulsive frame and dumb efforts to express his sorrows—how can I describe them? 'What!' groaned he out at last, 'what, are all my prayers rejected? I have sent up to God thousands of prayers for my poor boy—my poor son! Oh! my poor, poor, poor J—. No—he is inconsiderate. I don't think but it is for want of properly considering it. Yet he did know better. O my wretched son! His poor dear wife too, dear young creature. O my God why is not my poor J. a comfort to me? why not a honourable walker? are *all* my prayers a mockery? Alas! alas! what can I do, what can I do?' etc. etc. So did Apollyon stride across his path, for a time, to the indescribable distress of us all. 'But this will I do!' at length he cried, 'if two men will lead and uphold me, I will go to my poor — and present him with a pocket Bible, and give him his poor father's dying charge. To the surprise of all, they did convey him. May that Bible and that charge be effective, by the grace of God, yet!

His sufferings were protracted, month

after month, sometimes with great consolation; at last he was ushered into the last week. And a blessed one it proved to be. On the Monday he told us he rejoiced in the now certain approach of death as a messenger, as he should receive him on 'THE ROCK,' and as he was daily visited, he rejoiced in his enjoyed interest in covenant love, Jesus' finished work, and his sure, eternal, home.

On the Saturday, having sent for me, the following conversation ensued.

DYING WAITE.—'I thank you, sir, for coming so soon. I am thinking I shall die to-morrow, and I may not be able to speak as I get nearer.'

PASTOR.—'You certainly appear as a dying man. Well, we have for some time prayed for your release—is it not a happy one?'

W.—'O! yes; it is. I have no fear in death, any more than I ever had in going down those stairs.'

P.—'Yet a sinner, and—'

W.—'Yes; a sinner saved by grace. Oh! I do feel it a solid rock to stand by faith on Jesus;—and Jesus Christ is very precious to me now.'

It was with labour he breathed now, and with great difficulty he spoke.

P.—'I am happy to witness your comfort, but we must not exhaust you by long talking.'

W.—'No; but if I enter the glorious choir to-morrow, how sweetly I shall behold blessed Jesus, my great God and Saviour. With all my soul I shall fling down my crown before his throne, and crown him Lord of all.'

The efforts were too much for him. He became faint; then by applying the fan, etc., he revived, but to be in a cold sweat and shivering.

P.—'You must not talk much; you will have no fainting above, but—'

W.—'Why, bless you, I have heaven in my soul now. I have loved the people of God here, and the worship of God here, with the high praises of God, but I shall love them hundreds and hundreds of times better above. O, the grace of God in Christ!'

P.—'Death, to you, is taking possession—'

W.—'I am a monument of salvation by grace, and I am going, through grace, to my mansion in the skies. It is very

pleasant amidst it all to die so, my dear sir.'

P.—Dying comforts are amongst our grace-blessings in Christ, and I am thankful you have such a soul-grant to die by. Were you not going to say something about—'

W.—'Yes, yes. Well, my beloved friend, you know I loved the house of God, his dear people and his precious worship; and I always approved your solemn warnings of sinners, and, if your mind approves, my dying text is this: "LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth." "Gather not my soul with sinners, nor my life with bloody men."

P. 'Very solemnly appropriate.'

W. 'And the hymns I wish are the 416th (of Gadsby's Selection), and the 465th of the "Hymns of Praise."'

P. 'Now you have talked enough for once, let me bow the knee at the Throne of Grace.'

This he did. He saw him again in the evening, and was affected to see a great advance since the morning. But his whole soul rejoiced in the Lord. At midnight, on his brother-in-law leaving, he mustered up strength, and sung most excellently—says his relative who leads our singing—these precious words, and with such a pleasure on his dying face:—

'Let us love, and sing, and wonder:

Let us praise the Saviour's name;

He has hush'd the law's loud thunder;

He has quench'd Mount Sinia's flame:

He has wash'd us in His blood;

He has brought us home to God.'

In this frame of soul, though suffering greatly in body, he passed the night. It gave him pleasure to believe this was his last night. What sort will be my last night? Some people will never have a last night, though all will have a last night

on earth. Reader, your last night on earth is coming. Oh! the high blessedness of knowing it, and to rejoice in it, as do the people of God. But for such a death we must be born again. Now came his last day; and that day was the Lord's day. He still gradually sunk. Great numbers called on him this day. To most he had something cheering to say. Some happening to look in as the paroxysm of pain was on, he did not seem to recognize them.

In the afternoon, I stood by him a little time before he knew I was there, as I did not intend he should be disturbed or spoken to, but in an instant he was delighted to have the opportunity to have a dying farewell, and to tell me how solid was his joy, how bright was his prospect. As now he could not sing, he asked me to read down, for the last time, the above named hymn of the 'Hymns of Praise.' And it was worth something to see his rich satisfaction in the midst of the river Jordan, especially as we read:—

'His oath, His cov'nant, and His blood,
Supports me in the sinking flood;

When all around my soul gives way,
He then is all my hope and stay.

On Christ, the solid rock, I stand,
All other ground is sinking sand.'

I left the dear fellow in our Lord's hands, and returned for the Lord's public worship. It was not unprofitable. His relative, who leads the singing as referred to above, called after the worship was over, to whom he spoke of the 'happy songsters' above; and then, with a delightful smile and a gentle nod of the head, he said, '*I shall*,' and taking hold of his hand with both of his, he added, '*I shall*,' and so he breathed his last below. So now he sings above, suffering or sinning no more.

[We reluctantly defer the conclusion of this article to next month.]

Intelligence.

Baptisms, Recognitions, &c.

THE TWENTY-SEVENTH ANNIVERSARY OF
EBENEZER CHAPEL, RICHMOND STREET,
BRIGHTON.

THIS chapel was built for the use of the second Particular Baptist Church and Congregation meeting for divine worship, at

the Old Ship Hotel, that being then the only place large enough for them to meet in.

The chapel was opened on Wednesday, April 13th, 1825, by Mr. John Stevens, in the morning; Joseph Sedgwick, minister of the place, afternoon; and Mr. Henry Heap in the evening.

The expense of the place, with every

convenience, including the purchase of the ground (which is freehold), costing £250, was £1,616 19s. 9½d. The chapel is 70 feet long, 30 feet wide, including a vestry 10 feet; two side galleries, to which has been added, within the last 12 years, a front gallery, costing about £50, which was paid for at once, a check for £40 being sent to the minister by a beloved friend, recently entered into his rest.

In 1830, the deed of settlement was executed, and the property secured to the church for ever. There was, at that time, two mortgages on the place; one for £600, the other to the builder for £400. After six years from the opening, with great exertion, we were able to reduce the capital £560, paying the current expenses in carrying on divine worship, also for the 5 per cent. interest money, the mortgage deeds, and the deed of settlement. By the good hand of our God upon us, we continued to work; and, by degrees, money was raised, and the first mortgage paid off; and then the second by an extra effort, kind friends also lending us money upon interest.

Our twenty-seventh anniversary found us with a debt of £46. And *he* who spoke feebly on the opening day of the chapel in the afternoon, from Ps. cxxxii, 5, '*A place for the Lord,*' has lived under favor, to realize, with many of the poor and needy, that it has been a place which the Lord hath visited with special kindnesses. In the winding up the pecuniary matters, (we can scarcely say *difficulties*), the people have not only acted, for their means, liberally, but cheerfully. Although, in the order of time, a generation has nearly passed away since the chapel was opened, on our twenty-seventh anniversary, there was that freshness, that affection, that zeal among us, that it carried us back to the thoughts of first love, and the days of our youth.

We were particularly assisted by a gathering of ministerial brethren, of *one* heart, of *one* way; some, indeed, and almost all, with the minister of the place—had borne the burden and heat of the day; but with firmness of determination, to hold fast the *truths* that have signalized us in our ministrations, making no surrender, by the help of God. For time and trial had only more and more convinced us, our principles would support us. And 'by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left' (2 Cor. vi, 7); we have been, and we yet shall be, blessed, and made blessings.

Our valued brother Foreman came up in the morning of Wednesday, August 18th,

1852, preaching with much savour from Num. ix, 15. The collection amounted to nearly £17. In the afternoon our beloved Samuel Collins of Grundisburgh, with much affection, urged upon a few of the friends then present, the interests of the cause, with our old companion in the kingdom, Daniel Curtis, aided by brother Foreman and others. At once we subscribed about £8.

When we met publicly for the tea meeting, brother Collins stated what had been done, and above £10 more was obtained. Dear Samuel Milner came up in the evening; and, though not in his usual health, prayed sweetly, and preached acceptably from Matt. xvi, 18. A Collection in the evening having been made, the friends were waiting in the school room to know whether the £46 were raised; if not, to make up the deficiency. The money being counted, it was found there was £56. The surplus £10 was presented to him for whose ministry, under God, the building was raised. And he may say, most unaffectedly, God knows, most sincerely, upon a review of the whole matter, 'I am not worthy of the *least* of all the *mercies* and all the *TRUTH* which thou hast shewed unto thy servant.' (Gen. xxxii, 10.) And while remembering, with gratitude, the annual visits of beloved ministers on the account of our debt, the real affection displayed by the church and congregation from year to year, the last anniversary has not been the least in demonstrating generosity, friendship, and love; yet we look upon all this, but as a means to an end. And may our *future* be a constant beholding of His goings in the sanctuary, who is our shield, and exceeding great reward.

Aug. 22, 1852. JOSEPH, of Brighton.

SALEM CHAPEL, MEARD'S COURT.

On the evening of Thursday, July 29th, 1852, eight believers were baptized in the name of the Holy Trinity at the above place, by our pastor Mr. J. E. Bloomfield, after an earnest and suitable address from Dan. x, 21—'I will show thee what is noted in the Scripture of truth.'

'Having observed, by way of introduction, that in the long-disputed question of baptism, attention is not to be paid to what a Baptist minister may say on one side, or a Pædobaptist minister on the other, but to what the word of God says; and adverted to some evidences which conclusively prove that the Scriptures are the word of God, he remarked:—1st. The proper persons to be baptized. These are none but believers, (Mark xvi, 16, 17; Acts viii, 37.) The kind

of faith intended is not natural, but spiritual faith; that which is of the operation of the Holy Ghost. The proper subject for baptism then, is, one who believes with the whole heart—with the faith that God himself imparts. God's people sometimes hesitate about this, and fear that their's is not the right kind of faith: but the fact of felt sin; love to the Saviour; love to the people of God; a coming out from the world, etc., are proofs of the reality of faith; for that faith which comes from God always produces these things in its possessor—faith being a distinctional blessing, and though it does not *make* people the children of God in a covenant interest, or relative sense; yet, in this way, it *manifests* them so to be. There is not a precept or precedent noted in the Scriptures of truth in favour of infant baptism. It is necessary to have love to Christ, before putting him on in his own initiatory ordinance; and then, being baptized, shows *obedient* love to him. To neglect baptism, is to despise our Father's will, and our dying Saviour's words and sufferings. 2ndly. What is noted concerning the *manner* of being baptized! No word relating to baptism can be translated 'sprinkle.' The import of the word, even when figuratively used, involves the idea of immersion. The places where baptism was administered, the phraseology employed respecting it, and the circumstances attending, all go to show that immersion in water is the scriptural mode of baptism. But, say some, circumstances are altered, and what might have been proper then, may not be so now. Well, then, if it be right to lay aside one part of our Saviour's law, it is right to give up others, and who shall tell us where to stop. 3rdly. What is noted concerning the *import* of baptism. It sets forth the sufferings of Christ, and shows our faith in those sufferings. It is to evince our regard to the blessed Jesus, and his commands, and our desire to follow him in his own ways.

Our beloved pastor then proceeded to the administration of the ordinance, this being the third time he has had the happiness of so doing since his coming amongst us. May the Lord continue to bless his labours, and the church be favoured abundantly with the outpouring of the Holy Spirit.

R. H.

BRADFORD, WILTS,

At 8 o'clock in the morning of August 1st, 1852, brother Hawkins immersed five believers in the Lord. It was as lovely a morning, probably, as ever shone on this honoured ordinance of heaven; and it is

but seldom, perhaps, that such a great and orderly multitude assembled to witness it. An admirable address on the banks of the Avon, was delivered by brother Webster of Ebenezer chapel, Stonehouse, Plymouth. The newly baptized (with two others formerly baptized in connection with another people), were 'the same day' added to the church, at the Lord's Supper.

MOUNT ZION CHAPEL, HILL STREET.

On Lord's Day, August 29, 1852, Brother Foreman immersed seven believers in the name of the Holy and Sacred Three (six males and one female), thus proving that to obey is better than sacrifice. Our brother spake from Mark i, 1, observing that, unless they who call themselves believers in revelation take the *whole* of what is revealed, they cannot fairly blame the Deist and Infidel who reject the whole. The Bible is the only book which will bear to be read again and again. Sheep feed in pastures, and the Bible is the pasturage of the sheep of Christ. The different books are like separate fields, each yielding rich meat, and a safe resting-place. Sometimes the gate of one or other of these fields is locked, and the sheep must go to another to graze; leave David's field, and go to Isaiah's or John's field. All these fields contain Jesus and eternal life to feed upon. No other food will suit these sheep. This text contains, subject and department—the gospel, and the beginning of it. Subject, the gospel. This word has its varied signification. God's spell, in opposition to all human and pretended spells; it spells away death from guilty sinners; it is the ministry of life, and not of condemnation; the covenant of grace, as opposed to that of works. The gospel of Christ, not of Adam, nor Moses. The word of life, of reconciliation. Christ chosen, and the people in Him, and the publication in His name. The Son of God, and the only way to God. *How* is He so? It is not for us to know the how: the fact, as revealed, is sufficient for us. The Father is the source of all; and it is *His* will to reveal Himself in Tri-unity of person, that we, by a Mediator, may approach to Deity; and to constitute Christ a brother to us, that we may receive the adoption of sons. All these blessings are revealed to us by the Spirit. In the gospel, all desired curses are removed, and all undeserved blessings are secured to the believer. It is a declaration of what Christ is to us. Talk of what you will in connection with the gospel, it is all in Christ, in names, relations, and characters.

It testifies of every thing in Christ, and that all in Him is His people's. A religion without Christ, is a shadow without substance—a shell without a kernel. Are we believers?—All is ours. Are we hungerers after righteousness?—We shall be filled.

Department. The beginning of the gospel, not the beginning of grace, love, peace, faith, type, prophecy. No; the Old Testament tells of Him to come; the New, of Him who came and fulfilled. Is not the beginning of anything a part of the whole? And shall we say otherwise of the gospel? What is the beginning related by Mark? The baptism of John, a predicted messenger of the Lord Jesus, to prepare the way for Him. The light of daybreak is the beginning of day; and it is the same light as that which shines when the sun is up. So the ministry and baptism of John was the same as the further developments of the gospel economy. No alteration, no difference made by the Lord Jesus, or his apostles. We like the beginning, as we like all that follows. Shall we disdain to follow in the footsteps of the Lord Jesus? He was baptized by John, and there was no other baptism practised or attempted by the apostles, or any else in

their lifetime. In the baptism of God the Son, God the Father sanctioned it by a voice from heaven, and God the Holy Ghost descended visibly, and rested upon the Lord Jesus. There can be no higher authority, no greater sanction. Now, observe apostolic practice in four particular instances: Peter, full of the Holy Ghost, bade three thousand repentants to be baptized on the day of Pentecost.—Was he in error? Philip, sent by the Spirit to preach Jesus to the eunuch, baptized him on a profession of faith; and Philip, in preaching Christ, must have preached baptism; else why should the eunuch request it?—Was Philip deluded? Peter, sent by the Spirit to Cornelius, to tell him what to do, baptized him and his household; when, by the Holy Ghost falling on them, they were marked as the proper subjects for that ordinance.—Did Peter mistake his mission? Saul of Tarsus was bidden to arise and be baptized by Ananias, who was sent by God the Son to him for this purpose.—Did he exceed his Lord's commission? The word of God, and the Spirit of God, and the continued presence and blessing of God on this ordinance, prove the contrary.

W. H.

Monthly Retrospect.

CHRISTIAN EMIGRATION.—It was naturally to be expected that, in connection with the present Australian emigration movement, a desire should be felt, and an effort made, to enable individuals of like religious faith and feeling to make the voyage in company. Accordingly, the ship *Hyderabad* was recently chartered by a few enterprising persons, with that object. The appeal made was quickly responded to, and a party formed, chiefly of Independents, who set sail for Port Philip, under the most favourable auspices, and in high spirits, on the 4th of September. Previously, an interesting farewell service was held at the Tabernacle, Moorfields, at which Dr. Campbell presided. The intending emigrants were appropriately addressed by Messrs. T. C. James of the Colonial Missionary Society, J. C. Geeke of Canada, and Dr. Lang. The latter dwelt largely upon the necessity of preserving the *Protestant* element in the Australian Colonies, and remarked upon the Papist and Puseyite influences at work to counteract this result. We observe that another vessel, upon the same principles, the *Blackheath*, is to set sail on the 12th of October. Full information is to

be obtained by application to the Secretary, Mr. W. Wood, Fountain Place, City Road.

CHURCH OF ENGLAND IN THE COLONIES.—A strenuous movement for the right of synodical action and self-government is being made in the colonial branches of the Church of England, which is studiously fostered by the advocates of high-church principles in this country, as being a favourable mode of furthering their views at home. The apparently reasonableness of the proposal to grant to those colonial establishments the right of free deliberation and action, and their comparatively small share of state patronage and support, are urged as arguments in favour of the scheme. But the great objection still remains, that self-government can never be safely granted to any but the self-sustained; and the smallness of the amount of state support those churches receive, is an additional reason why their claims should not be granted till it is entirely given up. In one colony this state of things has been involuntarily realized. The legislature of South Australia having abolished *all* state grants for religious purposes, the Church of England in that colony has been thrown entirely upon

its own resources, and, accordingly, we find the Bishop of Adelaide addressing his flock on the advantages of the *voluntary system*! There is nothing like this kind of operation to remove the golden scales from the eyes of the state clergy.

FOREIGN BAPTISTS.—The Baptists of Germany and the North of Europe, who, though not a large body, are extremely active and zealous, have for some time past been the objects of violent persecution. Now, however, they have been legally prescribed as well as persecuted. The government of Hanover has issued an order, 'forbidding all meetings of Anabaptists,' as they are termed, and threatening with imprisonment any foreign missionary of that sect who shall attempt to preach in the Hanoverian dominions. It is further stated, that in consequence of some Baptist Missionaries from Bremen having entered the principality of Waldeck, the government has ordered their immediate expulsion. In connection with this subject, we may mention that that excellent, indefatigable Baptist missionary, Mr. Onchen, who is agent for the Edinburgh Bible Society at Hamburg, and was recently expelled from the Prussian territory, has been since formally authorised by the king to visit and dwell in any part of his dominions. But this indulgence was expressly granted to him as the agent of the Bible Society, and not at all as a Baptist preacher. There is no doubt but that Mr. Onchen would be again molested were he to disseminate, and practice Baptist principles, and the Protestant state church of Prussia would concur in the act.

CHAPELS IN LONDON.—As a specimen of the kind of chapels which are being erected in and near London, for the use of the Independent denomination, we present the following account of 'a large edifice' which has lately been opened at Kingsland, by the church under the care of the Rev. T. Aveling, and formerly under the care of the Rev. J. Campbell, of African celebrity. 'The character of the architecture is Gothic, of the decorative period; the material is brick and stone, the *spire* wholly of the latter. The building is 100 feet long, by 50 wide; the height of the walls is 50 feet—to the ridge of the roof 60 feet. Under the chapel are school rooms 14 feet high, accommodating 800 children. A large stained-glass window is placed at either end of the building. The roof is timber, stained to imitate oak; and the pulpit when completed will, it is said, surpass in elegance any other, in church or chapel. An organ occupies the place of an altar, faced with sculptured screening.

The cost of the freehold ground, building, and fittings (exclusive of pulpit, organ, and windows, which are gifts), is £7000. The opening services were conducted by Messrs. Aveling, Jefferson, B. Noel, Dr. Halley, etc. Respecting such ambitious edifices as this, which are being multiplied in London and elsewhere, we have only to say, that, in our judgment, their character and pretensions are just such as to attract and foster that sort of *genteel* piety, and **RESPECTABLE** profession of religion, which are the bane of the churches in our large towns. While the great truths and fundamental principles of the gospel are neglected and opposed, architectural niceties, and 'improved' modes of conducting divine service, are carefully attended to; and thus, the way from the world into the church is made as attractive as possible, and an unreal prosperity is made a subject of delusive congratulation.

IRISH CATHOLICISM.—A meeting of Irish members of parliament was held at Dublin, September 12th, to promote the cause of '*religious equality*.' The object of this new combination is a special attack upon the Irish Church Establishment, and its movers, it is said, are prepared for a vigorous and prolonged agitation, both in and out of Parliament. If the intention is to seek the withdrawal of **ALL** existing religious endowments, the movement deserves the support of English Liberals; but if, as we fear, it means the '*equalization*' of endowments, by appropriating the greater part of the funds of the Irish Protestant Church to the use of the Catholic clergy, it will deserve the most vigorous opposition. The people of this country will never again consent to any further Catholic endowment; that question is finally set at rest, whatever be the wish or policy of the ministry of the day.

A **NEW PERIODICAL**, under the title of '**QUO WARRANTO**,' makes its first appearance this month, under the editorship of Mr. Tillett of Norwich. It is intended to be devoted solely to an examination and discussion of the present usages and practice of Nonconformist churches, with a view to bring them more into accordance with the pattern given in the New Testament, and will be open to appeals, suggestions, and contributions from all parties. If fairly conducted, while it will fill up a vacancy in our periodical literature, it will, doubtless, do good service to the cause of scriptural and primitive order in the churches; and to this end, we would ourselves suggest, for early consideration, the '*usages and practice*' of Infant Sprinkling.

THE TWELVE APOSTLES.

(*A Humble Reply to 'A Favour Solicited' on the cover of the GOSPEL HERALD, May, 1852.*)

MANY may differ from me, but I give my humble opinion freely with full liberty for any one to differ from me without the least offence, and

First. The apostles were *twelve* in their original number, by the call, choice, and appointment of our Lord (Matt. x, Mark. iii, Luke vi, 13); and as though this particular number was with some special design appointed, they are in the four Evangelists twenty-four times called *the twelve*, and once so by reference when they were literally but *eleven* (1 Cor. xv, 5); and which was not said through ignorance, or by mistake, but on the ground of some special design in the original appointment of the number *twelve*; and, therefore, they are called the twelve, when numerally they were but eleven, but they are never called or reckoned *thirteen*.

1. The number *twelve* is named 174 times in the word of God, and why it should be so often named in the Scriptures, and that on so many occasions too, by evidently special intention, may be difficult to ascertain; but from circumstantial evidence, perhaps, we may form some

harmless conclusion. In my humble opinion, any form of numbering in the sacred Scriptures, may be considered to signify *order* and regularity, fixed and definitive purpose and determination in every point and part of the matter concerned in such numbering; and so at last in the frequent intentional use of the number *twelve*. That Israel of old was a type of the gospel church of Christ our Lord, I suppose few Bible believers will for one moment dispute; and then we may safely conclude that it was with divine special purpose and design, and not by accident or mere common occurrence, that *Jacob* begat *the twelve patriarchs*. (Acts vii, 8), and that these were the twelve *foundations, gates, and stars* of the Israelitish nation, in type of the twelve apostles; and that the twelve apostles were by our Lord appointed in due order as the antitypical ministers of the true tabernacle, not made with hands, which the Lord pitched and not man, comprehended in the mediatorial person, character, work, truth and gospel economy of Christ our Lord. (Heb. viii, 2; ix, 11.) And that they were the ministerially appointed

twelve foundations, the *twelve gates*, and the *twelve fixed stars* of the whole New Testament church of God. And as no one could belong to the Jewish nation or typical church, but as within the compass, and as built on the foundation of God's arrangements in the character and representation of the twelve patriarchs, under the appointed High priest-hood, so no one can truly and savingly belong to the New Testament church of Christ, but as by faith through the Spirit, built upon the foundations of the twelve apostles, under the High priest-hood of Christ, whom Aaron as a type represented.

2. In the most solemn cases of judgment touching a man's life, *three* witnesses were the most perfect and determinate evidence. (Deut. xvii, 6), and the twelve apostles divided by four, may be considered God's most important, perfect, systematic, determinate, and entire foundation, witnesses of the truth, grace and salvation of God by Christ Jesus, to the four corners of the earth. (Mark xv, 16; Rev. vii, 1).

3. As the phrase *ten times*, appears to be used to signify *many*. (Numb. xiv, 22), so the number twelve, in my humble opinion, is used to signify *abundance*, extraordinaryfulness, and surpassing riches; and thus while the covenant of the Lord was made to stand in *ten*

commandments (Exod. xxxiv, 28), the free grace covenant of salvation in and by Christ Jesus, for its fullness, its much more abundance, and its super-excellency to all else in any way revealed to us of God, is set forth, and declared by the round, full, rich and abundant number *twelve*. And this idea seems to me fully to agree with the Lord's promise to *Jacob*. (Gen. xxviii, 44). And with the apostles' words, saying, 'Abundance of grace' (Rom. v, 17); 'The grace of our Lord was exceeding abundant' (1 Tim. i, 14); 'Whereby are given unto us exceeding great and precious promises' (2 Pet. i, 4); 'That I should preach among the Gentiles the unsearchable riches of Christ' (Eph. iii, 8); 'Wherein he hath abounded toward us in all wisdom and prudence' (Eph. i, 8); This has long been my opinion of the Scripture intention in the particular and frequent use of the number *twelve*.

Second. *Twelve*, as we have seen, being the appointed and significant number of the apostleship, and *Judas*, one of the twelve, having fell from his place therein, and was dead and gone, the rest of the apostles considered it necessary that the vacant place should be immediately filled up; and they accordingly set about to fill it up, by first, with the other brethren present, making

their own nomination, as they reckoned most fit and expedient, and then, by *casting lots*, for the Lord to decide which of the *two* they had picked out for him, he would have. But as the lot must fall on one of the two, it would not follow that the one on whom the lot fell was one of the Lord's own chosen and ordained apostles, unless they had authority, by special command from the Lord, first, to nominate, and then to cast lots for such a solemn purpose. But we cannot find, by any one particle of the word of God, nor by any reference whatever, made by themselves to any thing oral or written, that they had such an authority, by divine command, so to proceed. The apostle *Peter*, in the midst of a hundred and twenty brethren, quoted Psa. lxiix, 25, and cix, 8, to shew that the vacancy made by *Judas's* fall was to be filled up by another ; and as he did not profess nor presume to have any more authority in the matter than the rest of the brethren, he stood up, and advised them *all* to proceed to this business ; while it does not appear, by any perceivable Scripture authority, that they had anything to do with it, but to leave it wholly in the hand of the Lord. Let us observe—

1. That this matter was attended to before the day of *Pentecost*, so

solemn, so gracious, and so memorable for the mighty power, great grace, great gifts bestowed, with the vast designs of good to millions, by the ministry of the gospel so qualified ; and so it was before the apostles themselves had received the promised full light and power of grace and wisdom from above for their work ; and, accordingly, before they fully understood the nature, power, and extent of their own commission, and, therefore, they were as apt to err and mistake God's order in this matter, and were as little competent to judge and act in such a solemn, mighty, and truly divine affair, as any other good men.

2. That this was made common business with the whole church, or of all that were there present, to choose an *apostle* for God, as though the apostleship was but the matter, place, and work of a common minister of the gospel, or pastor of any little church already planted.

3. *Suitable circumstances* were considered, as having much to do in making a fit man, in their esteem, to be an apostle of God : 'Men which have companied with us all the time that the Lord Jesus went in and out among us ;' and which was no more than what might merely recommend the character and conduct of a candidate for church membership, and as though this

could be of any help to the immediate inspiration, in which only, to full effect and true character, apostleship can stand. And the Lord himself acted as though he would for ever erase all these weak conceptions about apostleship, when, as opposite as possible to them all, he called *Paul* to the apostleship, who, as persecuting Saul of Tarsus, he had been one of their greatest enemies, and, of all men, their greatest terror. (Acts viii. 3 ; ix, 13.)

4. All the rest of the apostles were called and appointed immediately by the Lord, from his own mouth, and in his own immediate presence ; and had *Matthias* really been put into the apostleship by the process adopted by *Peter* and the rest of the brethren, he would have been all that *different* from all the rest of the apostles, and all that *inferior* to the others also, in those most solemn distinctions peculiarly stamped on the apostleship, and not to be possessed nor assumed by any one, but by an apostle from the immediate mouth, commission, and authority of the Lord himself only ; which peculiar distinctions of solemn appointment and qualification must, in form and manner at least, have been dispensed with, if *Matthias* had really become an apostle by such process as the brethren adopted with him.

5. If our Lord had intended *Peter*, and the rest of the brethren, or any of them, to look out an apostle for him, and to nominate, when they found one or more who might appear very suitable, doubtless he would have given them some orders and instructions on the point before leaving them, as he was about among them *forty days* after his resurrection (ver. 3) ; but he said not a word, nor gave one hint of any such thing, that we can learn, by any text, or even reference made by either *Peter*, or any of the rest, although it appears that *Judas* was dead even before Christ died.

6. The conduct of the apostles in this matter, shews how little they understood of their apostleship before the great pentecostal day, when they were first endowed with the promised full power from above, by the promise of the Father, in the Holy Spirit's abundant descent upon them, and as for which our Lord had commanded them to wait. They seem to have had some glimmering idea that the apostleship must be complete as first appointed, to fulfil the solemn purposes of its first appointment ; and they acted as though they thought it must be immediately filled up without delay. But they understood very little of their great Master's purposes and design with and by them, as they were themselves at this time stand-

ing still at Jerusalem, waiting for their Master's orders, power and authority, as the period for the graciously intended operations had not yet arrived ; and they needed not to be so concerned, nor be in such hurry, as it was quite time enough to have all the workmen on the ground and ready, by the time the Great Master's orders should be given, and the work commenced ; and this the Lord looked to himself, without consulting any one, and without giving previous notice to any one, by his own immediate call of, appearance to, and appointment of *Paul* to the apostleship, and that, too, in way and manner, stamped with all the solemn distinctions of independently divine apostleship. And in proof of this—and thereby the proof of the truth of his apostleship—the apostle *Paul* himself pleads, that no one had any hand whatever, in any way, with him in this great matter, but the Lord (Gal. i, 11, and to the end of the chapter) ; and that he had seen the Lord as an eye-witness, as the other apostles had. And it does seem, that if the apostle could not have pleaded these two points : *first*, his entire *independence* of all human interference in his coming into the apostolic character ; and *second*, his having *seen the Lord*, and as an appointed apostle, received his authority, power and

mission direct from his mouth, he could not have well and clearly proved the truth of his apostleship. And if this be the truth, and we may safely thus conclude, the result is, that *Matthias* was no apostle of the Lord, and was only reckoned so by the brethren through their own mistaken judgments, on their own mistaken deeds.

7. Although the apostles, at the time, considered their work of nomination and casting lots to be valid, and *Matthias* to be an apostle, yet it seems as though the Lord was determined to show to future ages that he was no apostle of his, as no mention whatever in any way is ever again once made of his name in the holy word, after the day the brethren choose him. This total silence about him, and the Lord's calling of *Saul of Tarsus* to be an apostle, appears to me to be evidence in proof that *Matthias* was never one of the Lord's apostles ; and that if the apostles had not chosen him, in the waiting days of their imperfect state as apostles, before the light and wisdom from above on the great *pentecostal* day, they would not have done it after that day.

Third. My humble opinion is, that *twelve* is the number of the apostles of our Lord, and that *Paul* was one of that twelve ; and that if *Judas* had *fulfilled* the office, Paul would not have been put into it ;

but as *Judas* did not fulfil the office, *Paul's* being put into it is no proof nor argument whatever for a *successive* twelve, and *one* twelve only; as the foundation ministers of the gospel of the abundant grace of God, to a people of all nations for his name sake, are the only apostles who ever did, or will exist on the earth, by the Lord's appointment, qualification, and commission; and that all notions of other apostles than the *one twelve*, are, in my opinion, false and fabulous. There were some who very early, and many have done since, and others still do, call themselves apostles, and apostolic successors; but on Bible test of apostleship, they have been, and are still 'found liars' (Rev. ii, 2); proud, ignorant, arro-

gant; blind and unclean sons of avarice, ambition, and superstition; admitted at once without dispute, to be in character to the very life, *Judas' successors*.

Thus I have given my opinion in reply to 'A Favour Solicited.' I should have done it before, but could not find time. Should it strike any one's mind with a thought, as to how slightly I have above passed over *Judas*, my reply is, 'That my argument was not about *Judas'* character, but about *the twelve*. The Lord pardon what I may have said wrong, and bless to ends and purposes of thought and instruction, what I have stated according to the truth and intent of the Scriptures.

JOHN of *Marylebone*.

Letters on the Atonement.

BY THE LATE MR. JOB HUPTON, CLAXTON, NORFOLK.

VI—THE SUFFICIENCY OF THE ATONEMENT—concluded.

SECONDLY.—In consequence of the Holy Spirit's inhabitation of his peculiar seed, and his effective sanctifying operation in them, Jesus beholds them his *willing* people. He sees them no longer his determinate rebellious children; but, prompted by the Holy Spirit of all power, drawn by the Father, and excited by himself, he hears some of them enquiring after them, with streaming eyes, and plaintively sighing, 'Oh! that we knew where we might find him, that we might touch but the hem of his garment, or kiss his feet, or wash them with our tears, and wipe them with our hair.' He hears their complaints from far, and the bowels

of his tenderness moves gently towards them; and, through his secret sympathetic attraction, they find themselves, ere they are aware, safe and happy, reposing in the bosom of his endless love. Others he beholds labouring, and heavy laden, but inspired with undaunted resolution, pressing against violent, adverse winds of temptation; faint, yet pursuing; converting, as they advance, the promise (Isa. xli, 10) into prayer. 'O, our God! be it according to thy word; strengthen us, and help us; yea, uphold us with the right hand of thy righteousness. Amen' He sees them in the battle field, conflicting with sin, hell, and the world, that lies

in the wicked one; he hears their bold defiance of all that contend with them: 'Rejoice not against us, O our enemy! though an host encamp against us, we will not fear.' And he beholds their final conquest, and hears their joyful, triumphant song: 'In all these things we are more than conquerors, through him that hath loved us, that died for us, and lives again, and is alive for evermore! Our enemies are all under his feet. Hallelujah! We overcome through the blood of the Lamb; through the blood of the Lamb, and the word of his testimony! Hallelujah! Amen.' They are the seed that serve him; for whom he poured out his holy soul unto death. As he sees them in the broad campaign, displaying, in the ardent struggle of life, the prowess of a bold and decided faith, divinely inspired; so he sees them walk through the valley of the shadow of death, and there, too, he hears them sing. Believing, they feel him present, and walking by the straight road, and leaning upon the strong staff of his holy word, they, as with one voice, sing as they go:— 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.' As the moments appointed for their departure from their mortal abode arrive, their faithful Lord, whose watchful eyes are ever upon them, sees them all die in faith, and beholds, with delightful satisfaction, their pardoned, justified, and sanctified souls, the beloved purchase of his blood, arise and take their ecstatic flight to his blissful abode, to be ever with him there; he receives them with delight, and will retain them in his blissful presence, until the time ordained for his second advent. At that long predicted and ardently desired period, he will appear the second time, in great power and glory, without sin, unto salvation. Then will he bring with him all the

myriads of redeemed and glorified souls, which had left their bodies in the dust, and ascended to him. Then, as God went up with a shout, the Most High with the sound of a trumpet, so he will come down, with the voice of the archangel, and the trump of God. Then will he, in a tone inconceivably majestic and imperative, demand from the iron gripe of death, and the cold bosoms of the earth and seas, his blood-bought right—the bodies of his saints, which he, with their souls, did redeem from death, and ransom from the power of the grave. Death will obey, the earth and sea will obey, and freely resign their important charge. Every ransomed body instantly starts into life. It was sown in corruption, it is raised in incorruption. It was sown in dishonour, it is raised in glory. It was sown in weakness, it is raised in power. It was sown a natural body, it is raised a spiritual body. In fine, it was sown in the image of the first Adam, it is raised in the image of the second Adam; for, as we have borne the image of the earthly, so must we bear the image of the heavenly. St. Paul places this delightful fact beyond all dispute (Phil. iii, 21), where he says of Jesus, he shall change our vile body, that it may be fashioned like unto his glorious body. Every redeemed and glorified soul shall receive, and reassume, its own redeemed and glorified body.

Now they ascend! What an august assemblage! How multitudinous! collected from all ages of the world, and from every clime. All—all redeemed, and purified from every sin, and every stain of sin, by the blood of one man, the man who expired upon the brow of Calvary—the man in whom dwelleth all the fulness of the Godhead.

In the magnificent ascent of this brilliant assemblage, washed and made white in the blood of the Lamb, methinks I see fulfilled, in its

sublimest import, the ancient prophecy in Micah ii, 12, 13: 'I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together, as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise, by reason of the multitude of men. The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them.' This promissory prediction has not yet been fulfilled; nor can it ever be literally fulfilled, by any other event than that of the assembling of the entire number of the elect, and redeemed of the Lord, from the four winds of heaven. Jacob and the remnant of Israel are well-known, divinely-appropriated titles of God's chosen and redeemed people, whether Jews or Gentiles. Jacob and Israel denote the same people; they are the redeemed of the Lord (Isa. xliii, 1; xlv, 22): 'Fear not, saith the Lord, for I have redeemed thee; I have called thee by thy name, thou art mine. I have blotted out, as a thick cloud, thy transgression, and as a cloud thy sins; return unto me, for I have redeemed thee.'

In the glass of this prophecy we behold the countless multitude assembled; all beholding, not through a glass darkly, but in vision, clear as the celestial light, the Lord, the brightness of glory, as he is; they are like him, in mind and in glory; they wear the brightness of his glory. Here we have all Jacob and Israel, the chosen and redeemed of God and the Lamb; they passed muster, in the presence of Omniscience, not minus one. The Breaker is before them. He has broken the sapient head of the old serpent, the fatal sting of death, and the strong bars of the grave. He has broken the teeth of the ungodly, with which they tore the flesh of his saints, and the arm of the tyrant with which he broke their

bones. He has, in the thousands of blissful creatures which now admiringly attend him, broken the crown of self-righteous pride, with the arm of insolent, presumptuous self-sufficiency; and now with gratitude they devoutly sing, 'Not unto us, not unto us, but unto thy name, O Lord, our righteousness and strength, be glory for ever.' The power of death in sin, by which they were held fast, he broke with a word; in the moment in which he said unto them, 'Live!' they lived. The strong barrier, or brazen gate, of their native enmity against God, by means of which they were held by the powers of darkness in deadly unbelief, he broke down, with all its bolts and bars, and demolished it for ever; and led them through, singing as they passed—'Thus is it done to the people whom the King delighteth to honour; all the purchase of his blood. Hallelujah!' 'The ransomed of the Lord now return, and ascend unto Zion with songs, and everlasting joy upon their hearts; they have obtained joy and gladness; sorrow and sadness have fled away.' The great noise proceeding from this great multitude, as it ascends, with its King going before it, and the Lord of life at the head of it, is not the doleful wail of woe; but the sweet melody of heart-felt love, mingled with the lively airs of purest joy, and crowned with the loud shout of ecstatic triumph. 'Lo! this is our God! we have waited for him; he has come, and has saved us. He has swallowed up death in victory. "O death! where is thy sting? O grave! where is thy victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ," who hath abolished death, and brought life and immortality to light, and hath brought them unto us. Hosanna in the highest!'

See them now stand in the judgment. They are the congregation of

the righteous. They stand at the right hand of their Judge; their Judge is their justifier. He calls them "blessed, the blessed of his Father." He commands them to his kingdom; his, and theirs as joint heirs with him. Their Father's gift, prepared for them before the foundation of the world. They enter, their King still before them, the Lord on the head of them. Oh what order! what beauty! Here, beneath the boundless expense of glory, we behold the King, shining amid his countless subjects, all adoring. We see the church of the first-born; with her head of gold, brighter than ten thousand suns; herself all glorious within, and her clothing of wrought gold. We see the Father with his chosen family, all sanctified, walking in white, with crowns of pure gold upon their heads. Finally, we behold the shepherd with his flock complete, and not one of all for whom he died, is lacking. All whom he bought with his blood, he has gathered with his arm. Hear their devout adoring acknowledgement before him, and all the Host of Heaven. "Thou art worthy, for thou wast slain, and hast redeemed us, *unto God*, by thy blood, out of every kindred, and tongue, and people, and nation; and hast gathered us out of all lands, from the east, and from the west; from the north, and from the south.' This brother, is the final transcendently glorious result of the vicarious death of our august Immanuel, who suffered for our sins, the just in place of the unjust, that he might bring us unto God; and this the consummation of the sovereign design of Eternal Love, in the preordination of that

Ashby, Norfolk.

most stupendous, and important of all events.

Here general redemption appears in its true character—Anti-christian, Deistical, Atheistical.

True, uncorrupted Christianity, contains and exhibits a redemption, which ensures to each of the redeemed complete salvation from all sin, condemnation, and wrath, with true faith, repentance, all godliness, and certain elevation to eternal glory and felicity. General redemption, if the verity of the oracles of heaven may be trusted, ensures nothing to its redeemed, but leaves a larger majority of them to die in unbelief, impenitence and grief, and sink to endless perdition. Standing as it does, in direct opposition to the redemption of genuine scriptural Christianity, it is really anti-christian, and a limb of the frightful anti-christian monster of the Apocalypse. Nor is it less deistical, than it is antichristian; for in proportion to its opposition to Christianity, is its hostility to those divine Scriptures from which Christianity derives its life, its form, its complexion, and its entire character, and in whose chaste bosom it is carried and exhibited to the world: this hostility is quite deistical. Nor is it less atheistical. God has, in the Christian Scriptures, clearly revealed, as essentially and exclusively his own, certain attributes which constitute his distinct character, by which he will be known and confessed by mankind; and the opposition of general redemption to this essential character of the Most High, is essentially atheistical. Adieu, adieu,

Your's affectionately in Christ Jesus,

JOB HUPTON.

REPLY TO G. P. ON MILLENARIANISM.

CIRCUMSTANCES prevented our seeing the HERALD till late last month, and we are not privileged to examine any thing G. P. may write before it is published. But on turning to his 'Thoughts on Millenarianism,' page

102, GOSPEL HERALD for May, we cannot discover the mistake which, in his answer to our request contained in the HERALD of last month, p. 205, he says we have made. In the article referred to, he gives us a sketch of

the history of the belief of the Millennium—endeavours to show that the primitive churches, and many learned and excellent men, were in error on that subject; refers to several predicted events that are to take place at the coming of Christ; objects to a literal interpretation of some parts of the xth of Revelations; and then states his own views, which we thought proper to call his theory, and respectfully to request him, to direct us to that part of the sure word of God, on which his system was founded. And as he thus stood forth in opposition to the faith of the apostolic and primitive churches, the opponent of many learned and excellent men, we thought we had a right to make this request of him. He has not however favoured us, and the reason why he has not done so, to us is obvious. But he intimates, that if we take that view of the subject which is opposed to his theory, namely, the view of the apostolic churches, the primitive fathers, and many learned and excellent men, the burden of proof is with us. We do not like controversy, we are not qualified for it, and we fear that through our weakness, truth should be injured by our feeble efforts in its favour. But we are compelled to make some reply to the challenge of G. P. We shall however choose our own position; and accordingly, we affirm that the sentiment of G. P. is not sustained by any Scripture proof; that the history he has given is diametrically opposed to it; and that inspired truth is plainly against it.

We are informed by G. P., that he founds his expectation of the Millennial blessedness on the same portions of Scripture that we do; but in not one of these portions do we find any encouragement to expect, that the happy and glorious period they describe, will take place some time between the first and second advent. Respecting the interpretation to be given to certain passages, there are

many, relating to the second coming of our Lord, so plainly written, and so evidently literal, that to attach any other meaning to them than that which the words commonly convey, would be to subject ourselves to the inquiry, 'Is this common sense?' And as to those that are figurative, or symbolical, if we employ the scriptural rule of interpretation, they do not favour the idea of the universal reign of our glorious, heavenly Sovereign, before his personal appearance.

In the history presented by G. P. he admits that the doctrine of the post-millennial advent, which he advocates, was not received in the Christian church until long after the apostles were gone to their rest; the church had lost her primitive purity, and popish errors had been introduced. Then it was (according to his view) the discovery was made to the church, that those who preceded them, in apostolic days and brighter times of the church, had been wrong—new light was shed on the sacred page—an interpretation, unknown before, was given to certain portions of the prophetic word, to make them agree with their new doctrine—plain literal passages of the Divine Book were not allowed their common-sense meaning, because, perhaps, like a modern popular preacher, they could not, by their finite sin-enfeebled intellect, understand how they could be fulfilled and reconciled to each other.

According to this history of G. P., the doctrine he has espoused prevailed in the professing world during the long period of the dark ages until the dawn of the Reformation; when the pure word of God was again read, and implicitly received as the only revelation given to man, to conduct his mind in the anticipation of the awful and glorious future; then the long-prevailing error, now re-published by G. P., was rejected, and the ancient truth of the coming

and kingdom of Christ, held by the church in her earliest and best days, was again acknowledged.

The antiquity of the faith which is opposed to the belief of G. P., is admitted by him; and we ask, From whence did the churches obtain their pre-millennial expectations, but from their inspired teachers? If it was an error, it was a very serious one; and how was it the apostles did not write against it, as G. P. has done? How was it they did not inform the churches they were mistaken—that they did not understand the Scripture, on which their soul-gratifying expectations were founded? How was it they made no effort to undeceive them, and to teach them not to look for the coming of Christ, but a state of peace, purity, rest, glory, and dignity, of long duration in this world, prior to his appearing? How was it they instructed them to expect only persecution, and tribulation, onwards to the last days; which would be perilous times? (2 Tim. iii, 1), not times of blessedness, according to the idea entertained since, and published afresh by G. P. It is admitted that the doctrine he opposes, was ‘peculiarly appropriate and acceptable in times of suffering and persecution, on account of the consolation it afforded. What! did they derive consolation from a dangerous error? And did the writings of the apostles strengthen them in the delusion? We do not ask, ‘Is this common sense?’ but we should do so if we had imbibed the spirit of G. P.

We are informed, by G. P., that the expectation of the speedy return of Christ to erect his millennial kingdom was so prevalent, as to render it necessary that an Epistle should be written to counteract the disturbance of mind which such an idea produced! But does Paul’s second letter to the Thessalonians contradict what was written in the first, or to show them they had misunder-

stood him? If the opinion of G. P. was of Divine authority, surely we should find it in this Epistle. But it is directly opposed to post-millenarianism: and instead of weakening the belief of the saints in that subject which inspired them with such heavenly joy, it rather strengthened them in ‘looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. They are corrected in this letter, only respecting the time of that event they looked forward to with so much heavenly delight, lest they should be disappointed in not realizing the glorious object so soon as they expected; and hence the apostle taught them of the apostacy that would take place before their beloved Lord would appear in the clouds of heaven; but not a word about a universal state of blessedness to intervene, as stated by G. P.

The question is simply one, says G. P., respecting the interpretation of certain passages of Holy Writ. Now, we ask him, how it was that the exposition he has adopted was unknown in the Christian church till the third century, when, according to his history, the pre-millennial interpretation was first disputed?

In reading the first part of ‘Thoughts on Millenarianism,’ we supposed it was from the pen of one who had received the plain teaching of the Word of God on that subject. We were indeed surprised to find, that after showing the doctrine to be of such antiquity, and that it was never disputed from the times of the apostles till the dark ages of popish superstition had commenced, he should employ his powerful mind in writing against it, in support of a theory for which he did not produce one single text of Scripture. We do not ask, ‘Is this common sense?’ but we ask, Is not his history against his doctrine?

It is not now expedient to produce

some of the many passages of the sure Word of God that are directly against G. P. We only now say, let us take the inspired volume with implicit faith, determined to believe all therein recorded, however some parts, to our finite view, may be irreconcilable to other parts. Let us not say of anything written by God, 'How can these things be?'

In the second part of the answer of G. P., he attributes that to us we have not written, and then he asks, '*Is this common sense?*' We ask, in return, *Is this common honesty?* We did not say that the belief of the spiritual reign of Christ, *including the overthrow of antichrist, tends to support antichrist.* We said, and still say, that this theory of a universal kingdom and glory, without the visible presence of Israel's King, is an essential part of the foundation of Popery, and that antichristian system could not do without it. Now it is a fact, well established by ecclesiastical history, that the party who laid the foundations of Popery, before they could proceed, had first to get rid of the ancient millenarian creed; to put a new interpretation on the Scriptures, and to inculcate the creed of G. P. Bishop Newton says, that 'The doctrine of the millenium, believed in the first and purest ages of the church, afterwards grew into disrepute, for various reasons. And its enemies have not scrupled, rather than admit it, to call in question the truth and genuineness of the book of Revelations. The Church of Rome has always violently opposed this doctrine, and that not without reason, because it is founded on the ruins of antichrist. No wonder, then, that it

was suppressed during the domination of antichrist; but it sprang up again at the Reformation, and will flourish with the study of revelation.'

We add to our former statement, that the expectations of the overthrow of antichrist, etc., by what G. P. calls the spiritual reign, is delusive and unscriptural. We again refer to 2 Thess. ii, 8, which G. P. found inconvenient to notice. With regard to his '*sentiment*,' we did not say just what he has ascribed to us; but this we now say, that if his sentiment is contrary to truth, and of this we have no doubt, it is not only common sense, but sound reason—it is scriptural and faithful—to affirm that it is injurious to the church of God, as all error must be, however plausibly presented; and this especially so, as it is saying 'Peace, peace, when there is no peace;' and also as it prevents the reception of that truth which is peculiarly spiritual in its tendencies: the salutary effects of which G. P. has himself declared in his history. If, as he says, it was so consoling to the saints in former ages, why not now? So far as his doctrine prevails, this source of sanctification and consolation is destroyed, therefore, his doctrine is one of the causes of the present lamentable state of things in our churches.

No matter what a man believes, if his belief is not founded on truth, it must be injurious. The belief of G. P. is not founded on truth, therefore it is injurious. Is not this common sense? That which G. P. may think will destroy antichrist, will have no such effect, unless appointed of God so to do.

J. G.

Readings from Select Authors.

THE ASSURANCE OF SALVATION.—BY DR. MALAN.

How many Christians there are who deprive themselves of the richest blessings of the gospel, by nourishing

doubts and fears of their actual salvation. They profess to believe on the name of the Lord Jesus, and to put

their trust in the promises of God made in his Son, and nevertheless they have doubts and fears whether they are pardoned, and look upon the *assurance* of salvation, either as a mysterious doctrine of which one ought to have only a glimpse, or a distant prospect: or else as a dangerous, and perhaps culpable conviction.

It is with tenderness and patience that such characters should be brought under instruction: their very doubts have this to commend them, that they imply a desire of holiness. These disciples truly believe on the Son of God, and rest in his righteousness; *they are therefore his*; but their faith is deficient in purity and simplicity; they mix up their feelings, and their inward experience with the testimony of God, and they thus darken the eyes of their spiritual understanding, and deaden the ear of faith, so that they receive not the sweet voice of that promise, 'He that believeth on the Son, *hath* everlasting life.'

What is the assistance to be rendered to them? How shall their souls be healed of that malady which weakens them, and makes them unfruitful.

One remedy alone exists. It is *the truth*. Let the book of the testimony of God be opened, and let them be shown all that he who cannot lie has revealed, concerning the sovereignty of election by his grace and of his love in Christ Jesus: let it be proved, by the numberless declarations of Scripture that Jesus has been given for *Saviour to the church*, not as *Helper to the human race*; and therefore that he has begun, continued, and effectually completed the salvation of the chosen of his Father, for whom alone he gave himself. Let it be next shown that honest faith in the Saviour is the gift of God to all whom he hath saved by the death and resurrection of Jesus; and finally, let it be strongly enforced on these souls, to give glory to what God declares and

affirms in being assured, that believing in the name of the Son of God, they *have* life eternal, since it is what God announces when he says, 'Who-soever believeth that Jesus is the Christ, the Son of God, is born of God; is blessed; *hath* everlasting life.'

Such is unquestionably the only means of bringing a soul to the assurance of its salvation. But many of the Christians of whom we are speaking, say, they do not doubt of their actual condition as children of God, because of any question arising in their minds of the Lord Jesus being the complete Saviour of the people given him by his Father; but because they have not for themselves the faith of God's elect, the true faith in the Son of God. 'It is clear,' say they, 'that Christ has effectually saved his church, and it is equally clear that whoever truly believes him, belongs to that church, and is saved; but we know not whether we really believe in the Son of God, and, indeed, we fear that we have deceived ourselves, because we do not see in ourselves the necessary evidence of a true faith—we are deficient in holiness, and because the faith of God's elect has no existence but with sanctification: it is this that harasses us, and causes us to question whether we have true faith in our hearts.' But with whatever appearance of wisdom and humility this confession may be accompanied, it springs not less than that which we have already designated from the root of unbelief—we allude to the scheme which exhibits Jesus only in the character of a *Helper*, in denying him that to which he is entitled, that of a *Saviour*, and which seeks, independent of faith in the declarations and promises of God, a holiness which their efficacy alone, after they are received, can produce. Ah! if we carefully examine what passes in such minds as these, one quickly discovers, that that alone which prevents them from laying hold

of the promise, is their own righteousness; that is, they have a secret desire to *see*, feel, and love something pure and holy in themselves, before resting simply upon what God has declared in respect of the gift of grace. Their principal error lies in this, that they are looking for, and earnestly desiring, the fruits which faith ought certainly to produce, at the same time forgetting that as the fruits of faith, the faith itself must exist before the demonstration of its fruit can possibly take place. If these excellent fruits, which are love, joy, peace, long suffering, goodness, faithfulness, meekness, temperance, are the effects of the Spirit of adoption; if they appear not, if they grow not, but in the fertile soil of justification; if they are abundant and sweet only in proportion to the richness of the sap by which they are nourished; and if that sap is, a heart reliance, through the Holy Ghost, on the promises of the Father, in his Son Jesus Christ, they must be *preceded* by that faith, that justification, that adoption, that seal of the Spirit, that implicit confidence in the promises of God. It is impossible, therefore, that these fruits can show themselves, nor even have their first state of existence, in the dry and parched soil of doubts, of hesitation in believing the living God, of refusal to rely on the word of his testimony. What is there then surprising, that the soul which waits to believe till it sees in itself some fruit of its faith, and which strains itself to produce that of which it has not even the element, is harassed day and night, and rests itself in groaning out, 'Alas! as it regards me, God is not faithful, and his promise has failed; for I find in myself nothing but misery and weakness.'

To be convinced that such is the situation of numbers of Christians in the present day, let us interrogate one, who, notwithstanding his diligence in his devotional duties, has only a *hope* of salvation, an expecta-

tion that he *shall* be saved, and who trembles at the thought of saying, with confidence, that he is one of Christ's redeemed ones, one of the Father's chosen people; and let him be asked, why should his heart fear that assurance which the spouse of Jesus rejoices to possess; its answer will surely be this, 'Let me find joy and obedience in my heart, and then I shall think that I believe what God says, and shall be certain that I am his child.' Let us pursue the enquiry by asking further, 'What hinders his believing what God says?' and he will answer, 'I certainly believe the testimony of God: but I do not perceive that the truth makes upon me the impression which, you say, comes from it. I must therefore wait for a stronger manifestation of the truth, so that I may be convinced that of this truth I am possessed.' That is to say, that by a sophism which flatters the natural heart, one overlooks the existence of the cause only to consider a doubtful effect; and the wish to arrive at the former, is less for its own sake, than for the self-satisfaction which it produces. That is, one loves the joy, the peace, the hope, and the other effects of the truth, more than the simple truth itself, as it proceeds from the mouth of God; and why? Because this joy, this hope, and all other results of the truth, is an enjoyment of self, which one finds by self, and which one enjoys by self, and of which one can also plume and boast one's self; while on the other hand, the truth coming directly from God, and conferring freely on man, without return, humbles the natural heart, and compels it to acknowledge that salvation is absolutely of grace, a free and sovereign gift, which comes only to man because it is God's good pleasure to reveal it to him.

Again, if this soul, speaking the language of unbelief *to-day*, finds in itself *to-morrow* a certain readiness for the service of God, a fervour in prayer, more love in its intentions,

more moderation in its desires, and even a more lively-looking to glory as its coming state, it would cry out, 'Now I have faith, because I have evidences; now I believe God, yes, God is truth, for I *feel* the effect of his word.' And then upon being asked, 'If, since the day before, it has become more convinced that the Bible is of God; that Jesus is a complete Saviour; and that he that believeth on his name *hath* everlasting life?' it would reply, 'No, my certainty upon the matter is the same as before. I had no doubt of the truth of God, or the inspiration of the Bible; but I doubted of my own sincerity; now, however, I can more confidently be satisfied of myself, and be happy and at rest, because of my feelings and desires.' That is to say, the soul will set aside the word, the promise, and the oath of God, to turn towards some excitements, or some desires. What a strange proceeding. Woe, then, to this testimony of God, if, *on the following day*, this soul thus resting on the sandy support of its own dispositions, reverts to its former weakness, or is overtaken by temptation, or sorrow. God then is faithful to his promise to-day, because he

feels it. In a few hours God ceases to be faithful, because his feeling is gone by! The solidity of the will of God, is, according to this, proportionate to the stability of the feelings of the soul; and thus, the two 'rocks,' the promise and oath of God, so far from being '*immutable*,' have, in themselves, nothing upon which the soul can with confidence rest any longer, than the wisdom and persevering diligence of that which leans upon them, contributes to their support! The mercy of God, then, will alone continue while gratitude accompanies it; and when the sinner ceases to *feel* it, from that moment the benefits fail, and they have never even existed!

O that the humble and simple disciple of Jesus may be preserved from such mistrust! Let him not be afraid to trust too much, when it is God that declares, and promises. Faith, as a cordial that relieves the fainting body, will not conceal its power; and the truth, which the soul by its means receives, will not fail in its demonstrations of life, of strength and joy.—(Abridged from *Gospel Seeds*.)

Exposition.

THE PARABLE OF THE SERVANTS.—MATT. XVIII, 23—35.

HAVING been requested by a 'Little Child,' to give my thoughts on the parable above referred to, in compliance therewith I offer the following remarks. The previous discourse of our Lord with his disciples, and especially Peter's inquiry in ver. 21, 22, seems to have given occasion for the parable in question, as a further illustration of Christian forgiveness. A parable is a figure of speech, designed to set forth some particular doctrine or precept. The intention, therefore, as seen in the principal figures employed, should be chiefly

regarded, rather than minute circumstances, which only embellish the figure, or make the detail complete. Doubtless, the kingdom of heaven here, as in many other places, means the gospel church, as the discourse from verse 15 to 22 clearly shows. These are believers in the Lord Jesus, who have openly become his subjects, by giving themselves to him, and to each other by his will, to walk together in mutual love, under his rule and government. Yet these highly-privileged disciples, though living under the power of

reigning grace, are liable, by reason of indwelling sin, to give offence, and sin against each other. This was the case among those who lived under the admonition and example of the Lord; and the Acts of the Apostles, and epistles to the churches, abundantly show the imperfection of the church on earth. It is true that believers, individual or collective, are evermore perfect in Christ; yet in the knowledge of his will, in their spirit, temper, and disposition of mind, great imperfection is lamentably seen, notwithstanding the solemn displeasure our Lord has expressed against it. (Luke xvii, 1.)

By the kingdom of heaven, as before observed, I understand is meant the gospel church, where Jesus, the King, sways the sceptre of his grace; the servants are his people, deeply in debt by law and justice; but by mercy freely forgiven, and therefore serve him gratefully; and mutual forgiveness of offences is the doctrine taught, or precept enjoined.

Forgiveness with God is an imminent act in his gracious will, before it becomes a manifest act in the penitent sinner's conscience; and it is just so with respect to human forgiveness, if it be genuine. Love produces a willingness to forgive, and then forgiveness is manifested and expressed. The forgiveness treated upon in this parable, must be understood in the latter sense, viz. *manifestation*; and the character drawn in ver. 24 to 27, I think may represent, first, a convinced sinner, and secondly, a repenting backslider.

First. The convinced sinner is represented as finding he is ten thousand talents in debt. Supposing the Hebrew talent is meant, then, if of silver, the sum would be four millions and a half; but if of gold, it would be seventy-two millions of pounds sterling (English.) This vast sum is designed to show the utter inability of the sinner ever paying, by his own works, the demands of the

righteous law. Yet, though he views his sins as a mighty debt, the legal propensity of his mind prompts him to seek deliverance by reformation and duties. He says, 'Have patience with me, and I will pay thee all.' At length he hears the voice of mercy, in the merit of atoning blood, saying, 'Let the wicked forsake his way [of legal hope], and the unrighteous man [man of iniquity] his thoughts, and let him return unto the Lord [just as he is], and he will have mercy on him, and to our God, for he will abundantly pardon.' (Isa. lv, 7.) Deeply convinced that he is both guilty and helpless, not having one mite of worth in all he possesses; he freely acknowledges his abject poverty and utter insolvency, saying,

'Not the labours of my hand
Can fulfil the laws' demand;
Could my zeal no respite know,
Could my tears for ever flow;
All for sin could not atone;
Thou must save, and thou alone.'

'Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.'

Secondly, May we not also consider the repenting backslider to be represented here?

Having become the servant of the King, being not his own, but bought with an infinite price, and become a new creature to serve in newness of spirit; the servitude required in his new relation he cheerfully yields; glorifying the Lord with his body and spirit which are his, and sweetly sings:

'Love so amazing, so divine,
Demands my soul, my life, my all.'

But, alas! how often it occurs that such 'leave their first love,' and, like Ephraim, 'forget that the Lord healed them.' (Hos. xi, 3.) The sins of God's people are of an aggravated nature, and a backslider soon runs up the enormous score of ten thousand talents! Now, when the Lord 'takes account' of the slothful

or rebellious servant, and makes him feel his base ingratitude, the frown of his offended sovereign makes him afraid. He then exclaims: 'Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest.' (Psa. li, 4.) 'Have patience with me,' O my God. I am willing to pay thee all the debt of love I owe, for all I have shall be thine. But I am deep in debt by my base ingratitude, and come to thee as I came at first, saying, 'God be merciful to me a sinner.' Thus a Father's love is again sought, nor is it sought in vain, but is again felt in *manifested* forgiveness. Either of those views may be safely received; and the latter, in some respects, is most suitable to the appellation of *servant*. This brings us to the 28th verse, where it is thought the most difficult part of the parable begins. 'But the same servant went out, and found one of his fellow servants, which owed him an hundred pence,' etc. The Roman penny is, no doubt, meant, which would only amount to a little more than three pounds sterling (English); a small sum truly, compared with seventy-two millions. Doubtless, this comparison (which is as one ounce to about two thousand tons) is intended to impress the mind with the idea of the smallness of human forgiveness, under any circumstances, compared with divine forgiveness.

The cruel act of this servant shows, the lusts of the flesh again had gained the ascendancy, and an offence having been given, he treats the offender with the greatest severity, although he humbly acknowledges his fault, and promises all restoration in his power. The offended forgets how much his Lord had forgiven him; for had he retained a sense of divine forgiveness, he could not have shown such cruelty. It is represented as a judicial course in recovering a debt, and, finally, casting the debtor

into prison, suffering the loss of society. It sometimes happens, that when the poor are under obligation to the rich, or when they may have given them some offence, perhaps unintentionally, and even when repentance is expressed, forgiveness is cruelly withheld. Nothing will do but exclusion from the church, like one delivered unto Satan, who suffers the loss of Christian fellowship, and their society, as the debtor in prison suffers the loss of civil society. This is grievous to the truly godly, as in verse 31, which gives them occasion to unite in prayer, and ask redress from the Lord himself. 'They were very sorry, and told their Lord all that was done.' In this prayer they sought the honour of the Lord, and the welfare of the church; nor did they pray in vain. The Lord heard the prayer which arose from sympathising hearts, and shewed his displeasure against the hard-hearted and cruel professor, as seen in verses 32—34. The Lord has control over the hearts of all, and in this case speaks to his conscience. And here observe the following things:—1. He brings conviction home. 'O thou wicked servant.' 2. Remembrance of *manifested* pardon, in answer to prayer. 'I forgave thee all that debt, because thou desiredst it.' 3. A severe censure for showing cruelty instead of brotherly kindness. 'Shouldest not thou also have had compassion on thy fellow servant.' 4. He is reproached for his base ingratitude for the greatest mercies, now buried in forgetfulness. 'Even as I had pity on thee.' 5. Severe chastisement felt in an accusing and tormenting conscience. Manifest pardon is withdrawn, the frown of God severely felt, and the frown of the church also, in excluding him from their fellowship. 'And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.' Not that there is any change takes place in the dispensations of mercy, nor in

God's *court of equity*, where the pardoned are for ever justified; the change takes place in the *court of conscience*, where all his former sins appear, with fresh aggravation. He apprehends the wrath of the Lord keenly; pardon is now doubted, because not *manifested*. Conscience tells him to forgive his brother, pride tells him not to stoop, and thus the *tormentors* hold him fast. This state of mind continues until, by true repentance of his past conduct, he forgives his brother, and feels his Lord's forgiveness manifested. Then he begins to pay what is due; not his former debt (though, in one sense, that is true; that is, by faith in Christ's satisfaction), but the debt of gratitude due to his merciful Lord. The closing sentence shews the parable to be an *allegory*, shewing the nature and necessity of Christian forgiveness; and shows that an habitual cruel, unforgiving spirit, is incompatible with the enjoyment of divine forgiveness.

I only add a few directions. 1. When offences arise, let each party be inclined to do as the Lord directs (Matt. xviii: 15), with meekness and prayer. Remember the anecdote of

the two offended brethren: the one refused to open his door to admit the other. He from without said, 'Brother, the sun is almost gone down!' This touched the other's heart, and he replied, 'Come in, and let us be reconciled before it be quite gone.' See Eph. iv, 26. 2. The offended is not to be sullen and distant, but to reprove the offender; but it must be done with meekness. 'If he trespass against thee, rebuke him; and if he repent, forgive him.' (Luke xvii, 3, 4.) 3. When an offence is clearly proved, the offender is bound to acknowledge it, and say he repents; and the offended is equally bound to forgive. 4. Let all be careful not to give offence; by it Christ is often dishonoured, and his cause injured. But when offences do arise, take the Scripture rule for a speedy reconciliation. Old offences are like old fretting sores: more difficult to heal than new ones.

I have offered those remarks, hoping some little light may have been thrown on this subject; and if the one who requested it, or any other, should derive any profit thereby, give God the praise.

Oct. 8th. WM. REYNOLDS.

Letters to the Editor.

MY DEAR BROTHER,—I have been lately constrained to think deeply upon a solemnly important, though too much neglected, portion of God's word. 'Portion,' do I say? Rather one of the mighty *principles* involved in *every* word, and one of the vast God-glorifying results produced by the *prevailing* of that word in spirit and in truth. The subject I speak of is wrapped up in these words: '*Let him that nameth the name of Christ, depart from all iniquity.*'

What division, anarchy, dishonour, misery, unfruitfulness, has ever caused the people of God to sigh, which is not to be traced to the fearful

source of a neglect—a guilty disregard of this exhortation. This has, truly, been a fountain of blackness, raising a gloomy mist over the history of our churches, and causing the holy principles (*professed*, and *not* practised) to stink in the nostrils of worldly men, who, judging only *outward* judgment, constantly commit the foolish, but natural error of measuring the revelation of the *invisible* God, by the *visible* life and conduct of those professing and promulgating its truth.

Thank God! that innumerable thousands who *do* profess, are living witnesses to the exceeding power of

that truth, and are honorable preachers thereof, in word and deed, who, 'by patient continuance in well-doing, put to silence the ignorance of foolish men.' But, oh! the prevalence—the bitter, the extensive prevalence—of an opposite spirit and practice; a spirit often secret and 'deceitful above all things;' a practice too frequently running like a foul and hidden current beneath the surface, or lying—a stagnant pool—accumulated on the path long since trodden; never cleansed, never drained; but hidden, perhaps, by the low brushwood of human cunning, and crafty hypocritical professions. The *present* and *recent* appearance is too commonly all that 'is looked into; and so the masked 'slave of sin' passes for a 'servant of God.'

Oh, brethren! holy brethren! 'partakers of the heavenly calling!' the question is *not* 'Shall these things be?' for, while Satan's deep and most successful policy is to wound the church through her own members, these offences *will be*. But let us ask

Oct. 14, 1852.

the rather, 'Shall these things be *allowed* in our midst?' Shall the closest ties of social sympathy—shall the longest-rooted fleshly prejudice—shall a timid reluctance to tear the covering from the sore, and expose its festering to the *world's* malicious sneer—deter us from an upright, conscientious *trial* of the spirits, or a determined and *heartly* separation from the 'unclean thing?' No, verily! If we are 'called to be saints,' let it be our aim, our *soul-seeking purpose*, to manifest that sanctification by glorifying 'Him' (who hath 'called us) 'in our bodies and spirits, which are' (therefore) '*His*.' Brethren, I write these things in *sorrow*! I write them earnestly; they are no mere theories, no fancies which I have been dreaming. I have *facts*—deep, black facts—before me; and necessity to speak out urges me on. I have much to say; some things I trust that may lead us to practical conclusions; and if you, my dear brethren, will give me space, I will next month resume. Meanwhile, believe me, yours faithfully,

A WATCHER.

Biographical Sketches.

SAINTS' TRIUMPHANT, IN THREE HAPPY DEPARTURES FROM BRADFORD, WILTS—*concluded*. BY THEIR PASTOR.

ON the evening of Lord's day, February 15th, 1852, slept in Jesus Mr. W. Baker, an esteemed member of the baptized church of Christ, Bradford, Wilts., aged 39 years. Being deprived of both parents when very young, he often looked back on the good providence of God over him with much gratitude. Twelve years ago, the Lord called him by grace; and a very amiable disciple of his Lord we found him, and, while able, very useful in our schools. Twelve months ago he underwent an operation which, we hoped, would have restored him to his health; but our heavenly Father otherwise designed, and from the hour of its infliction, his constitution gave way, until, by congested lungs, he ceased to breathe in the

body. Long did he linger as upon the very brink of the world to come; then for a little season he revived; and often, to sigh, to mourn, to fear. Many struggles had he with the tempter, and sometimes he expressed his fears lest, in the hour of death, he should be left like those who go down to the pit. When strength allowed, he would seize frequent opportunities of wrestling in prayer aloud with his God; then his humble expostulations with God respecting his cloudy hours and sorrowful doubts, were very touching; while his earnest prayers for me, the church, and the school, when, as he supposed, none but his 'dear Lord' heard, increased our love to him.

At other seasons he was peculiarly

blessed in his renewed mind. Then, in great force and considerable quaintness, he would remark on 'portions of the blessed Book' which had been applied in rich grace to his soul, to our edification and joy. The disease of the chest was distressing, and prevented his lying down; and the unhealed wound from the operation made it a torture to sit up, while his weakness was the most abject. Poor dear fellow! it was a great affliction only to visit him—how sad to be with him watching, etc., day and night—but, alas! to feel it with darkness of soul! Oh! what has sin done to us!—What we are liable to; what preserved from so long; what are our thoughtlessness, and indifference to that gracious Lord, whose mercies are new to us every morning! How did my poor friend pray for the light of divine love; for his Lord to come quickly, or to give him patience of soul, and strength of body, to bear all the pains appointed for him!

On the last day on earth, at three o'clock in the morning, he felt better; he could breathe freely, and he persuaded his wife to lie down to rest, expressing his pleasure this was another blessed Lord's day, and that he should no doubt have some of his brethren to visit him. As soon as all seemed to be at rest, and as he thought in sleep, he audibly began his solemn, affectionate, worship of God. This, with peculiar delight, he continued for the greater part of an hour. Several times before day light, he asked for the time, and remarked what a blessed Jesus he had got; what a wonderful privilege it was to have a covenant friend in God as he is in Jesus; and he added, that he was in scarcely any pain now, and sweetly enjoyed what he had long been praying for. Several friends called, whom he cheered by telling what God had done for him; and joined, in his turn, by praying with them in their prayers in his chamber. But while one of them was so engaged they were stopt, as he appeared to have left all below; but he revived again, and expressed his pleasure in having such a God, repeating occasionally, 'O that I could praise His dear name as I would! How I would set forth the riches of the glory of His grace, if I could!' As he had so often sunk as in death, and so long been 'going to die,' they supposed that they might see him

again; but he set now about giving his dying advice to his wife, whom he again and again thanked for her long, painful, kind attentions, also his three younger children he blessed, and for the last time counselled.

The eldest came up to tea with other relations in his chamber, and the dying father was seen to look at him very peculiarly again and again. He was asked at length if he wanted anything; but he could only say then, 'Lift me on the bed, if you can.' As well as they could, they did; and lo! he could now lie down again, and having done so, he calls his eldest to him—a lad some fifteen years old—and having taken his hand, his dying eyes rivetted on him, his loving heart yearning towards him, he addressed him as in the presence of his God, and charged him with—'Fred., I am going; but you must be kind to your mother; never forsake the Sunday School; always prize the house of God, and all that is God's.' And having impressed upon him what God had in mercy done for his 'poor father,' both as a poor orphan, a guilty sinner, and as a child of God, and that he should shortly go to the mansions of the blest, an earnest of which he had so richly below, he again sank as he had so often before, but never revived again; but so entered into the joy of his Lord, leaving a verification of his funeral text he had before given us—'They that trust in the Lord, mercy shall compass him about.'

In the afternoon of Lord's day, March 7th, 1852, rose to the Lord's abode Cornelius Shepherd, aged 83 years. He had been a great sinner, but snatched as a brand from the burning. He was baptized by us in 1814. His meat and drink seemed to be to read, ponder over, and talk about the Word of God. Besides being crammed with pieces of paper to mark favorite passages, there is scarcely a page in his old Bible that has not many portions marked, of which he had a something to 'tell about.' A great sufferer with an asthma, yet greatly supported, as he was able mostly to 'creep about' with a feeble body bending under age, he visited his grand-children and friends, until one day, about three weeks before his death, he called on a choice friend or two, saying, I am just come to

say "Good-bye," as I believe this is the last time I shall be able to come out. He reached home much fatigued, and became as helpless as a babe. During his confinement to his bed, he enjoyed much communion with God, longed for the last moment on earth, and was ready to tell all who called, how blessed it was to know and love the Lord, and that death had, to himself, no sting at all in it—not a bit—Christ destroyed it, etc.

At noon of the day he died, he told his grandson, at whose house he lived, 'It was a blessed thing to live in the Lord; that he had so lived, and was now going to die in Him.' This really is

very blessed, as well is it the perfection of simplicity—the perfection of sublimity too! Again, he told this grandson that 'Jesus was so precious to him, he was not at all afraid to die;' adding, in answer to further questions made by his young relative, 'Jesus was never so precious to me before as I now feel him to be.' With this he was left alone. When our young friend returned to his grandfather, there was only the sinning, suffering part, that flesh and blood which cannot enter the heaven of glory; the spirit had departed. 'Precious in the sight of the Lord is the death of his saints.' Reader, may you and I be among them.

A HARMONY OF THE VISIONS OF DANIEL AND JOHN,

As opening a glorious view of 'Emmanuel,' the 'King of saints' and the 'Judge of Quick and Dead,' and proving the unity of the faith of Old and New Testament believers centring wholly in Him as the '*Lamb slain from the foundation of the world*'; the '*Child born*,' with the 'government upon his shoulders'; the King 'set upon the holy Hill of Zion'; the '*Alpha and Omega*'; the '*Author and Finisher*'; the '*Word*'; the '*Amen*'; the '*Angel Redeemer*'; the Captain of Salvation'; the '*Forerunner*'; the 'High Priest, Advocate, Lawgiver'; the 'only wise God our Saviour, to whom be glory and majesty, dominion and power, both now and ever, Amen.'

Daniel vii, 9, 10, 13, 14.

'I behold, till the thrones were cast down,
and the Ancient of days did sit,

Whose garment was white as snow,

And the hair of his head like the pure
wool;

His throne was like the fiery flame, and
his wheels as burning fire.

A fiery stream issued and came forth from
before him,

Thousand thousands ministered unto him,
And ten thousand times ten thousand
stood before him:

The judgment was set, and the books
were opened.

And behold, *one* like the Son of man came
with the clouds of heaven,

And came to the Ancient of days, and
they brought him near before him,

And there was given him dominion, and
glory, and a kingdom,

Revelation to John.

'I saw a great white throne, and Him that
sat on it, from whose face the earth
and the heaven fled away. (xx, 11.)

They shall walk *with me in white.*
(iii, 4.)

His head and his hairs were white like
wool, as white as snow. (i. 14.)

And out of the throne proceeded light-
nings, and thunderings, and voices,
and there were seven lamps of fire
burning before the throne. (iv. 5.)

Out of his mouth went a sharp two-
edged sword. (i, 16.) [(xix, 14.)

The armies in heaven followed him.
I saw the dead, small and great, stand
before God. (xx, 12)

The dead were judged out of those things
which were written in the book.
(xx, 12)

And behold a white cloud, and upon the
cloud one sat like unto the Son of
man. (xiv, 14)

And he came and took the book out of
the right hand of Him that sat upon
the throne. (v, 7)

And a crown was given unto him, and
he went forth conquering and to
conquer. (vi, 2)

That all people, nations, and languages should serve him.

His dominion is an everlasting dominion, which shall not pass away
And his kingdom that which shall not be destroyed.'

Daniel x, 5, 6, 8—12.

'And behold a certain man (*or one*)
Clothed in linen,
Whose loins were girded with fine gold of Uphaz,

His body also was like the berle,
His face as the appearance of lightning,

His eyes as lamps of fire,
His arms and his feet like in colour to polished brass;

The voice of his words like the voice of a multitude.

I was left alone, and saw this great vision,
And there remained no strength in me, etc.
And, behold, an hand touched me, etc.
Then said he unto me, Fear not, Daniel:
Shut up the words, and seal THE book,
even to THE TIME of the end. (xii. 9.)

But go thy way till the end be: for thou shalt rest, and *stand in thy lot* at the end of the days.' (xii, 13.)

Lisson Grove North, August, 1852.

For he is lord of lords, and king of kings; (xvii, 14)

Behold I am alive for *evermore*, and have the keys of hell and of death. (i, 18)
Alleluia; for the Lord God *omnipotent* reigneth. (xix, 6.)

Revelation i, 13—17, etc.

One like unto the Son of man,
Clothed with a garment down to the foot,
Girt about the paps with a golden girdle.

His countenance was as the sun shining in his strength,

His eyes were as a flame of fire,
His feet like unto fine brass, as if they burned in a furnace,

His voice as the sound of many waters.

And when I saw him,
I fell at his feet as dead,
And he laid his right hand upon me
Saying unto me, 'Fear not.'

Seal *not* the sayings of the prophecy of THIS book, for THE TIME is at hand. (xxii, 10.)

And behold I come quickly, and my reward is with me, *to give every man* according as his work shall be, (xxii, 12.)

S. K. BLAND.

Intelligence.

OUNDLE, NORTHAMPTONSHIRE.

THE Baptist cause in this town, is that from which the late John Stevens received his first call to the ministry, and over which he presided the first two years of his ministerial life. From that time to the present, there has been a people there to 'contend for the faith once delivered to the saints'; although the cause has ever been in a low state, and they have never had a place of *their own* to worship in. We rejoice to say that, on the 28th September, a very commodious chapel was opened, capable of seating from 250 to 300 people on the ground floor. Brethren Foreman and Murrell preached; and although the day was exceedingly unfavorable, the congregations were large, and the collections, including £11 6s. 9d. from Mr. Foreman's flock in London, with proceeds from dinner and tea, amounted to £47 8s. The entire outlay will amount to £560; £240 has been collected, and cards are out, from which the friends are hoping to receive £50

at Christmas next. 'The Lord hath done great things for us, whereof we are glad.'

JIREH MEETING, BRICK LANE.

Believing that the information will prove gratifying to the many friends of our aged pastor, who has now entered into his seventy-fourth year, and the forty-fourth of his public ministry; we beg to state, that, while our former anniversaries were peculiarly marked with tokens of the Divine favour, yet, the recent one (the fourteenth) on the 26th of last month, was, on many accounts, more cheering than any that preceded.

Our esteemed friend and brother, Mr. Henry Hanks, of Drayton, Cambridgeshire, preached two excellent sermons to crowded congregations; in the morning from 2 Tim. ii, 19: 'Nevertheless, the foundation of God standeth sure,' etc.; and in the evening from Hosea ii, 14: 'I will allure her, and bring her into the wilderness,' etc. In the afternoon, many went away, being unable to get

in, when our much esteemed brother Mr. James Wells of the Surry Tabernacle, preached an interesting discourse from Exodus xvii, 15: 'And Moses built an altar, and called the name of it Jehovah-Nissi; the Lord my banner.'

The collections were far beyond our highest expectations, amounting to upwards of £26. It was, indeed, a day of sunshine throughout, and the name of our place, 'JIRRH,' 'The Lord hath seen, and hath provided,' was fully verified. W. H.

HAWKINS SELECTION OF HYMNS.

Among our advertisements this month will be found a prospectus of a 'Selection of Hymns' compiled by our brother Hawkins of Bradford, Wilts. The work is designed to meet the requirements of Baptist Sunday

Schools, Day Schools, and Families; for whose use it is certainly very desirable that something of the kind should be provided, combining, as is proposed, truth, adaptation, variety, and harmony. Most of the hymn books in use in our Sabbath Schools are found to contain objectionable sentiments, which cannot be effectually ignored by any degree of caution in the selection of hymns for actual use. Scriptural sentiments embodied in songs of praise have frequently yielded sanctified instruction to the youthful mind; and we should be glad to see such a volume of hymns as Mr. H. proposes to publish, in general use. We trust the undertaking will be encouraged by the teachers of our schools, and the churches in general, that the design of the editor may be promptly and successfully accomplished.

Monthly Retrospect.

THE CONFESSIONAL.—The Rev. G. R. Prynne, incumbent of St. Eldad's, Plymouth, has been recently accused of having a confessional in his church, and of proceeding to a disgraceful length in his examination of young females. The Bishop of Exeter set up his court at Plymouth, September 22nd, and after a long examination (by witnesses) into the case, decided in Mr. Prynne's favour, by acquitting him from holding any doctrine, or pursuing any practice upon the subject of *Confession*, which was not in accordance with the Church of England. Though it was not proved that there was anything immoral in Mr. Prynne's intentions in carrying on the practice, it was established, both by evidence and admission, that the practice itself—that of systematic auricular confession—was regularly carried on in his church, and has, by this trial, received episcopal sanction. To such a degree of development as this, has the Romanist tendencies of our *Protestant* establishment attained in many instances. The decision of the bishop has caused great excitement in the district. Crowded meetings of both clergy and laity have been held, to show their alarm and disapproval of the judgment given. At one of these, held at St. George's Hall, Plymouth, the Rev. H. Greaves moved a resolution to the effect, that the system of confession carried on by Mr. Prynne was contrary to the doctrine and spirit of the Church of England. Upon this, the haughty bishop wrote to Mr. Greaves, requiring him to substantiate the charge in the Court of Arches forthwith.

CHAPEL-BUILDING IN LONDON.—As a supplement to our account last month of the new Congregational chapel at Kingsland, we may mention, that a chapel (absurdly called by its supporters a 'church') of a still more ambitious character, has been erected at Clapham, and was opened September 29th. In the account of *this* edifice, built for the use of '*Congregational Dissenters*,' we strangely read of 'gothic decorated architecture,' 'oak pews with carved ends,' 'bays and buttresses,' 'cusped panels, *pateras*, and *apse*,' 'pinnacles, tower, and spire;' and last, but not least, 'three large stained glass windows, containing figures of the four Evangelists, and representations of Christ blessing little children, and turning water into wine!' On the 'corbels' of the *external* doors are sculptured heads of Owen, Charnock, Bunyan, and other puritan divines. These were appropriately placed outside the building, as if conscious that they ought not to be inside, looking upon the change which has come over their degenerate descendants. The total cost of the building was not less than £10,400. At a meeting of the friends and supporters, held on the day of opening, it was attempted to defend the steeple, and painted windows on the ground, that it was *necessary* to adapt our chapels 'to the wants of the present day!' It is almost superfluous to ask whether it is supplying the want of the present day—when the church of Christ is alarmingly declining from purity of doctrine and discipline—to build gorgeous places of worship to attract worldly congregations. The

'want of the present day' is 'bread,' and the Clapham Congregationalists meet that want by presenting a 'stone'!

THE MADI AIS.—The case of Francesco Madi ai, and Rosa his wife, natives of Tuscany, who, for no other crime than feading their Bible, and worshipping God out of the Church of Rome, have been sentenced to four years', hard labour in separate prisons—has excited deep indignation, not only in this, but in all Protestant countries. A deputation, consisting of noblemen and gentlemen from England, France, Prussia, Switzerland, Belgium, the United States, etc. assembled at Genoa on the 23rd instant, preparatory to obtaining an interview with the Grand Duke of Tuscany to solicit the remission of the cruel sentence. Whether or not they succeed in their object, the union and zeal displayed on its behalf by so many influential Protestants, must tell upon Popish priests and rulers throughout Europe. A memorial to her Majesty from the pen of Archbishop Whately is also being extensively circulated for signature. This petition, after expressing confidence in her Majesty's sympathy with the outraged Rosa Madi ai, concludes with an earnest entreaty that she will make known the feelings of the British nation to the Tuscan government, and endeavour to procure a reversal of the cruel sentence. The latest accounts represent the Duke as little better than the tool of the Jesuits, and speaks of the failure of M. de Ruemot, the Prussian minister, to move him to clemency. A significant incident has arisen out of this event. Sir Culling Eardly, on his way to join the deputation above mentioned, having heard of the present Irish 'religious equality' movement, resolved to test the sincerity of its Roman Catholic promoters, by writing to Mr. Lucas, M.P. ex-Quaker, and editor of the *Tablet*, to request his permission to represent his indignation at the violation of 'religious equality' in the case of the poor Madi ais. To this well-timed appeal, Mr. Lucas returned a most jesuitical reply, aiming to show the difference between the two cases—that while it was the duty of a government ruling a mixed population of Protestants and Catholics to tolerate both, it was its duty, in a *purely* Catholic country, to repress the first beginnings of Protestantism as an innovation upon the community! That is to say, he would persecute the new faith as long as possible, and then 'tolerate' it, when it became too strong to be resisted! Such is the doctrine of the leaders of the new 'religious equality' movement in Ireland.

BAPTIST BUILDING FUND.—The twenty-seventh annual meeting of this Society was held October 12th, at the Baptist Mission House, Moorgate Street. From the report it appeared that £800 had been lent to various churches during the year; the subscriptions and donations were £500; returned from loans £430. During the last six years £4,700 had been lent to forty-one churches, and there was £3,247 afloat. The principle of this loan fund is to lend sums of money to poor churches without interest for ten years, to be repaid by half-yearly instalments, four persons becoming guarantees for the repayment. The plan had been adopted for six years, but in not one case had an instalment failed to be punctually paid. Various speeches were made, and resolutions carried, explanatory and commendatory of the objects of the Society, which may now be considered as established on a permanent basis.

THE REV. W. JAY, of Bath, who has been lately prevented by a serious malady from attending to his ministerial duties, intends to resign his pastorate next January 30th, when he will have been pastor of the same church for sixty-three years—a circumstance perhaps without parallel. The church has determined to settle an annuity upon their venerable pastor during his lifetime.

A JUBILEE, of an interesting character, took place October 12th, at Bocking, Essex, the Rev. T. Craig having then completed the fiftieth year of his ministerial labour. The usual testimonial consisted, in this case, in the erection, at the cost of £1000, of commodious and handsome school buildings, for the accommodation of the large day and Sunday schools in connection with the place—the former containing 351 children, and the latter 324. In addition to this contribution, a purse of 100 guineas was presented to Mr. Craig, at a large meeting of his friends.

REVIVAL OF CONVOCATION.—Considerable consternation has been created by a report, which appears to be well-founded, that Lord Derby is about to advise her Majesty to allow the two Houses of Convocation to 'sit for business' at the opening of the New Parliament. This sudden revival of high-church power, which has been suppressed for 175 years, would give a dangerous ascendancy to those principles in the country which are opposed to 'Protestantism' in the strict sense of the term; besides altering the present relation between Church and State, by making the former a private and *independent* body, at the same time allowing it to retain its present immense national resources.

THE APOSTLE'S RESOLVE.

'But we will give ourselves continually to prayer, and to the ministry of the word.'—*Acts vi, 4.*

(Concluded from page 221.)

THE object of the institution of the Christian Ministry is, that the people should be fed in the understanding of the truth of the great salvation, which is by Jesus Christ: 'I will give you pastors according to my heart; they shall feed you with knowledge and understanding.' (*Isa. iii, 15.*)

Ministers are God's agents in this all-important work; and it is interesting to remember that almost the last we read of our blessed and adorable High Priest, is that he illuminated the minds of the apostles in the Scriptures: 'He said unto them, These are the words which I spake unto you while I was with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures.' (*Luke xxiv, 44, 45.*) That work is not now done by Jesus Christ personally, but through the Holy Spirit, whose peculiar office it is 'to take the things of Christ,' and shew them unto Christ's people. And he is pleased to make use of human agency; and thus, through

human weakness, the Almighty power of God is displayed; therefore, to 'spend and be spent' in God's service, in enlightening the mind of man into the deep and all-profound mysteries of the common salvation, is a great honor, privilege, and advantage.

The object of the ministry, is to afford a more perfect knowledge of the perfect salvation of Christ—the perfect One; that we might 'be filled with the knowledge of his will in all wisdom and spiritual understanding.' (*1 Cor. i, 9.*) And what an amazing subject is set before the people—a complete and perfect one! Surely it is employment sufficient for all time. A greater subject cannot be, neither is there its equal. It is endless, inexhaustible, and immutable. Here is constant occupation for the ministers of God—an inexhaustible Christ! Here the minister may go from point to point; from truth to truth; from light to light; from knowledge to knowledge; from grace to grace, till we quit this lowland, and burst, as from the dawn, into the full blaze of the meridian splendor of the kingdom to come, where the Lamb will be the

song of the ransomed for ever. We have salvation under the ministry, with thoughts elevated, hopes faithful, and aspirations beating high, that we have almost felt we were treading on the threshold of that kingdom of which our Christ is King; and the more Christ is the burden of the ministry, the more will be its elevating and God-honoring tendency; and then—not from the dread or trial of affliction, but from holy delight—will be enjoyed that desire to ‘depart, and to be with Christ,’ which is far better.

The office of the minister, is to edify the body of Christ—the church. There are some striking passages of Holy Writ, relative to the church being the body of Christ; and beyond the expression of which there could not be stronger inducement to holiness of life and conduct; for if we are joined to Christ, what a pleasing thought is it to be a minister, to be made serviceable to that body, of which the glorified Christ is Head!

The minister is to feed the church with knowledge and understanding. This should be his constant aim, prayer, and effort. ‘In the lips of him that hath understanding, wisdom is found’ (Prov. x, 13); and there cannot be a greater display of wisdom when Christ is properly set before the people, for he is emphatically ‘the Wisdom of God.’

The office of the ministry is, to edify the body of Christ, the church. A spotless, sinless, impeccable Head, joined in a mystic, mysterious, and wondrous union with men born in sin, and shapen in iniquity. Great is the mystery of godliness! The union between the church and our glorious Christ, is one of the most felicitous topics the Bible reveals, and the saint can realize. This union, formed in eternity (the people being chosen in Christ before the world began), revealed to the heart after the promise of Christ in Eden’s garden, and more clearly and sweetly apprehended and realized after Christ’s personal appearance on earth—the Christ of eternity descending as the Lord from heaven. He that dwelt in the bosom of the Father, being manifest in due time as the beloved Son of God; to put away sin by the sacrifice of himself. This union will be more blessedly realised when the chosen race shall meet their Christ in the glorified realm above, there to be one with him, and like him for ever. A union chosen and formed in eternity, carried on in time, and consummated when time shall be no more. The union of Christ is a delightful topic for the minister to dwell upon; it conveys so much consolation to the saint, because, if united to Christ, the bond cannot be broken. Can it be supposed, that a union formed by Jehovah-Jesus with

his people, can be frustrated by man? Is Christ to dwell in yon bright world as the Head without the body? Is he, as the Husband of the church, to dwell throughout the rolling ages of eternity without the wife of his choice—without the wife of his purchase? Is the church to be in a state of perpetual widowhood? If so, where is the truth, where the comfort of the following Scriptures?—‘So we, being many, are one body in Christ, and every one members one of another’ (Rom. xii, 5); ‘Christ is the Head of the church, and is the Saviour of the body’ (Eph. v, 23); ‘He is the Head of the body, the church’ (1 Col. v, 18); and by virtue of these truths, God the Holy Ghost dwells in the saint; ‘Know ye not that your body is the temple of the Holy Ghost?’ (1 Cor. vi, 19.) What delightful employ for the minister to dilate upon these hallowed truths! How sweet to be led into the sweetness of an union with Christ before time, inviolably maintained through time, and solemnly consummated after time. To walk by faith into the eternity when the union between Christ and the people was formed, is one of the sweetest walks faith can realize.

The minister of Christ would do well to dwell much upon this blessed union; for in the whole range of truth there is not a subject of

greater benefit, or of more consoling influence. We here have but partial and transient communion with Christ; and which little we enjoy, in consequence of our union with Christ before the world began. But when time will have ended, we shall have constant and full communion with Christ. Here we see our beloved Lord but in part; but we shall, hereafter, behold Him face to face, without any impeding medium—without a veil to hide the beauty, or dim the dignity, of our exalted Immanuel; and then our union will be perfected, for we shall ever be with the Lord.

The minister is to ‘edify;’ which word is derived from a root, ‘to build;’ and a building is well understood. An edifice or building is constantly being increased until it is completed; and so the great building—the church—is constantly having additions of living stones. It is a spiritual house. (1 Pet. ii, 5.) ‘Ye are’ (says Paul) ‘God’s husbandry; ye are God’s building.’ (1 Cor. iii, 9.) Christ is the foundation stone, upon which the living stones are laid. He is the living Christ, upon whom the church is reared in her most holy faith. The minister is to build upon this foundation; and it is a work of great anxiety, responsibility, and labour: ‘Let every man take care how he buildeth.’

The office of the minister is to effect, instrumentally, the increase of the church. It is to grow in Christ (Eph. ii, 20, 21), 'till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' (Eph. iv, 13.) To aid such an object, is an all-absorbing occupation, and quite sufficient to create, in the breasts of God's ministers, the cry 'We will give ourselves continually unto prayer, and the ministry of the word.' The body—the church—is to grow up into Christ, the Head, in all things.' (Eph. iv, 15.)

The office of the minister is to admonish. (1 Thess. v, 12.) It is the necessary attribute of the pastor, to admonish his flock; to warn the people over whom God hath made him overseer; to admonish as a brother beloved, and not as an enemy (2 Thess. iii, 15); sincerely, without unnecessary severity—not in a spirit of acerbity, but in the meekness of that charity which covereth a multitude of faults. He

is to serve the Lord with all humility of mind; and, no doubt, does, and will serve, with many tears, like as the apostle did. (Acts xx, 17.) The pastor is not only to teach, but, as a spiritual Father, is to warn his flock as beloved sons. (1 Cor. iv, 14.)

The minister's office (to sum up the whole) is to preach Christ. And the more Christ is preached in his person, character, and office, the more the people will be blessed; for it is the testimony of the truth as it is in Jesus, that blesses; for he is the soul's desire, as he is her dignity. He is both the pleasure and portion of his people. He is the stay of the soul here, and will be her song hereafter. As Christianity is Christ formed in the heart, the hope of eternal glory, so the testimony of Him is the heart's gladness; and the more he is made manifest, the more the soul rejoices. He is the boast of the tongue, the blessing of the heart, and the bliss of the soul for ever and ever. Amen.

C. T.

EDOUARD.

THOUGHTS ON MILLENARIANISM.

(Continued from page 100.)

(REJOINDER TO J. G.)

It is the misfortune of discussions of a controversial character, that they are apt to degenerate into mere personalities. The simple enquiry after *truth*, which should be the sole

thing aimed at, isthus avoided, and the question becomes one of supposed misrepresentation, or inconsistency of statement, on the one side or the other, upon a matter not affecting

the main point at issue. We fear that such has been the case in the present instance. When we saw a Reply from J. G. in last month's GOSPEL HERALD (p. 249), to '*Thoughts on Millenarianism*,' we certainly expected he would bring scriptural proof of the unsoundness of the position maintained in that article; viz. that the sentiment of Christ's personal reign on the earth was without foundation in the Word of God. This appeared to us to be the point to be decided, and we hoped that, if our views were erroneous, something in the way of proof would have been given that they were so. But, instead of this, we were disappointed in finding the communication referred to, to be almost exclusively taken up with an alleged inconsistency between the brief *history* we gave of the belief in the personal-reign sentiment at various periods of church history, and our endeavours to show that that belief is unscriptural. We are the more surprised at this, as J. G. begins by taking the position, that our sentiment is 'not sustained by any Scripture proof,' and 'that inspired truth is plainly against it.' However, upon looking to see these assertions substantiated, we only find that 'it is not now expedient to produce some of the many passages of the sure Word of God, that are directly against G. P.'! Now it

appears to us that it *was* then expedient to do so, since that was the main point to be decided; and if J. G. had established the point that the future millennial reign of Christ is to be *personal*, and not *spiritual*, the question would have been set at rest. In justice, however, to J. G., we will *suppose* that he did not consider it expedient to produce the passages which he says are 'directly against us,' till we produced those which we consider to establish our views, according to his previous request. We will endeavour now to meet his wishes as far as we can, though it will be seen, that as the avowed object of our *previous* article was to shew the unscriptural nature of the millennial theory, and NOT to enter into the subject of the future *spiritual* reign of Christ, we were justified in not adducing scriptural evidence for the latter on *that* occasion. We can afford to pass by the insinuation contained in the remark of our opponent, that the reason for our not doing so was '*obvious*;' as also the equally ungenerous remark, that we did not notice the passage in 2 Thess. ii, 8, because it was '*not convenient*' to do so. We hope to make it convenient to do so before we have done, as we wish not to avoid, but rather to seek, any passage that may appear most strongly against us.

Before, however, proceeding to

the task assigned us, we will endeavour, in a few sentences, to dispose of the inconsistency which J. G. supposes he has discovered between our '*history*' of the belief of the personal reign, and our own sentiments on the subject. This inconsistency appears to give him much trouble, since his reply is mainly devoted to its exposure. Now it is very clear, from ecclesiastical history, that the expectation of the near approach of the personal coming of Christ, to establish his millennial kingdom, was very generally entertained by the primitive churches and fathers. From this admitted fact, J. G. argues that such expectation was doubtless correct. We at once admit, that if no erroneous sentiments were entertained in apostolic times, there would be some force in the argument. But when we find that many of the apostolic epistles are directed against grievous errors of doctrine and practice, which had arisen even in their days, it must surely be unsound to argue the correctness of any sentiment, from its having been adopted in primitive times. 'Whence, then, did they obtain it, if not from their inspired teachers?' We answer, Probably from a misunderstanding of the many passages of their writings, which speak of the second coming of Christ in terms which seem to indicate its near approach.

The first churches, it must be remembered, were in a position of peculiar trial. Oppressed by the cruel hatred and violence of Jewish and Pagan persecutors, they were in a situation to make them gladly welcome the prospect of relief, and would be prepared to fasten, with eager hope, upon those passages in the writings of their revered apostles, which spoke of the second coming of their Lord, when their position would be reversed, and their wrongs avenged. Under their circumstances they would certainly 'derive consolation' from this expectation; for, though unfounded, we do not call it, as J. G. designates it, a 'dangerous error.' 'But why did not the apostles dispel the delusion?' We reply, That in one instance at least, they did so; when Paul wrote to the Thessalonian church to tell them not to be troubled respecting the day of Christ being at hand; and, notwithstanding J. G.'s opinion, we cannot see that his not mentioning the future extension of the spiritual reign of Christ in the earth in that place, is any proof that it is not a scriptural truth.

But further, the fact that the sentiment of the *personal reign* was not being opposed till the 'dark ages of Popish superstition' is brought as an argument in its favour. Here we must complain either of disingenuousness in J. G.'s calling the 'third

century'—when we stated that Origen and others began to oppose it—'the commencement of the dark ages of Popish superstition.' Clement, of Alexandria, who flourished about 206; Origen, about 216; and Dionysius, about 230—all wrote against it. And although many erroneous and fanciful ideas occur in their writings, there can be no doubt that these men, together with Augustine and Jerome, whom we also named, firmly believed the main principles of the gospel, and were influenced by them; nor had the churches of their times adopted the deadly errors which afterwards overspread the length and breadth of Christendom. And as to the fact that Millenarianism was again espoused at the time of the Reformation, if J. G. likes to accept its advocacy at the hands of such men as Munzer and his followers, in Germany, and the 'Fifth-Monarchy-men,' in England, who attempted to establish the Millennium by physical force, we must leave him to do so; but we cannot consent to his thence drawing an argument for its being founded on scriptural premises. Enough, however, has been said, we hope, to show the reader that, from the different periods in the history of the church in which the Millennial sentiment was received or rejected, can be drawn no argument in its favour.

We now, therefore, recur to

Scripture as the only solid basis upon which our belief can rest, and proceed to state, wherein, according to our view, the Millennium of Scripture consists; or, in other words, to adduce scriptural evidence of the future glory of the Church, and the universal extension of the kingdom of Christ *before his second coming*.

We have observed that most Millenarians mainly direct their opposition against the idea of the *universality* of the reign of Christ in the world before his second personal appearing. We think they do so without due warrant from the Word of God, as we will endeavour to show. First, however, it is necessary to state wherein we think this universality consists. It is not imagined that at the Millennial period, every inhabitant of the world will be regenerate, but that no part of the world will be unvisited by the light of the gospel, or without believers in Christ, and scripturally organized churches; and further, that the influence of the gospel will be universally felt, if not in its saving efficacy, in its ameliorative effect on the character and condition of mankind. Thus the kingdom of Christ will then be universal in a *distributive* sense; though there is every reason to believe that its true subjects will then greatly exceed in number those who will merely participate in its moral and temporal benefits.

In introducing Scripture evidence on this subject, we regret that space will not allow our quoting each passage at length ; but we trust that all who are undecided on the subject, will carefully examine for themselves each passage referred to. In Numb. xiv, 21, we find that Jehovah himself, on the occasion of pardoning the rebellious Israelites, utters the sublime prediction that '*the whole earth*' shall be filled with his glory ; and both David and Isaiah repeat the same statement in nearly the same words (Psa. lxxii, 19 ; Isa. lxvi, 18, 19.) It is usual to refer these and similar predictions to the calling of the Gentiles in apostolic times ; but though they then began to be fulfilled, the context, as well as the fact of the case, forbid their being confined to that event. Thus David, in the same connection, prophecies that the Redeemer 'shall have dominion from sea to sea, and from the river *to the ends of the earth*;' and that *all* nations shall serve him' (Psa. lxxii, 8, 11) ; and in Psa. xxii, 27, 29, the expressions '*all the ends of the world*,' '*all kindreds of the nations*,' and '*all they that go down to the dust*,' are used upon the same subject—expressions which, according to Jewish usage, are of universal extent. Isaiah declares that '*all* nations shall flow to the mountain of the Lord's house' (Isa. ii, 2), and

that the earth shall be full of the glory of the Lord, *as the waters cover the sea*, and Habakkuk confirms the same glorious truth in the same words (Isa. xi, 9 ; Hab. ii, 14.) Daniel also predicts that the stone cut out without hands 'shall become a great mountain, and fill *the whole earth*,' and that '*all people, nations, and languages*' shall serve the Son of man (Dan. ii, 35, and vii, 14) ; and Malachi, that the name of the Lord shall be great '*from the rising of the sun to the going down of the same*' and '*in every place*,' (Mal. i, 11.)

We cannot conceive that more direct terms than these could be adopted to express the universality of the Redeemer's reign in the earth. We know it is not uncommon to endeavour to turn the force of such passages as these by referring their fulfilment to the time of Christ's personal reign on earth with his risen saints ; but it is clear to us, that unless we have direct language to the contrary, we are bound to look for their accomplishment in the present dispensation. Their context speaks of no other, and besides, contains numerous expressions, which can only be understood of Christ's present form of gospel administration. Another characteristic of this glorious period, will be the external *subjection of the unconverted*, whether kings, governments or individuals,

to the people of God, and the *ascendancy* of the kingdom of Christ in the earth. We know that the direct contrary is the case at the present time. Then, however, '*the saints shall possess the kingdom,*' 'and *dominion shall be given to them.*' (Dan. vii, 18, 27.) They shall *reign on the earth.* (Rev. v, 10; xx, 4.) Kings shall bow down to, and nourish the church. (Isa. lx, throughout, and many other passages.) A third feature will be the *purity of the churches of Christ.* No '*uncircumcised*' shall come into them. (Isa. lii, 1; Zech. xiv, 21.) The sanctuary shall be *cleansed* (Dan. viii, 14); and we may reasonably expect, that all erroneous sentiments and practices, all vestiges of Anti-christ, will be removed from the church of Christ. A fourth characteristic is the abundant outpouring of the *Divine influence*, according to Isa. xxxii, 15 (which is placed after the ingathering of the Jews), and the suspension of *Satanic influence* from the earth. (Rev. xx, 3.) A fifth, the special enjoyment of the *presence of Christ*, and communion with him. Not his *personal* presence, for the heavens have received him till the restitution of all things, (Acts iii, 21); but the same presence as is described John xiv, 21, 23, including refreshment in all ordinances, consolation, protection, and care, and perhaps *visible* tokens of his

regard for his people; this presence is described in Ezek. xxxvii, 26 to 28, by figures taken from his dwelling of old in the tabernacle and the sanctuary. Christ promises his spiritual presence to his people to the end of the world, which could not be if, *before* the end of the world, it were to be superseded by his personal presence. The above blessings refer to the happy condition of the church of Christ. As regards the world generally at that time, *peace, morality, and justice will every-where prevail.* War and violence shall be no more known (Isa. ii, 4; lx. 18; lxvi, 12); the unruly passions of men shall be subdued (Isa. xi, 6—10; lxv, 25); persecution and oppression will cease (Isa. lx, 14; Hos. ii, 18); wealth will be devoted to the cause of Christ (Isa. lx, 17), and commerce aid religion (ver. 9, 14, 13.)

From the above imperfect outline will be seen the ground upon which we expect the future extent and glory of Christ's kingdom, and the blessedness of his church. Passages to the same effect might be multiplied, but we forbear to weary the reader. Two objections which we have heard urged occur to us here. One is, that such a state of blessedness cannot be realised through the present instrumentality employed in the service of Christ. We can

only say, that when Antichrist, in all its forms, is destroyed, Satan's influence removed from the earth, and the Spirit 'poured out from on high,' we cannot regard it as impossible to be realised, even in the present dispensation. Another objection is taken, from the two-fold nature of prophecy, which requires, it is said, that we should expect that the predictions referred to will receive a double fulfilment; and while it is admitted that they will be *partially* accomplished before our Lord's second coming, they will, it is said, only be *fully* realised *after* his appearing. But it is overlooked, that these prophecies *have* received a literal and limited fulfilment in the history of the Jews, either in the extent and splendor of their kingdom in the reign of Solomon, or in their return from Babylonish captivity; besides, such a view allows of no literal fulfilment of these predictions at all, but supposes them to be twice fulfilled in a spiritual sense, which is contrary to the admitted rule of prophetic interpretation.

But before we conclude, we must briefly allude to 2 Thess. ii, 8, which J. G. appears to think an insurmountable obstacle in our path. It certainly does speak of Antichrist being destroyed by the brightness of Christ's '*coming*;' but surely J. G. knows that this phrase does not necessarily mean his *personal* appearing. If not, we beg to refer him to the following eight passages, in which the expression, the '*coming of the Lord*,' or his '*coming down*,' are used to express simply his displays of mercy or wrath:—Ps. lxxii, 6; cxliv, 5; Isa. xix, 1; xxvi, 21; xxx, 27; lxvi, 15; Hos.

vi, 3; Mic. i, 3. So also the destruction of the Jewish state and nation is said to be effected by Christ's coming (Matt. xxiv, 29, &c.); and if so, why may not his destroying Antichrist be described by the same terms, without implying his *personal* appearing?

But we fear we have trespassed on the patience of the reader to an unwarrantable extent. Several considerations that appear to us greatly to strengthen the view we have taken, must be unavoidably omitted. On the other hand, the theory of Christ's personal reign on earth appears not only to be without Scripture warrant, but is beset with many and great difficulties. It is opposed to the general tenor of the New Testament respecting our Lord's second coming, and the events with which it is immediately connected; it is contrary to all those passages which speak of the resurrection of the righteous and the wicked, as of contemporaneous events; and the state of immortal blessedness on earth which it supposes (seeing that the saints are to have their resurrection, or spiritual bodies), is impossible to be realised in the present state of the earth before it undergoes its final purification by fire. The sentiment mainly rests for its support on a literal interpretation of certain passages, which, as the context shews, are intended to receive a figurative interpretation.

In conclusion, we beg to express our regret to J. G. if we have employed any expressions calculated to give him offence. He appears greatly annoyed at our having suggested, in a former communication,

that some of his statements were not consistent with common sense, and to think we evinced a bad spirit in so doing; while, in return, *he* charges us with a want of common honesty. In this respect, we leave our character in the hands of the impartial reader, who will examine the statement on both sides: and as to what *we* have said, we assuredly did not intend any *personal* offence to a controversial opponent with whom we are personally unacquainted. We thought, that in making his views public, he willingly subjected them to examination and criticism. But

London.

enough of this. Our *mutual* desire and prayer is, we doubt not, the spread of the Redeemer's kingdom, differ as we may as to the form it is destined to assume in the earth. We know now but in part, and prophesy but in part: but we hope ultimately to know even as we are known.

We wish not further to pursue the subject in these pages: if our opponent desires *further* explanations respecting anything we have advanced, we trust he will kindly consent to receive them by means of private correspondence.

G. P.

Exposition.

THE MAN OF SIN.—2 THESS. II, 3.

(*A Humble Reply to the Request of 'A Miracle of Mercy,' June, 1852.*)

THE phrase, 'The Man of Sin,' is a very powerful and solemnly awful form of expression, exhibiting what is intended, in a most awful and irremediable character. It is more than a *sinful man*, because all have sinned, and many of such, even to the very chief, have been saved by the exceeding abundant grace of our Lord Jesus Christ. It is more than one that has done wickedly, and sinned against heaven, and in God's sight; for such the whole church of saved millions, of all nations and tongues, shall, individually and collectively, ever have to acknowledge themselves to have been. But *the man of sin* stands marked and represented, in the holy Word of our God, only as denounced to destruction, as *that wicked*, of all wickedness the essence, and in worst forms, combined in systemized hostility against God, the godly, and all true godliness.

First. Let us enquire who, or what, is intended by *the man of sin*. Various and numerous have been the opinions

of different men, in different ages, on this point; but I will try and give my humble opinion from the sacred text; and I pray to be led by no prejudice, but guided by the Word of God. It appears plain to me, that the apostle does not mean any one solitary individual, nor the succession of solitary individuals, but a *systemized mystic man*, in the organised unity of the many, as parts in the one whole; and this, too, in external figure and internal spirit. And I think it is plain, that this *man of sin*, was conceived in *apostacy* from the truth of Christ, was born, grew up; lives, moves, and has his whole very existence in a subversion of the truth of Christ, substituting the most diabolical corruptions in the place thereof; and that, too, both in letter and spirit, external form and internal mind. And I think this conclusion is clearly supported by the apostle's own words, saying, 'That the day of Christ is at hand, let no man deceive you by any means, for that day shall

not come, except there come a falling away first, and that man of sin be revealed.' So that this man of sin is a *religious* one, it seems; but in a way of apostacy from, and open hostility against, all true religion; apostacy being his mother, and he begotten by Satan in the worst filth of those miry places, where the healing, cleansing water of life never comes. (Ezek. xlvii, 11.) *The man of sin.* This is a most awful characteristic; for it seems to say, made up of sin, sin-begotten, sin-born, sin-bred, sin-fed, sin-matured, sin-breathing, sin-living, sin-dying, sin-accursed, opposed to the whole spirit of revelation; the son of perdition, the mystery of iniquity, that spirit of Antichrist (1 John iv, 3), whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (viii, 12.)

Second. Let us observe what are the *features* and *figure* of this man of sin, that we may thereby see where we are to find him. And 1, he hates the truth; 2, hath pleasure in unrighteousness; 3, is under strong delusion; 4, believes a lie; 5, is made up of all deceivableness of unrighteousness; 6, his coming, and every movement, is after Satan, in vain glory, boasting of all power to work miracles, in signs and lying wonders; 7, is the very mystery of iniquity, for crafty disguise, fraud, hypocrisy, and the depth of Satan, in all false sanctity and uncleanness; 8, forbidding to marry; 9, commanding to abstain from meats; 10, worshipping of angels; 11, making a shew of wisdom in will worship, by the inventions of penance, self-torture, the worship of canonized saints as intercessors, and the Virgin Mary as the mother of God, and queen lady of heaven; 12, without natural affection; 13, boasters and proud blasphemers; 14, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, setteth in the temple of God; that is, in the

place where the true church did stand, in true faith and humility; but now the apostacy, in pride, arrogance, and daring presumption, 'shewing himself, that he is God.' (2 Thess. ii; 2 Tim. iii, 2—5; 1 Tim. iv, 1—3; Col. ii, 18, 23.) These are some of the features of the man of sin, and,

Third. Where shall we find the seat of a system possessing and publicly exhibiting these awful features, and the same unblushingly held and maintained as most holy and right, in spite of all Scripture to the contrary, because, for the body, the head has settled it to be so?

1. We cannot find this man of sin in *Paganism*; for that never, by apostacy from the truth and faith of the gospel of Christ, sat in the once true gospel temple of God; and beside, in that was never to be found many other distinguishing features of the man of sin; for in him, a little transformed, is contained almost all that Paganism ever contained, and a vast deal more, and the same, too, of a much more blasphemous nature and character than heathenism itself.

2. We cannot find this man of sin in the *Jewish synagogue*, as that did not arise out of an *apostacy* from the faith and truth of Christ; for they, as a nation, and as a synagogue systematic whole, never professed to receive either Christ, his name, his truth, or his gospel cause; but rejected him and his altogether. And in addition to this, many of the most awful features of the man of sin cannot possibly be traced out, as forming any admitted parts of their corrupted system.

3. The features of the man of sin are not to be found in the system of *Mahometanism*; for in that, marriage was not forbidden, nor the eating of meats on certain days, nor the pretension to the working of miracles; nor did that system arise out of an apostatizing, or falling away from the truth and faith of the gospel, as

Mahomet had never professed the Christian faith; and, therefore, the system of Mahometanism cannot be the man of sin.

4. As the features of the man of sin are not to be traced nor found in any other great embodied system, while they are to the very letter, as drawn in the sacred word, to be found in the *Papacy*, or Roman Catholic church and system, then, by the word of God, that is, and must be, the man of sin. For, 1, here we find the signs and lying wonders of many pretended senseless miracles, and which they make ten times more of, than they do of Scripture miracles; 2, a pretended power to forgive sins; 3, the right and power to open or shut heaven; 4, the power to turn the wafer, or a small cake of bread into the very body, blood, bones, and divinity of Christ; 5, of claiming to themselves the only community for heaven, and all else to be heresy and death; 6, that the *Pope* is head of the universal church; 7, that he has a right to universal dominion, as officially God Almighty upon earth; 8, that he is Christ's *vicar*; 9, that he hath in truth the right, solemnly to be called *His Holiness*, whatever be his character; 10, that all kings are beneath him, and should, by right, be subject to him, for that he is Lord of lords, and King of kings; 11, that he cannot err in office, do what he will; 12, that he is above *law*, and that his sanctions, however contrary to the Scriptures, are to be taken as of first authority; 13, that the right of private judgment, in matters of religion, is a woeful sin; 14, that the private study of the Scriptures is a practical heresy, not to be tolerated; 15, that the wicked life of a priest is no detriment to his performing the miracle of turning the flour and water, wafer, or a small cake of bread into the very body of Christ, nor to his performing of all holy functions, nor to his setting as *God*, and not as *man*, in the confessional, nor to his forgive-

ness of all sins to the poor deluded, and often betrayed and seduced, victims who come to the confessional; 16, that the marriage, of priests is forbidden; 17, that the eating on meats on certain days is forbidden as unholy, although God hath commanded them to be received with thanksgiving of them that believe and know the truth, (1 Tim. iv, 3), and our Lord said, 'Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man. (Matt. xv, 11). This the Papacy reverses and contradicts altogether, by forbidding to eat meats on certain days as unholy, while they hold it allowable and even righteous to *suear* with mental reservation and to violate their oath or any thing they say or may have said, if it shall be for the good of the *church* against her adversaries; that the end justifies the means, however wicked, even to blood, the means may be. Here then the man of sin is found in the very features by which he is marked, described and represented, by the holy word of God, as we have before noticed.

5. It may seem hard to fix this awful characteristic on any system, but it belongs somewhere; and the *papacy* may think it harder still to fix it on them, but the features by which the man of sin is described in the word of God, is to be found in no other system; and, therefore, it must belong to them. And while they hug such a combination of abominations, no wonder that they so fiercely condemn the private study of the Scriptures; for in these lie the dangers of their craft; while to be rightly informed and not deceived, our Lord saith, 'Search the Scriptures.' And what the word of God declares to have been *noble* in the *Bereans* (Acts XVII, 11), is now to this day condemned by the *Papacy*, as an unbearable evil; and in *Tuscany*, a man and his wife are now condemned to many years' imprisonment, for nothing but because a *Bible* was found

in their house! And, yet these monster hypocrites can complain in England, that they are *persecuted*; because they are not allowed to rule the country, and take from us our Bibles, as we see they do act where they have the power. And while the Catholics are so deluded, and would gull the whole world with the idea that the *Pope* is *Peter's* successor, with powers that *Peter* never had, nor thought of for himself; they must know that we know his rise; and that he did not arrive to the title of *Universal Bishop*, until the beginning of the seventh century; and then it was by the basest flattery heaped upon the head of one of the foulest murderers, if historians are to be believed. That *Phocas*, Emperor of Constantinople, murdered his predecessor and most of his family; and because the bishop of Constantinople did not so fully approve of these most barbarous murders, *Phocas* took from him the proudly assumed title. And because the ambitious and iniquitously crafty bishop of Rome, *Boniface III.* flattered him, *Phocas* made him Universal Bishop in the year 606. This was just in character of the man of sin; and the Roman Catholics consider this blood-stained seat of intrigue, the see of Rome, to be the only centre of unity to the whole true church on earth.

Fourth. We will now observe what appear to be the apostle's reasons for the use of the term *man*, to express this subject, while speaking of the particularly intended *mystery of iniquity*. He speaks of this subject in a familiar way, as though it was nothing new, but had been plainly spoken of before, and to be accordingly looked for.

1. I think the apostle did, in the first place, use this mode of expression with direct reference to, and in strict conformity with, the immediate language of prophecy concerning this subject; and which we find in Dan. vii:—'And behold in this horn were eyes like the eyes of man, and a

mouth speaking great things. (ver. 8, 20); and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws.' (ver. 25). Here we have the following features of the mystery of iniquity. 1. The form of a kingdom, dominion, or a power in such united characters. 2. The lordly presumption; 3. The sagacious depth of cunning; 4. The daring blasphemy against God; 5. The persecution of the saints; 6. The setting aside the laws, truth, ordinance, and institutions of the Lord—all of which are, and have been, exhibited to the very letter in the *Papacy*, and to be found in no other system but that. 'Eyes like the eyes of man,' presuming to see for every body, and none are to see for themselves but as the *Popish hierarchy* sees for them, at the peril of their lives, where this *horn* has the power! The 'eyes of man,' as the face, in Eze. i, 10, taken in a good sense, are the emblems of intelligence, wisdom, and knowledge; but taken in an evil sense, they are the emblems of subtilty, cunning, craftiness, and intrigue. And so *Daniel* saw that this *Horn* had eyes like the eyes of man; and in accordance with which, in speaking of the same matter, the *apostle* useth the phrase, 'the man of sin.'

2. As the term *man* is a sign of simple unity, as that of many members in one body, so it is the mystic sign of systematic organisation of many persons and things into the unity of one whole. And as the word *man* is thus used in two other distinct subjects in the word of God, it appears to me, that from thence the apostle was led to use the word in our text; and if so, it shews that he did not intend literally any solitary man, nor any succession of solitary individuals, but a systemised *mystic man*; which, with our subject, we have used in a *threefold* manner in the holy word. The *first* is, the *moral man*, the *first Adam*; the *second* is, the *spiritual man*,

the last Adam; and the *third* is, *the man of sin*.

When the Lord created *Adam*, he comprehended the whole human race in him, as one moral mystic man, upright, and very good. (Eccl. v, 29, Gen. i, 31). And in this systematic unity of one mystic moral man, as with the *head*, so with the body; while the *head* stood, all the members stood; and when the *head* fell, all the members fell in him; 'for in Adam all died.' (1 Cor. xv, 22). Sin threw down, spoiled, and ruined this mystic man; moral rectitude was destroyed, its beauty was defaced; divine law was violated, and death followed. This destruction of all moral excellency before God, laid death upon the head, and every member of this once moral unity in one mystic man, and wrought an occasion for the *second* mystic man, in all the fulness of saving mercy, grace, and love—if, indeed, God would have a man, a mystic man, a man of many in one, to call his own; as he has most graciously shewn he would, in the conduct of his wisdom, power, and love in the person of Christ.

The *second man* (1 Cor. xv, 47), the *last Adam* (ver. 45), is our Lord Jesus Christ, as the Head of a mystic body, the whole election of grace in him; so that in him shall all be made alive. (1 Cor. xv, 22.) For as he is a quickening spirit, they shall live a quickened body; he in them, with all grace to save, and they in him, to obtain all that love hath ordained; forming one spiritual, holy, mystic man, as the apostle saith, 'To make in himself of twain *one new man* (Eph. ii, 15), which after God is created in righteousness and true holiness (iv, 24). It is on this all-comprehending gospel principle, on which the apostle systemizes Christ and his whole church into the unity, form, and character of a mystic man—*one new man*—that I have taken the view above laid down of the *first man*. For this being called one

new man, implies one equally mystic prior to it; and that this is called *new*, from the spoilation of the former, and against the corruptions of the sin-ruined former, within and without, the members of this new man are solemnly cautioned, warned, and admonished. (Eph. iv, 22; 1 Pet. ii, 12.)

Now, it does appear to me, that, from this mode of speaking on the unity of mystic manhood, on the above subjects, that the apostle was led to use the phrase '*The man of sin*,' to express the systemized unity, against all divine truth and godliness, of the whole apostate mystery of iniquity. It is not a little remarkable, that the Roman Catholics boast of their *unity* under *one head* upon the earth; while this is one of the strong features of the man of sin. Without *this*, there would really be wanted one feature to complete the character, but which is completed by the prominence of this feature. For the word *man*, as we have above observed, is used to express systematic unity; and from which the apostle speaks of the systemized mystery of iniquity, as the man of sin.

Thus the man of sin is the *third man*; but made as unlike to the make of the two former, as the makers are to each other, as sin is to morality, and as the mystery of iniquity is to true spirituality. Satan contrived to spoil the first man; and God, being determined to have a new man, with well-secured standing in the Headship of Christ, Satan, if possible, to spoil this new man, determined within himself to have a counterfeit man, and paint him with all the most awful presumptions of being the very new man of God's making; but being detected by the Spirit of our God, his man is shown up to be the man of sin.

Now, of the threefold manhood above observed; God made the two former, and Satan made the latter. And as God made the two former after his own likeness, Satan made

the latter after his own likeness, as near as possibly could be, and painted it, and nicknamed it, *The Most Holy Catholic Church*. And as God put the breath of himself into the two former, Satan put the breath of himself into the latter. As God made the two former entirely opposite to whatever could be opposed to himself, Satan made the latter entirely opposite to whatever can be opposed to himself; for the two former, to act as God made and constituted them, they must act elementary towards and for God only; for the latter to act as Satan as made and constituted him, he must, from first to last of his existence, act elementary towards and for Satan only.

And as to the external figure of this man of sin, I should say, the *Pope* is the *head*; the *Cardinals* are the *arms* and *shoulders*; the *Bishops*

are the *breast*; the *Priests* are the *belly*; the *Kings* and *Princes*, who are still drunk with that foul spirit of Antichrist, are the *legs*; and the many poor-enslaved and deluded devotees, are the feet and toes. And the spirit that animates and actuates the whole is, deceivableness of all unrighteousness, under strong delusion to believe a lie. And thus it shall be until the judgment shall sit (Dan. vii, 26), when their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth. (Zech. xiv, 12.) For myself, I hereby speak of the destiny of no individual soul, but of the system—the spirit of the system, and those who are finally deluded by the system and spirit of the Papacy.

JOHN, of *Marylebone*

Readings from Select Authors.

THE RIGHTEOUSNESS OF CHRIST.—BY PRESIDENT EDWARDS.

FIRST. Let us remark the following things, by way of distinction, between the *satisfaction* and the *merit* contained in Christ's work. Whatever, in that work, had the nature of *satisfaction*, was by virtue of his suffering or humiliation. But, whatever had the nature of *merit*, was by virtue of the excellency of his obedience. The *satisfaction* of Christ consists in his answering those demands of the law on his people, which were consequent on the breach of it. The *merit* of Christ consists, in what he did to fulfil what the law demanded before man sinned, which was obedience. But, here observe, that it was by the same things, that Christ both satisfied divine justice, and also purchased eternal happiness. He did not make satisfaction by some things which he did, and then work out a righteousness by others; but in the same acts by which he wrought out righteousness, he also made satisfaction, *only taken in a*

different relation. These same acts of obedience, wherein the righteousness of Christ consisted, and which purchased heaven for us, if considered with respect to the self-denial, suffering, and humiliation, which was in them, had the nature of satisfaction, and procured our pardon. Thus, his going about doing good, preaching the gospel, and teaching his disciples, was a part of his righteousness, as done in obedience to his Father; and a part of his satisfaction, as done with labour, trouble, and weariness, and accompanied with temptations, reproach, and contempt. So, also, even his laying down his life—which had the nature of satisfaction, considered as his bearing our punishment in our stead—when considered as an act of obedience to God, who had given him commandment to lay down his life for sinners, was a part of his righteousness, as truly as of his satisfaction.

Now, let us more particularly con-

sider the things which passed during the time of Christ's humiliation, with respect to the *obedience* he exercised in them. And this is subject to a threefold distribution. 1. With respect to the *laws* he obeyed. 2. With respect to the various *stages of life* in which he performed it. 3. With respect to the several *virtues* he exercised.

1. The first distribution of the acts of Christ's righteousness, is with respect to the *laws* which he obeyed. But all the precepts which he obeyed may be reduced to one law, which the apostle calls 'the law of works.' (Rom. iii, 27.) And this includes all the laws which God ever gave to mankind; it being a general rule of the laws of nature and of works, that God is to be obeyed in whatever positive precept, as well as moral rule, he is pleased to give. But, more particularly, the commands which Christ obeyed were of *three kinds*: they were either such as he was subject to, merely as *man*, or as a *Jew*, or purely as *Mediator*. As *man*, he obeyed the moral law, which is obligatory on all mankind in all ages of mankind. As a *Jew*, he was subject to the ceremonial law, and was conformed to it in being circumcised; in going to Jerusalem three times a year; in attending the service of the temple, and of the synagogue, etc. And to this head may be reduced his submission to John's baptism; for it was a special command to the Jews to go forth to John to be baptised of him; and Christ replied to John's objection to baptise him, that it was needful that he should do it, that 'he might fulfil all righteousness.' (Matt. iii, 13, 15.) Again: Christ was subject, as *Mediator*, to the mediatorial law; which contained those commands of God, to which he was subject, not as man, or as a Jew, but which related purely to his Mediatorial office. Of this kind, were the commands which the Father gave him to teach such doctrines; to work such miracles; to

call such disciples; to appoint such ordinances; and, finally, to lay down his life. (See John, x, 18, 14, 31.) And it is to be observed, that Christ's righteousness, by which he merited heaven for himself and all who believed on him, principally consisted in his obedience to this Mediatorial law; for this was his chief work and business in the world. To his obedience to this law belongs his going through his last sufferings, from his agony in the garden to his resurrection. As the obedience of the first Adam—wherein his righteousness would have consisted if he had stood—would have principally consisted not in his obedience to the moral law, to which he was subject merely as man, but in his obedience to that special law to which he was subject as moral Head and Surety of mankind, even the command of abstaining from the tree of knowledge of good and evil; so the obedience of the second Adam, wherein his righteousness consists, lies principally, not in his obedience which he was subject to as man, but that special law to which he was subject in his office as Mediator and Surety. Christ's obedience to these several laws was *perfect in degree*; perfect in respect to the *principle* from which he obeyed, to the ends at which he aimed. The merit of his obedience consisted in its perfection. If it had failed in any one instance, it could not have been meritorious; for that is not accepted as obedience to a law, that does not fully answer it.

2. The second distribution of the acts of Christ's obedience, is with respect to the different *parts of his life* wherein they were performed. And, in this respect, they may be divided into those performed in his *private life*, and those of his *public ministry*. As to those acts of his private life: he was perfectly obedient in his childhood; and this infinity differs from other children, who, as soon as they begin to act, begin to sin and rebel. He was found about his Father's

business in the temple at twelve years of age; he was subject to his earthly parents, though Lord of all; and for thirty years he continued to serve God in his private capacity, and, probably, in following a mechanical trade—that of a carpenter. But most of the history of the evangelists is taken up in giving an account of what passed during the time of his *public ministry*, which is often called *his coming*, in Scripture. Thus John speaks of Christ's coming as what is to be; though he had been born long before. His public ministry was heralded by John the Baptist, signalled by his own baptism, and followed by his temptation in the wilderness. The work upon which he employed himself was three-fold. 1. His preaching the gospel. Much of his obedience was in his speaking those things which his Father commanded him; and having come from His bosom, he was in the best capacity to reveal his mind. He delivered his doctrines and commands not only as the doctrines and commands of his Father, but as his own. 2. Working miracles; concerning which observe, they were very *numerous*; they were all works of *mercy*; they were almost all such as had been spoken of as the *peculiar* works of God in the Old Testament; they were generally *images* of the great work he came to work on men's hearts; they were wrought in *such a manner* as to show that he did them by *his own power*, and not by the power of another, as the old prophets did. 3. Calling and appointing the ministers of his kingdom. He called many disciples, but only twelve apostles.

3. The third distribution of the acts of Christ's obedience, regards the *virtues* which he exercised and manifested in them. There are, indeed, some virtues that sinful men may have which were not in Christ; not, however, from any defect in his virtue, but because it was perfect. Such were repentance for, and mortification

of, sin. These were not in Christ, because he had no sin to repent of, or any lust to deny. But all those virtues that do not pre-suppose sin were in him, and that in a higher degree than ever were in any other man. They were of three sorts: those which immediately respected *God, himself, and other men*. 1. There appeared in him a holy *reverence* towards God the Father. Christ had a greater trial of his virtues in *this* respect, than any other had, from the honourableness of his person. As man and Mediator, he adored God in the most reverential manner, time after time. So he manifested such *love* to God, performed such labour of love, and suffered so much out of love, as none ever did. And never was any one's *submission* to the will of God tried as his was, and never did it shine more illustriously. 2. In his work, he most wonderfully manifested these virtues, which respected *himself*. As, for instance, *humility*: he was the highest of creatures in dignity, yet none ever equalled him in humility. Though his human nature was taken into union with the Divine, so as to be one person with it; though he knew God had appointed him king over heaven and earth, angles and men, he did not disdain to be abased into lower circumstances than ever any other elect creature was. The proper trial of humility is the stooping to those acts, or circumstances, which really contain abasement. Such was his humility, that, though, knowing himself to be infinitely higher than the highest angel in heaven, he did not think it too much to be bound as a cursed malefactor, as the meanest of vagabonds and miscreants; and this not for himself, but for some of the vilest of creatures—some of the wretches who crucified him! How, also, did his *patience* shine forth in all his sufferings from first to last! and what *contempt of the world* was there, choosing rather this meanness than the glories of an earthly prince, which

were offered him by Satan and men.

3. The virtues he exercised towards others—which may be summed up under the heads of *meekness and love*—marked his character and work. How meek under provocations! whether we consider the degree of opposition towards him they evinced; their unreasonableness, and the obligation to the contrary—on which things the greatness of a provocation consists. And the *love* that Christ showed to men on earth, as much exceeded the love

of all other *men* as the ocean exceed a small stream.

And it is to be observed, that all the virtues which appeared in Christ, shone brightest at the close of his life, under the trials he then met with. Eminent virtue always shines brightest in the fire: indeed, everything that Christ did to work out redemption for us, appears chiefly at the close of his life. Herein chiefly appears the perfection of his obedience, the merit of his satisfaction, and the brightness of his example.

Letters to the Editor.

DEAR BROTHER.—The momentous enquiry to the hiding prophet, 'What doest thou here Elijah?' came to him in a time when all the true-hearted servants of Jehovah were greatly needed as witnesses for the forsaken and derided honour of his worship. The overwhelming curse of Israel then was, the clinging to the abomination of Baal's idolatry, and the fierce treading out of the pure and uncompromising holiness of His truth, whose omnipresent majesty had but lately brought the people to the ground, with the conscience-wrung exclamation, 'The Lord he is the God! The Lord he is the God!'

Baal's worshippers are, indeed, neither few nor small at the present day; but (if I judge rightly) the prevailing evil we have to dread, and to war against, is rather the insidious mingling of the tares with the wheat—the *pestiferous malaria* of a time-seeking, world-loving, flesh-following brood through the very *core* of our unions. I have often wondered (not at the *existence* of such a monstrous spirit, but) that those imbued therewith should ever seek any pleasure or advantage in joining with a community of the '*peculiar people*.' The only satisfactory answer I have received has been,

'The heart is *deceitful* above all things, and *desperately* wicked.'

Of this we are sure—the evil, though predicted, is no less a *real evil*; and where it prevails, a withering blight is surely seen, *either on the bark, or some of the branches*.

Let us ask, in solemn view of the disease, and in the singleness of the fear of God, 'What can be proposed towards the remedy?' In all humility and prayerfulness I would answer—

First.—Let every church be 'very jealous for the Lord God of Hosts.' The greatest honour to a people, and the truest source of their firm prosperity, must be, to adhere to the *truth*, in testimony and precept; in soul matters and in temporal affairs; in constitution and bye-laws; in public ordinances, and in social communion. Let it be remembered, that no subject which is worth consideration, is too small to be regulated by divine counsel. Let, therefore, circumstances and seeming advantages be ever a *secondary* consideration. 'Seek ye *first* the kingdom of God, and his righteousness.'

Secondly.—Let the most anxious care be bestowed on the admission of members, whether as *private* members, or as office bearers. Great temptation arises in a desire to see churches increase in numbers, often

resulting in the careless bringing in of those under mere mental excitement, who springing up in the green blade for a season, promise fair; but when *the sun is up*, having no root, they wither away. Carelessness is oftentimes much manifested in receiving lapsed, or rather wandering, members from—or formerly of—other churches. I would that all such were required to present a summary of their history from the commencement of the divine life—a history not shortened by false modesty, nor left ambiguous in general statements, but with *names*, dates, and places, that it may in all fairness be substantiated.

And what shall I say more? Would it not be for the honour of our pastors (to say nothing of the security and peace of their flocks) to present such a statement at their settlement? a statement not only of experience and faith, but of walk and conversation. Let such a history be *complete*—with no *gaps* left—no eras slurred over with mystery. Should not the churches claim this for their own prosperity, and for the glory of pure and undefiled religion? A collected testimony of this kind might form a most precious record for edification and honourable witness. Will any object to this as inquisitive and overbearing—or, as in some instances, tending to excite a morbid curiosity? I answer, A honest man—a recipient of the truth in the Spirit, will delight to come forth to the light; both to show the mightiness of God's goodness in pardon, and the power of his grace in sustaining; that, in deed and in truth, there is a sufficiency in the grace of God to teach its possessor the denying of all ungodliness and worldly lusts, and to *enable* him to live soberly and righteously in this present evil world.

In this way, the young will be encouraged; the aged cheered; the feeble knees confirmed; the fearful heart strengthened; and as for the dishonest and unworthy, their hardihood

would scarce bear such a trial, and so, with the fleece torn off, they must escape back to the *wolves*, and leave the flock relieved.

I have much more on my mind to say, but for the present forbear; praying to be kept in all meekness and sincerity, in singleness of eye—to my own standing, as well as of the pulse and movement of the churches (professing great anxiety for correctness of doctrine, and reality of experience.

A WATCHER.

MY DEAR BROTHER.—Grace, peace, and love be multiplied unto you, and all prosperity abound in the work of the Lord, in the spread of the savor of his name, and the making known his glories far and wide. Many years have rolled away since I first saw you in York Street, St. James's, when you joined our body January 22, 1822. The Lord has in mercy borne us as on eagle's wings, and directed our path in connection with his interest, and in publishing the glad tidings of the gospel. Having preserved us in his fear, and upheld us by his mercy, we have been maintained as witnesses that grace takes possession of the whole man, for we 'serve the Lord Christ.'

In reading the HERALD, I felt thankful that the Lord should make use of my hymn to cheer a saint in a dying hour, that he should comfort one of his in the time of his departure. I have heard of several other instances where that hymn has been blessed to his dear people. I once had the pleasure of seeing a good woman baptized, that dated the first arresting thought in hearing the chorus. That the Lord the Spirit should make use of us in any form, is cause for thankfulness. That there is no plagiarism in adopting that hymn as my own, it may not be uninteresting, and may satisfy the minds of many who have seen it in Rees' Denham's, Gadsby's and other selec-

tions, with Rees as the *author*, and in mine as the original, if I give the outline of its history.

One morning it came into my mind as I went to labour, to write an hymn on the 'Gracious Experience of a Christian.' As I went up Holborn, I had the chorus,

'On Christ the solid rock I stand,
All other ground is sinking sand.'

In the day I had the four first verses complete, and wrote them off. On the Sabbath following I met brother King as I came out of Lisle Street Meeting (who was for many years a deacon of brother Coombs), who informed me that his wife was very ill, and asked me to call and see her. I had an early tea, and called afterwards. He said that it was his usual custom to sing a hymn, read a portion, and engage in prayer, before he went to meeting. He looked for his hymn book, but could find it no where. I said, 'I have some verses in my pocket; if he liked, we would sing them.' We did; and his wife enjoyed them so much, that after service he asked me, as a favour, to have a copy of them for his wife. I went home, and by the fireside composed the last two verses, wrote the whole off, and took them to sister King, and visited her every day after tea, while she lived (five or six days); and never had more heavenly converse with a saint of God than in those heavenly, heart-replenishing visits, we mutually rejoiced in the great things of God.

As these verses so met the dying woman's case, my attention to them was the more arrested, and I had a thousand printed for distribution. I sent one to the *Spiritual Magazine*, without my initials, which appeared some time after this. Brother Rees of Crown Street, Soho, brought out an edition of hymns, and this hymn was in it. David Denham introduced it with Rees's name, and others after.

Our good brother David Blygh of

Marylebone Street, member of brother Coombs, used often to hear Mr. Rees (being the subject of a dreadful asthma) for nearness. He called and visited him when he could not get to hear him. In converse he repeated the chorus.

'On Christ the solid rock I stand,
All other ground is sinking sand.'

Mr. Bligh said, 'That hymn was written by a person who lodges in my house.' Mr. Rees said 'It was written by a friend of his.' He assured him to the contrary, as he did not believe I would assert a falsehood. Mr. Rees' friend must have deceived him by copying it from the *Spiritual Magazine*, and giving it to him as his own. I would not affirm that the Holy Ghost could not have indited the same words in another brother's mind, but to take the whole six verses, word for word, is a case we do not meet with.

Your inserting this brief outline may in future shield me from the charge of stealth, and be a vindication of truthfulness in my connection with the church of God. Wishing you every grace and blessing from the throne eternal, your sincere well wisher in Christ the Lord.

EDWARD MOTE.

51, Borough Road, Southwark.

MR. EDITOR,—Bishop Hall's *Meditations*, has been a work highly prized by me for a series of years. I have found his weighty sentences, in some of my seasons of langour, not only instructive, but more, very precious. Reading the following a few days ago, the remarks appeared so exceedingly striking, that I wrote them out in order to enrich your Magazine.

I am, yours, &c.,

ANDREW.

'And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; and he

cast himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look towards the sea. And he went up and looked, and said, *There is nothing.* And he said, Go again seven times. And it came to pass at the seventh time, that he said, *Behold, there ariseth a little cloud out of the sea, like a man's hand.* (1 Kings xviii, 41—44).

'No ears but Elijah's could, as yet, perceive a *sound* of rain; the clouds were not gathered, the vapours had not risen; yet Elijah hears *that* which *shall* be. Those that are of *God's* counsel, can discern favours and judgments afar off. The holy man climbs up to the top of Carmel, that *he may talk with God alone.* He casts himself upon the earth; he bows his knees to God, and bows his face to his knees. His *thoughts* were high, his *body* low. What he *said* we know not; but *he opened heaven*, that for three years and a half had been shut up.

'God had said, *I will send rain*; but Elijah must *pray* for what God had *promised.* The promises of God do not *discharge* us from our prayers. He will *do* what he undertakes, but we must *pray* for what we would have him to *do.*

He knew that the rain must come from the clouds, that the clouds must arise from vapours, and those vapours from the sea; *thence* does he expect them. Go, saith he, to the servant, *look towards the sea.* Nothing at first, nor the second time: *seven* times must he walk to that prospect; and, not till the seventh time discern the *cloud.* The prophet is not undaunted by *delay.* *Hope* holds up the head of our desires, and *perseverance* crowns it. Even a hand-broad cloud *contents* Elijah; and fills his heart with joy and thankfulness. He knew that this meteor, newly *born* of the womb of the waters, must soon grow to a large stature: stay but a while, and heaven is *covered* with it. From how *small* beginnings have *great* matters arisen! It is so in all the gracious proceedings of God with the soul: scarce sensible are often those *first* works of his Spirit in the heart, which grow up at last to the wonder of men, and the applause of angels. The wind arises, the clouds gather, the sky thickens, there is rain in abundance! *Well* did Elijah know, that *his* God would not *defile* his hand with an imperfect and scanty favour. Learn, O believer! that *our* God is *perfection itself.*

Biographical Sketches.

ELIZA THURGOOD.

It is pleasant and profitable to trace the remembrance of those persons whose Christian excellencies have shone conspicuously in a life of physical suffering, and in a life of faith upon the Son of God. Such 'die in Jesus, and are blessed,' and leave behind them positive proofs of the supernatural power of the 'glorious gospel of the blessed God.'

Numbered with the 'blessed dead' is Eliza Thurgood, who finished her earthly course at Bishop Stortford, and entered into rest within an hour and a-half of the 1st of April, aged 48 years.

For the period of sixteen years, she had been greatly afflicted; but the good Lord

did, at times, so mercifully cheer and elevate her mind by the precious promises of his word, and the gracious manifestations of his presence, that she was never heard to complain of the weight of his afflictive hand. On the contrary, she would testify of his goodness in accounting her worthy to suffer; believing 'the recompense of the reward,' to be far greater than those earthly comforts of which she had been deprived. Thereby illustrating the truth of the apostle's statement, that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'

From one of the private papers of the

departed, it is ascertained that Sabbath-school services had been useful to her; that the hymns she had committed to memory in the school, followed her when a domestic servant, and, in connection with the written word of God, and the preaching of the gospel she was sometimes favoured to attend, were the means employed by the Eternal Spirit to lead her to serious reflection on her sinful state, and to awaken in her a deep concern to know and enjoy the blessings of redemption and salvation. The burden of unpardoned guilt pressed heavily on her spirit—the result of a vivid display of the holiness of the Divine character—and, for some time, she sought the Lord Jesus sorrowing. It was not until confined to the bed of affliction that she was favoured to rejoice in the forgiveness of sins, and the ‘glorious liberty of the children of God.’ By a remarkable revelation of his loving kindness, the merciful Saviour so caused her to triumph in his name, that, for months, she could not forbear speaking of it to those who visited her sick chamber.

In early life, she was instructed in Pædobaptist principles; but, by carefully and prayerfully consulting the Scriptures, she became convinced that the rite of baptism should be restricted to believers, and that immersion is the ordained mode of administration; and resolved that, should she be favoured with ‘the knowledge of salvation, by the remission of sins,’ she would not neglect the commandment of the Lord. Accordingly, after a year’s illness, she offered herself to the church at Bishop Stortford, as a candidate for baptism. The delicate and precarious state of her health excited the fears of many friends, who strongly objected to the course she desired to take. Yet, so anxious and determined was she to follow her Lord, that no arguments availed to deter her from being carried from her bed to the chapel, where she passed through the sacred ordinance with great composure. Her happiness on that occasion was, for years after, spoken of with grateful emotions; and through a lengthened period ‘the peace of God, which passeth all understanding,’ kept her ‘heart and mind through Christ Jesus.’ Surely, in keeping the Lord’s commandments, there is great reward.

To the mind of our now glorified sister,

the mysteries of mercy were gradually revealed by the Great Teacher of Israel; and, once acquainted with the grace of election, a persuasion of interest in the everlasting covenant abode with her till within a few months of her decease, notwithstanding her inward conflicts, which were many and powerful and painful.

In the path of tribulation, she experienced many and signal deliverances. ‘Fed as by ravens,’ she would sometimes say, ‘how can I distrust the Lord? How I wish I could meet all my little trials with the same calmness of spirit as I can leave the gold and silver in the hands of others.’

During the last few months of her life, her mind was much darkened and depressed; and sometimes it was painful to witness her agony—for she would talk of the torments and horrors of the damned. By the witness of her conscience against her own transgressions; and how to endure the sight of the fire in her room, or the flame of a candle, she knew not. Frequently would such exclamations as the following escape from her, in the intenseness of her sufferings: ‘Oh, the holiness of God! the mystery of iniquity! the weight of that curse borne by the Saviour! Did he bear it FOR ME? I have said he did, and rejoiced in him as my righteous Peace-maker; but, oh! if deceived, how awful is now my condition!’

At length the time came for the answer of her frequent, fervent ejaculatory prayers. On the Lord’s day week prior to her departure, some friends met at her bedside, and sang that well-known piece of Christian psalmody, commencing

‘Not all the blood of beasts;’ and, when entering on the second verse, were surprised on seeing the dear invalid raise herself from the pillow, and on hearing her loosened tongue—her speech had been affected for years—exclaim with rapture, ‘He’s come! he’s come!’ meaning her Redeemer; and, waving her hand, sang aloud the remainder of the hymn; at the conclusion of which she said, ‘I thought my dear friends were coming this afternoon to prove I was a hypocrite; but now I can say, ‘My Jesus is come; is come;’ and for some time continued blessing and praising the Lord.

That was a season ever to be remem-

bered by those who were the privileged partakers of her joy. For several days, the comforts of the Holy Ghost continued with her; but again her evidences were disputed. Troubled with sore temptations, she would inquire of others what they thought of her state. When told 'There was no doubt but the Lord had thoughts of mercy towards her,' she replied, 'This I believe; yet the suggestions of the enemy do so trouble me, as greatly to shake my hold of the promises.' The state of her physical frame, weakened and worn down with a distressing cough, admitted of occasional conversation only during the last few days of her earthly sojourn.

On the morning of the day her spirit passed into heaven, she several times whispered: 'I am comfortable; and have had the sweet promise, "Fear not, I am with thee," applied.' The whole of the day death was unpinning the 'tabernacle.' In the evening, a few friends visited, prayed with her, and found her happy; but unable to respond to inquiries otherwise than by signs, the last of which was given within an hour of her release, when, by a wave of the hand, and a point of the finger, she gave an understood testimony that the presence of her God was felt while she was passing through the deep waters.

In submission to the Divine will, she had often expressed a wish for a triumphant exit. This was not granted; yet the placidity of her countenance rendered the death-bed scene solemn, impressive, and enviable, inasmuch as it indicated the confidence that, when death dissolved the mortal body, her happy and emancipated spirit would be elevated to the blissful presence of her Lord.

'Precious in the sight of the Lord is the death of his saints.'

Bishop Stortford.

M. E. G.

MRS. SARAH WALLIS MEE.

DEPARTED this life on Tuesday Morning, October 5th, Mrs. Sarah Wallis Mee, the wife of Mr. Joseph Mee, of Wellingborough.

The subject of this memoir was born into this world of changes and sorrows in the year 1781, at Hackney, Middlesex. It appears she had a good education, which qualified her for that station in life which God, in his providence, had de-

termined to place her, and which she filled, as a wife, a mother, and a Christian, with honour and respectability, kindly assisting her husband in a large drapery business for upwards of 40 years. It appears that the Holy Spirit quickened her soul, which was dead in trespasses and in sins, when hearing a sermon from Psal. xxvii: 'One thing I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life.' It appears to me that ever since I knew her, that portion of Scripture has been carried out practically. Our dear departed sister was not one of those professors that come one part of the Lord's day, and indulge themselves at home the other part. No; the very last Sabbath she was on earth, she attended three services, and partook of the emblems of her dying Lord at the Lord's Supper. Whenever the Lord's people met, either for prayer or preaching, she was there, unless something pressing prevented, and I believe she enjoyed the word which she heard with sweetness and assurance.

The Lord made her last days her best days. I shall not soon forget what she said to me on the fifth Sabbath of my labours at Wellingborough when she came home after attending the meeting three times. She said, 'I must tell you, I never expected to enjoy what I have enjoyed this day in that place!' But that was not the only day that the word was made refreshing to her soul, for the Lord was preparing her for the inheritance with the saints in light, by making his word a savor and unction to her soul. She very often repeated to me three portions of Scripture which I preached from, 'There is none like the God of Jeshurun,' etc. (Deut. xxxiii, 26); 'Lord, I have loved the habitation of thy house,' etc. (Psa. xxvi, 8); 'He shall choose our inheritance for us.' (Psa. xlvii, 4.) What the Lord enabled me to bring forth in preaching upon these portions of his truth, seems to have been made sweet to her soul.

Our departed sister had followed her Lord through the ordinances of baptism by immersion, upwards of forty years since; and the following note written by herself, and found after her death, we take to be her experience and work of the Spirit:—'Meditating on death and mor-

talities, and feeling in my body that it must shortly follow through that path which we can know nothing of but by Divine revelation, even the shadow of death, I have been greatly relieved from the fear of the consequences of death, by the delightful and encouraging sermon of the apostle Paul recorded in the Acts of the Apostles. (xiii, 38, 39.) "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things from which they could not be justified by the law of Moses." May God the Holy Spirit witness with my heart that I am born of God, and have the faith of His children. This view of death makes me anxious to follow my dear Lord through death, and, through His forgiveness of all sins, to stand justified from all things from which I could not be justified by the law of Moses.

I believed she enjoyed what is here expressed, for I never talked with a person where death had so lost its terrors, as it had with her. She almost wished for the messenger to be dissolved, and to be with Christ. Her desire was fulfilled: for her death was very unexpected. She had retired to bed on the 4th of October, about 10 o'clock, and in the morning, about 6 o'clock, was found dead; to all appearance without having suffered either pain or struggle, her spirit had taken its flight to join the spirits of the 'just made perfect' in ascribing salvation to the Lamb that was slain, and had redeemed her to God by his blood. She has left behind, to lament her loss, a husband to which she was united in marriage upwards of 50 years, and five sons and three daughters, and twenty grandchildren.

Her remains were deposited in the family vault at the Baptist Cemetery, Harriot's lane, Wellingborough, on Monday, October 11th, 1852, and a sermon was preached at seven o'clock that evening, by the minister, from Heb. x, 23. He said that the faith and its profession in the text, was the faith which our departed sister was a partaker of, holding the immutable love of the Father, the responsibility of the Son, and the invincible operation of the Holy Ghost as its doctrine; 2ndly. It was experimentable, teaching her the power and sweetness of these truths; and 3dly. It was a practical

faith made manifest in her life and conversation. The two last candidates that came before the church to speak of the Spirit's work in their souls, were timid, and the church did not feel satisfied with what they said. But she opened her mouth in the cause of the dumb, knowing them to be consistent characters; and when the church was satisfied, and the time came for them to follow their Lord in the ordinance, which was on our Thursday evening service, she very kindly invited them to her house, as it was near the meeting.

Another circumstance I must mention: We were in wants of robes to baptize in, both for the minister and the people. She, without any solicitation, or even the knowledge of the church, went to one of our female members whom she knew had both the power and the disposition to assist. She said, 'If you will be so kind as to buy the materials, I will make them myself;' to which she very kindly consented. This was almost the last work that she did on earth; but she did finish them, she loved the habitation of God's house, and she loved the household of faith. He also observed, saying, 'Some of you may say,' 'You are speaking too highly respecting her; had she no imperfections?' He said 'Yes; she had, and she was sensible of them, and to acknowledge them also. He was,' he said, under an obligation of gratitude to say what he did, because a kinder friend he had never found, for she had cared for him in every respect. Some may say, 'You must live with a person to know what they are.' He had resided in the family of their departed sister for several months, and he knew her to be a woman of prayer—not to be heard of men, but she took her Saviour's direction, 'When thou prayest, enter into thy closet;' and he had heard her engage, when she thought none but the Lord heard her. She prayed for her family individually; for her own soul, and for the church of God, and especially the little remnant which whom she worshipped. She considered it one of the greatest favours that God in his mercy had sent a man to proclaim his truth, and that she lived so near the meeting. He have often heard her say, that it was the greatest blessing she enjoyed in this life.

The 524th and 554th hymns of Dr.

Rippon's Selection were very precious to our departed sister; they were found amongst her written papers.

Thus lived, and thus died, our affectionate

sister in the Lord, in hope of immortality and eternal life, through our Lord Jesus Christ.

Wallingborough, Nov. 10.

M. B.

Reviews and Criticism.

THE LAMP IN THE VALLEY; or, Confirmation in the English Establishment Disclosed, etc., by W. HAWKINS. Second Edition. London: Houlston.

THIS little work, which we have already noticed, now appears in a second and corrected edition. Against the errors herein exposed, it is important that our youth should be furnished with consistent and scriptural arguments; and we know of no small book wherein the subject is so familiarly and interestingly discussed as in these pages. To all whose charity employs them as apologists for the Church of England—to all who have regarded episcopal confirmation 'a harmless error,'—we say, read the *Lamp in the Valley*!

THE BAN OF THE 'BANNER,' AND THE WIT OF THE 'WITNESS,' neither British nor Christian, as applied to the 'Lord's Day Manual.' A LETTER addressed to JOHN CAMPBELL, D.D., by C. SLIM, of Providence Chapel, Maidstone, &c. London: J. Paul.

THE *Lord's Day Manual*, written and published by Mr. Slim, is, we presume, in the hands of some of our readers. Several of the periodicals, among which the *Primitive Church Magazine*, spoke favourably of it, as a work of humble pretensions, written in a plain and familiar style, wherein 'doctrine, experience, and practice are happily combined.' Dr. Campbell, however, has thought proper to denounce the work, and with all the contempt and spleen for which he is celebrated, has attempted to hinder its circulation, and stigmatize the author and his friend Mr. Jones, of Chatham, who wrote a short commendatory preface to the book. In his strictures upon the performance, the Doctor has meanly taken advantage of the discreditable and unprincipled conduct of Mr. Slim's printer, whose workmanship is confessedly of an inferior stamp, and whose dishonesty has become notoriously apparent. But the *real* cause of this wrathful spite in the

modern Achilles is in the *matter and substance* of Mr. Slim's sermons. There is 'much of a questionable character; in plain phrase, it smells rankly of a certain school, happily dwindling into small dimensions.' 'Brother Slim,' it is sneeringly remarked 'is not only a preacher, but a poet, and hence his own productions are employed to adorn his pages. The prose is partly original, and partly selected; care, however, is taken that the reader shall not know when he may happen to be communing with Mr. Slim, Dr. Crisp, Titus Salt, or some other teacher in the school of a comfortable doctrine.'

Such are the effusions of a *Christian* editor, to whose 'school' Mr. Slim may well congratulate himself that he does not belong. When we discover such bitterness, bigotry and intolerance oozing from the pen of one of its principal teachers—when we remember the merciless treatment received by many at his hands, together with the insolence, egotism, and dogmatism which characterize the MAN, we have no desire to be identified with the 'school' that can boast of such a pedagogue. As for the 'school of comfortable doctrine,' Mr. Slim believes it possible that Dr. Campbell is altogether a stranger to it, 'which,' he says, 'fully accounts for the rancorous spirit exhibited when reviewing the movements and doings of those supposed to belong to it.'

Mr. Slim, we think, may learn the viper to bite the file. He may be permitted to spit out his venom against 'the miserable twaddle of Hawker,' 'the crochets and whims of Gill,' and the labours of a host of others in 'the school of a comfortable doctrine,' while he himself, as the editorial chieftain of the modern 'school,' may be heard—

'Clamouring in the throng,
Loquacious, loud, and turbulent of tongue;
Awd by ne shame, by no respect controlled,
In scandal busy, in reproaches bold.
With witty malice, studious to defame,
Scorn all his joy, and laughter all his aim;
While chief, he glories with licentious style,
To lash with fury, and with hate revile.'

THE PRIVILEGES AND OBLIGATIONS OF CHURCH MEMBERS. A CIRCULAR LETTER, originally addressed to the Churches comprising the Association of Baptists. By G. WYARD.

THIS is a very seasonable and valuable tract, just suited for a New Year's gift among the godly. It contains a large amount of practical godliness, and scriptural rules for church members. The price, one penny, will we hope induce some of the wealthier to purchase it for distribution. It may be had at the Vestry of Soho Chapel, Oxford Street.

PHILIP AND THE EUNUCH. *An Anthem, adapted for the Administration of the Ordinance of Believers' Baptism.*

THIS is a very pretty little Anthem, and one which, we think, is well worthy a place in the collections of our amateur psalmodists. The words are part of the Divine commission: 'And Jesus said, Go, teach all nations, etc. (Matt. xxviii, 19; also Acts viii, 36—39.)

We confess we should like to see this appropriate piece of music in the hands of those who take the lead in our devotional exercises, throughout all our churches in Great Britain. The style is easy, chaste, devotional, and varied; calculated to please the ear, and engage the hearts of all who may be either witnesses or candidates of the sacred rite of baptism. It is a good shilling's worth.

It may be had of James Finch, 26, Cannon Street Road; or in the Vestry of Little Alie Street, Chapel.

ELIJAH THE TISHBITE: *Translated from the German of the Rev. F. W. KRUMMACHER, D.D., Author of Elisha, etc.* London: Aylott and Jones.

THIS is a new edition of a remarkably interesting work. The powerful imagination of the writer, combined with a laboured and keen research into the character, life, and times of the prophet Elijah, has drawn out rich treasures of thought from the inspired narrative. If in any degree the work possesses the peculiarities of German authorship, we can assure our readers that it is entirely free from those sentiments which pervade the writings of the generality of modern German Divines. The sentiments of the work are highly evangelical, the style is

fascinating, the descriptions are remarkably graphic and delightful; and if the reader is sometimes led into the regions of speculation, he finds himself enraptured by the scenery, while bright gems of truth are sparkling around him. We are glad to see this work appearing in such a handsome and cheap edition.

HYMNS Composed on Various Subjects, by JOSEPH HART, late Minister of the Gospel in Jewin Street; with the Author's Experience. Fowler's Edition. London: Groombridge and Sons.

THOSE who are familiar with 'Hart's Hymns,' will be pleased with this edition of them. The type is excellent, and the execution very neat and respectable. As a book of devotion, it possesses many excellencies; chiefly, its *spirituality, soundness of sentiment, and richness of experience*, have rendered it a valuable help to the tried family of God.

We feel a pleasure in recommending this cheap little volume of Hymns as a valuable acquisition to the poetical libraries of those of our friends who delight in the good old paths of doctrinal divinity and experimental savour.

THE WARRIOR-STATESMAN: A SERMON Preached at Eynsford, Kent, by the Rev. J. WHITTEMORE, on the occasion of the Death of the Duke of Wellington. London: Shaw, Southampton Row.

WE have been much interested in the perusal of Mr. Whittemore's Sermon; and although we cannot altogether commit ourselves to the entire opinion of the 'Warrior-Statesman,' given in the somewhat long extract from *The Times*, yet we are free to confess, that the Duke of Wellington is very far from being unworthy of a nation's gratitude, and a nation's honour. We have little sympathy with the statement of *The Times*: 'He bowed to Catholic Emancipation, Reform, and Free Trade.' If the Duke only submitted to these principles because opposition on his part were useless, then the advocates of them owe him little gratitude for his adhesion. If the principles are just, he ought to have been their willing advocate; if unjust, he ought to have remained their unflinching opponent. This discourse is characterized by considerable ability.

Intelligence.

Baptisms, Recognitions, etc.

HANHAM, NEAR BRISTOL.

ON Sabbath morning, October 3rd, 1852, our beloved Pastor, Mr. J. Newth, administered the ordinance of baptism to three sisters and one brother. Another brother had proposed to come before the church to be baptized, and to join the church with the other four; but his heavenly Father had called him, we doubt not, to join the church above.

The foundation of the address was from John i, 25. 'Why baptizeth thou?' divided into three heads.

1. Why baptizeth thou at all? 2. Why baptizeth thou by immersion? 3. Why baptizeth thou only believers.

1. Baptism, under the gospel dispensation, was instituted by the Lord Jesus. We do not baptize, because we supposed it came in the place of circumcision, or that we attribute the least saving efficacy to it; but we baptize because Christ commanded it, because Christ observed it, and because he said, 'If ye love me, keep my commandments.'

2. Why baptizeth thou by immersion? Because the places and description of it in the Lord's word, plainly expresses it; by it the sufferings of Christ were expressed, and the Holy Spirit's work on the souls of the saved portrayed.

3. Why baptizeth thou only believers? Because New Testament Baptism is an act of faith, an act of obedience springing from love to Christ; and infants cannot, and so must be unfit subjects for baptism.

As the ordinance was never administered in the chapel before (for, till the preceding week, there had been no baptistry, although the house has been erected 150 years, standing near the place from whence dear Andrew Gifford was dragged to Gloucester goal, for preaching the gospel), a large and deeply affected congregation assembled to witness it; and it was a joyful day to many souls. May the good Lord grant us many more such!

KEPPEL STREET, RUSSELL SQUARE.

We are happy to announce that our esteemed brother, Mr. W. H. Bonner, has accepted a cordial invitation from the church meeting at this place, to become their pastor. Having, on the last Sabbath in October, terminated his six months' engagement with the people, he commenced his pastoral labours on Lord's day, Nov. 7th, by preaching from 1 Thess. ii, 4, as expressive of the aim and determination of his future ministry among them.

We rejoice to find that the congregation gradually and steadily increases, and that there is a pleasing prospect that the cause of Christ in this place will, through the instrumentality of his servant, be again revived and prospered.

We believe that the Head of the Church, in conducting him to this sphere of labour, has a work for him to do in it; and trust that the result of the union thus formed, will be the peace, prosperity, unity, and usefulness of the church, and the gathering in of many to the fold of the gospel.

LONDON STRICT BAPTIST ASSOCIATIONS.

It may not be generally known, that two Baptist Associations exist in London, holding particular redemption, and practising strict communion: but such is the fact. It has been, as may be supposed, a source of much regret to many, as an indication of disunion in the body, and of necessary weakness to the cause of primitive truth in London: but this anomaly and evil we rejoice to find is likely soon to cease.

A fraternal meeting of the Ministers and Messengers of the two Associations was held at Alie Street Chapel on the 9th of November, at which, after mutual explanations, the desirableness and practicability of uniting the two Associations was unanimously agreed to, and a Committee appointed to draw up Rules and regulations; to which, it is hoped, there will be mutual agreement, and by which harmonious cooperation is anticipated. J. W.

J. C. W.

MRS. FELTHAM.

Our sister Feltham, who was one of the Lord's own, and who had experienced the chequered scenes of this time-state, being the mother of a large family, died triumphant in the Lord's salvation, having a view of Abraham, Isaac, and Jacob previous to her departure on Saturday, August 28th, 1852. Her remains were buried at Brompton Cemetery on Wednesday, September 1st, in the afternoon, the body being borne to its resting place by the members of the church. A large assembly was present to witness the solemn service. After the body was conveyed into the chapel, the service commenced by Brother Collins, one of the deacons, giving out a hymn; I then engaged in prayer for the outpouring of the Spirit upon us, and the clothing of us with solemnity; and read 1 Cor. xv, 31. I addressed the bereaved partner as the Lord gave utterance, and the children; after which we closed with prayer.

At the interment, after imploring the divine blessing, I addressed the people from Isa. lviii, 1, 2. After which we closed by singing, and imploring the Lord to bless the solemn event to our souls. On Lord's day, September 5th, I attempted to improve the solemn event, in the evening, at our little Cave Adullam Baptist Meeting-house, from Eccles. vii, 8: 'Better is the end of a thing than the beginning thereof.' I pray God that much good may be done by this solemn event.

F. W.

MR. ALEXANDER HOLDERNESS.

Mr. Holderness was upwards of 40 years a member of the Baptist Church at Colnbrook. He was called to know the Lord under the ministry of the late Rev. Mr. Rowles, who wrote an answer to the Bishop of Lincoln's *Refutation of Calvinism*. For about 23 years our friend was an active, kind, and useful deacon of the Church; and his thoughts, exertions, and prayers were employed in seeking its welfare, and promoting its peace.

His end was unexpected, but very peaceful. In answer to a question put by his daughter as to the state of his mind, he replied, in the language of Toplady:—

'Tis sweet to recline,
On the bosom Divine.

And experience the comforts peculiar to thine.'

He died, Sept. 21st, 1852, in the sixty-third year of his age. As his life had been peaceful and useful, so his death is much lamented. Just at this time, it would appear to us he could not be well spared; but He who had bought him with his blood, and matured him for glory by his Spirit, thought otherwise, and 'we would be dumb, for He hath done it.'

MRS. BLAKE, SEN.

Mrs. Blake, a member of the church at Shouldham Street, and mother of the pastor, Mr. W. A. Blake, and of Mr. J. H. Blake of Sandhurst, Kent, fell asleep in Christ, 25th October, after a few hours illness, aged 62. Her death was improved by Mr. G. Hall of Ipswich, to a crowded congregation, on Lord's day, Oct. 31st. from Heb. ix, 27, 28..

MRS. CHEW.

Mrs. Chew, a member of Shouldham Street church, was called to her rest on Lord's day, Oct. 31st, aged 82. She had been a consistent follower of the Lamb for more than half a century. Her end was peace. Her pastor, Mr. W. A. Blake, improved her death on Lord's day evening, Nov. 14th, to an attentive congregation, from 2 Tim. i, 12.

Monthly Retrospect.

THE MADI AIS.—Lord Roden, and the other gentlemen of the deputation which preceded to Florence to obtain the release of the imprisoned Madiai family (mentioned in our last) arrived there Oct. 22nd. The Grand Duke, however, through his minister, refused them an audience, and, in reply to their address, says, that the Madi ais, have been *legally* imprisoned for the crime of PROPAGATING Protestantism, and that he cannot permit any intervention or mediation in the case. The deputation still '*hoped*' the pardon would be granted; but upon what ground does not appear. Mr. Lucas, editor of the *Tablet*, goaded by the public indignation expressed even by Roman Catholics at his avowed approval of this act of foreign persecution, has published another letter, in which he aims to show that he would not have touched the Madi ais, 'even for reading a garbled Bible;' and argues that their crime consisted not in believing, but in *propagating*, Protestant doctrines. This defence—if defence it can be called—makes the case

little better, since it inculcates all (even our Lord and his Apostles) who *teach* sentiments contrary to the prevailing religion of their country.

A CONFERENCE of Evangelical Nonconformists took place, Oct. 20th, at Norwich, for the discussion of those reforms which are thought to be necessary in our institutions and practices, in order to bring them more into accordance with the scriptural and apostolic standard, and to render them more efficient, both for the internal prosperity and usefulness of the churches. The discussion referred mainly to three points, viz. the liberty of individual members; the equality of all the brethren; and the financial support of the churches. In regard to the first of these, a resolution was put and carried, expressing disapprobation at what is called the 'one-man' system, and declaring that it is the right and duty of every member of the church to use the ability which God gives him for the edification and good of his brethren; and, moreover, that it is the duty of the

church to recognise his rights, and facilitate their observance. The second resolution referred to the apparent superiority, which, by the present system, is given to the monied worshipper in the house of God, whereby the truth that all are equal in the sight of God, is *practically* disavowed. The third resolution opposed the present system of collecting the funds necessary for the support of Divine worship, whereby, instead of being supported by the free-will offerings of the faithful, the church is placed in the unscriptural position of virtually compelling the contributions of *all* who attend its services. It was further moved, that an address be prepared and sent to the churches, recommending that these, or similar resolutions, should be proposed in each church, and made the basis of a 'kind but earnest discussion'; and that the Conference adjourn for three months, to receive reports of the course adopted in consequence of such address.

THE 'CHURCH PARLIAMENT.'—We mentioned in our last the report that the present government would permit the Houses of Convocation to 'sit for business.' This report, which arose in part from the well-known disposition of Lord Derby to favour such a step, has been officially contradicted, though, it is asserted, only in consequence of the general disapprobation expressed against the measure by the friends of the Church of England. The Houses of Convocation have hitherto assembled annually at the opening of Parliament professedly for the despatch of ecclesiastical business, have invoked the divine blessing on their proceedings, and then separated without doing anything whatever! They met on Friday, Nov. 12th, at Westminster; and, as many of the elected clergy or proctors were well-known partisans of the movement for restoring to Convocation its former place and functions, it was expected that an effort would be made to proceed to discussion. This was done in the Upper House by the Bishop of Oxford, who set up a claim to the effect that the Archbishop has no power to prorogue Convocation at his own pleasure, but only by the consent of his bishops, and fortified his assertion by the legal opinion of the Attorney-General. A blow was thus struck at the very means by which the active powers of Convocation have hitherto been suspended. The Archbishop, however, in reply, said he had no idea of surrendering the right referred to, and after several speeches—that from the

Bishop of Exeter, long and impassioned—an address to the Queen was agreed to, in which a strong desire for the restoration of the active functions of Convocation was expressed. The Lower House occupied themselves respecting the appointment of a 'Committee of Grievances.' In the course of their sitting, several clergymen came into hot collision, and a specimen was afforded of the spectacle which a *regular* sitting of Convocation would present. On the following day, the Archbishop exercised his disputed right by proroguing both houses till Feb. 3rd.

Two days before the above meeting, a numerous GATHERING OF EVANGELICAL CLERGY AND LAITY took place at Freemason's Hall, at which the Earl of Shaftesbury presided. The object of the meeting was to protest against the revival of Convocation, and also of the practice of *Confession* in the Church of England. In the speeches delivered, the corrupt state of the Establishment was described by its supporters, in terms as strong as those used by Dissenters themselves. It may be asked, What have we, as Dissenters, to do with Convocation? We reply, that the effort making to restore the powers of that body, is the insertion of the thin edge of the wedge of ecclesiastical domination in the institutions of the country—a measure fraught with extreme danger to the religious liberty we claim, and have so long enjoyed. Opposed as we are to the union of Church and State, we should be sorry to see the Church of England, *while possessed of its present power, place, pretensions, and emoluments*, in any other position than that of subjection to the will of Parliament.

SABBATH DEDECORATION.—Considerable agitation and discussion has been recently going on, in consequence of the announcement that the new Crystal Palace, at Sydenham, is to be in part opened to the public on the Sabbath day. The clergy of London, the Wesleyan Conference, the Congregational Union, the Sunday School Union, and other bodies, have met, and passed resolutions expressive of their alarm at this proposed violation of the Lord's day, and have also petitioned the Queen to refuse the Crystal Palace Company a charter, if their intention be persisted in. This latter step, however, is strongly objected to by many leading Dissenters, as being contrary to the position and principles of Nonconformists, seeing that it is an appeal to the secular power on behalf of a Divine institution.

INDEX.

ESSAYS, ETC.

	PAGE
A Miracle of Mercy	134
An Invitation to those Without	104
Apostle's Resolve, The	121, 145, 217, 265
A Request to G. P. on 'Thoughts on Mil- lenarianism,' with Reply	204
Art thou the King of the Jews?	1
Atonement, Letters on the	9,
27, 54, 76, 106, 129, 151, 173, 199, 221, 246	
Baptizo, The Trial of,	160, 183
'Behold the Lamb of God'	97
Christ Jesus; or a Gracious Title	4
Divine Sovereignty in the work of Re- demption	38
Excellent of the Earth, The	19, 111, 114
Glimpse of Jesus, A,	25
Harmony of the Visions of Daniel and John	261
'He is altogether Lovely'	17
Heaven at Last	181
Letter to Mr. Babing, Cambridge	38
Observance of the Lord's Day, Principles involved in,	15
On Degrees in Glory	154, 176, 201
Original Letters	280
Reply to G. P. on Millenarianism	249
Spiritual Things illustrated by Outward Objects—'The King's Highway'	209
Strictures on a Sermon	42
Systematic Theology	168, 193
The Characteristics of Faith	189
The Christian, the Property of Christ	52
The Death of Moses	49
The New Year Welcome	6
The next Meal	124
The Parable of the Servants	225
The Twelve Apostles	241
The Will of God in Salvation	178
Thoughts on Milenarianism	100, 269
Thoughts on the Love of God	103

EXPOSITION.

'He Healeth the Broken in Heart'	85
Jeremiah and his Enemies	126
Judgment Seat of Christ, The	65, 82
Kind Words to the Little Flock	226
Relationship of Trade and Religion	73
Remarks on Sermons of Mr. Philpot's	228
Reply to a Feeble One	33
Reply to a Little One	57
The Man of Sin	275

READINGS FROM SELECT AUTHORS.

Defective Characteristic of Prevailing Religion	109
Isaac Sacrificed	79
Supralapsarian Grace	224
The Assurance of Salvation	252
The Righteousness of Christ	280

The Sufferings of Christ, their Nature and Degree	157
The Three-fold Relation of the Law of God	206

NOTES FROM A SHEPHERD'S REMEMBRANCES.

My Visit to the Bank of England	40
---	----

BIOGRAPHICAL SKETCHES.

Ashford, Mrs. James	188
Austin, Mrs. Mary	89
Cullingford, Mr. W.	47
Dennant, Mr. and Mrs.	187
Lamb of the One Fold	158
Martin, E.	90
Mee, Mrs. Sarah Wallis	288
Saints' Triumphant, in Three happy De- partures from Bradford, Wilts	234
Thurgood, Eliza	286

REVIEWS, ETC.

A Letter on the Love of God	115
An Exposition of the Bible	68
An Old Infidel's Reasons for Renouncing Infidelity	22
A Sermon, by the Rev. J. Gill, D.D.	190
Ban of the Banner, The	289
Bust of the Rev. W. Huntingdon	93
Elijah the Tishbite	291
Faithful Messenger	190
Grove Chapel Pulpit	114
Hymns on Various Subjects	290
'It is I'	68
Lamp in the Valley	189
Lydia and Philip	21
Mormonism Unmasked	115
Memoir of Celicia Sloane	190
Page for a Child, etc.	190
Philip and the Eunuch	294
Privileges and Obligations of Church Members	294
Scripture Truth producing Scripture Evidence	190
Smith, Joseph	115
Tract Society, Baptist, Report	189
The Faithful Pastor's Portrait, etc.	190
Thoughts on the Rainbow	93
The Country Lad and the Christian Curate	93
The Confessional	93
The Maynooth Grant	63
Tenth Annual Pastoral Address	67
The Dartmouth Monument	69
The Library of Health	69
The Set Time	21
The Warrior—Statesman	292
The Lamp in the Valley	292

LETTERS TO THE EDITOR.

	PAGE
From a Watcher	258, 283
From Edward Mote	284
From Andrew	285

POETRY.

Christ Jesus, our High Priest	213
The Star of Bethlehem	93

INTELLIGENCE.

Aged Pilgrims Friend's Society	139
Baptist Missionary Meetings	137
Baptist Home Mission Meeting	138
Baptist Irish Mission Meeting	138
Bible Translation Society	138
Baptist Union	138
Beulah Chapel, Somer's Town	22
Baptist Chapel, Oundle	45, 140, 262
Brighton	215, 236
Building Association	94, 115, 140, 161, 190
Barking	141
Bedford	116, 163, 238
Blackheath	166
Cottenham	22
Clapham	22, 214
Chelmsford	44
Cumberland Street, Union Chapel	45, 214
Colchester	69, 116
Cambridge Heath, Hackney	70
Cheshunt	70, 165
Cransford	70, 163
Carleton Road, Norfolk	164
Colnbrook	214
Dorman's Land	117
East Street, Walworth	44
Eynsford	191
Eye	214
Farnham	117
Footscray	191
Grundisburgh	141
Hanham, near Bristol	292
Horham	22
Horsham	71
Hampstead	116
Hawkins' Selection of Hymns	263
Keppel Street Chapel	95, 214, 292
Kent and Sussex Association	164
London Strict Baptist Associations	292
Marriages	118, 191
Mount Zion Chapel	23, 117, 238
Notting Hill, London	46
Swavesay	116
Hadleigh Heath	118
Jireh, Brick Lane	46, 262
Ordination Services at Crowfield	118
Resignation	119
Rye	71
Salem Chapel, Soho	44, 139, 237
Saffron Walden	191
Suffolk and Norfolk Association	164
Sutton, Cambs.	163
Trinity Chapel, Borough	23

Tunbridge Wells	PAGE 46
Testimonial to Mr. G. Wyard	141
Windsor	45
Willingham	161
Wycomb, Bucks.	70, 141

MONTHLY RETROSPECT.

24, 47, 48, 71, 72, 96, 120, 143, 144, 167, 168, 191, 192, 215, 216, 239, 240, 263, 264, 293.

DEATHS.

Blake, Mrs., Sen.	293
Chew, Mrs.	293
Holderness, Mr. A.	293
Irons, Joseph	119
Keeble, Cornelius	143
Stevens, Ebenezer	23

SIGNATURES.

Abbott, W.	8, 28
Andrew	285
Auna	214
Adolescens	125, 181
A Miracle of Mercy	136
A Very Old Reader	141
A Lover of Progress	116, 162
A London City Missionary	128
A Watcher	259, 284
A Spectator	164
A Shepherd on the Plains	41
Bowser, W.	95, 163
Bland, S. K.	262
Cooper, John	52
Dickerson, Philip	21, 134
E. W. L.	4, 100
E. E.	182
Edouard	124, 151, 221, 269
Flory, Joseph	230
Frater in Fide	213
G. P.	103, 172, 199, 206, 275
Hupton, Job	249
Holmes, W.	166, 239
Hill, Thos.	71
J. W. H.	70
J. M.	22
J. G.	23, 205, 252
Joseph of Brighton	237
John of Mary-le-bone	38, 65, 246, 280
Isaac, George	6, 54
Livermore	104, 181
Mote, E.	285
Norris, J.	39, 156, 178, 204
Pauper	42, 44
One made Willing	140
Reynolds, W.	65, 85, 93, 258
Row, Thos.	88, 106, 230
Smith, Henry B.	183
Thomsett, W.	19, 87
Ward, W.	22
W. P. B.	27
William	92, 223

